

**These thynges ensuyng are toynd with
thys present volume of the Wyble.**

A Calendar with an Almanack.

**An exhortacyon to the studye of the holy Scripture gathe-
red out of the Wyble.**

**The summe and content of all the holy Scripture both of
the Olde and New Testament.**

**A table for to fynde many of the cheate and principall mat-
ters conceyned in the Wyble.**

**The names of all the bookes of the Wyble / with the content
of the Chapters / and in what leafe every boke begynneth.**

**A briefe rehearsal declarunge how longe the world hath en-
dured from the creacyon of Adam unto thys present yeare of
oure Loyde M. D. xxxvi.**

**And in the Margēt of the boke are there added many playne
expolycions of such places as unto the simple and unlearned
seeme harde to vnderstande.**

The Kalender

January

hath xxxi. dayes. The moneth xxx.	
iiij	A Circumcison
v	b oc. Stephane
vi	c oct. Joseph.
vii	d oct. Innocentes
viii	e oct. Thomas mar.
ix	f Epphanie.
x	g Felix & Januarij
xi	h Lucian.
xii	i Joseph.
xiii	j Paule & Thecla.
xiiii	k The sun in aqua.
xv	l Archadematyz
xvi	m oct. Eppha. Hilary
xvii	n Felix & Thecla.
xviii	o Maur abbote
xix	p Marcel
xx	q Anthony
xxi	r Quirke & Uirgine
xxii	s Willam bishop
xxiii	t Fabiane & Sebastian.
xxiiii	u Agnes & Uirgine
xxv	v Vincent martyr
xxvi	w Emericane
xxvii	x Timothy
xxviii	y Conuersion of saint Paule.
xxix	z Polycarp bishop
xxx	a Julian bishop
xxxi	b Agnes seconde
xxxii	c Malerij bishop

February

hath xxviii. dayes. The moneth xxx.	
ii	d Brigit virgine
iii	e Purification of our Lady
iiii	f Blas bishop
v	g Gilbert
vi	h Agathe virgine
vii	i Angule bishop
viii	j Paule bishop
ix	k Appollone virgine
x	l Scolastica virgine
xi	m Eulalie virgine
xii	n The sunne in pise.
xiii	o Valentin bishop
xiiii	p Valentin martyr
xv	q Faustine & Louyse
xvi	r Julian bishop
xvii	s Policron bishop
xviii	t Symeon bishop
xix	u The sunne in canco
xx	v The sunne in canco
xxi	w The sunne in canco
xxii	x The sunne in canco
xxiii	y The sunne in canco
xxiiii	z The sunne in canco
xxv	a The sunne in canco
xxvi	b The sunne in canco
xxvii	c The sunne in canco
xxviii	d The sunne in canco
xxix	e The sunne in canco
xxx	f The sunne in canco
xxxi	g The sunne in canco
xxxii	h The sunne in canco

Marche

hath xxxi. dayes. The moneth xxx.	
ii	d David bishop
iii	e Chadde bishop
iiii	f Martine
v	g Adriane
vi	h Victor & Victorine
vii	i Perpetue & Felicitie
viii	j Deposition of saint Felix
ix	k El. martir
x	l Agape virgine
xi	m Quirke & canoide
xii	n Gregory
xiii	o Theodor martir
xiiii	p The sun in ari. Equi.
xv	q Longinus martir
xvi	r Helary & facoani
xvii	s Patryke bishop
xviii	t Edwarde kynge
xix	u Joseph
xx	v Eustache abbote
xxi	w Benet abbote
xxii	x Theodor prestre
xxiii	y Agapite martyr
xxiiii	z Annun. of our lady
xxv	a Calix martyr
xxvi	b Docthe virgine
xxvii	c Quirke
xxviii	d Quirke
xxix	e Docthe bishop
xxx	f Docthe bishop
xxxi	g Docthe bishop
xxxii	h Docthe bishop

*.q.

The Kalender.

viij	g	Hilare	xx	c	Mellon archbyschop	vi	
xv	b	Inuete	xxviij	d	Trans. of saynt wulfstane	viij	
iiij	c	Eleuthere	xxv	e	Medard and Cyndard.	viii	
	d		xxiiij	f	Trans. of saynt Edmund	ix	
xij	e	Saynt Victor.	xxiij	g	Saynt rue.	x	
i	f	Symeon byshop	xx	a	Barnabe apostle	xi	
ix	g	Saynt Sother	xxviij	b	Saynt Saluysa Cirine. &c.	xii	
	a	Georgemartyr	xxv	c	Chesunne in Cancer.	xiii	
xviij	b	Isidore byshop	xxiiij	d	Saynt Basyl byshop.	xiiii	
vi	c	Marthe Euangelist	xxiij	e	Isidore ande.	xv	
xv	d	Saynt Clete	xx	f	Rycharde	xvi	
iiiij	e	Anastase	xxviij	g	Botulph.	xvii	
	f		xxv	a		xviii	
xix	g	Peter of Aprian.	xxiiij	b	Transla. of saynt Edward	xix	
viii	a	Erkmalde	xxiij	c	Walburge byschope	xx	

May.

ri	b	Philipp and James Apostles	vi	c	Trans. of saynt Edward	vi	
xix	c	Athanas byshop	v	d	Saynt Albane martyr	vii	
viij	d	Inuencyon of the crose	xxv	e	Saynt Andrew byshop.	xviii	
	e		xxiiij	f	Saynt John byshop.	xvii	
xviij	f	Saynt Bodard	xxiij	g	Saynt John and Paule	xvi	
ix	g	John before the Latyn porte	xx	a	Saynt Greceus	xv	
	a	John of Buerly	xxviij	b	Saynt Leo	xiiii	
xiii	c	Trans. of saynt Nicolas	xxv	c	Peter Paul apost.	xiii	
ii	d	Gordian and Epimach	xxiiij	d	Commene. of saynt Paule	xii	
	e	Anthony martyr	xxiij	e		xi	

Julius

xix	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
viii	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
	b		xxv	e	Det. of Peter and Paul.	xviii	
xviij	c	Trans. of Martine	xxiiij	f	Trans. of Thom. martyr	xvii	
ix	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
	e		xx	a	Saynt Cuthbert byshop	xv	
xviij	f	Servatius confessor	xxviij	b	Lenen brothers mar.	xiiii	
ix	g	Chesunne in Gemini	xxv	c	Trans. Saynt Benet	xiii	
	a		xxiiij	d	Laboz and Felix.	xii	
xviij	b	Hydoxe martyr	xxiij	e		xi	
viii	c	Brand byshop	xx	f	Chesunne in Leo.	x	
	d	Trans. of saynt Bernarde	xxviij	g	Translat. of S. Swithun	xxviii	
xviij	e	Wolcoz martyr	xxv	a	Transla. of Edmund	xxvii	
ix	f	Dunstan byshop	xxiiij	b	Kenelm kynge.	xxvi	
	g	Bernard byshop	xxiij	c	Armlphe byshop.	xxv	
xviij	a	Helyne quene	xx	d	Ruffyne and Galtne	xxiiii	
ix	b	Juliane byschope	xxviij	e	Margarete byschope	xxiii	
	c	Wesbyrby martyr	xxv	f	Margarete byschope	xxii	
xviij	d	Trans. of S. Francis	xxiiij	g	Mary magdalene	xxi	
ix	e	Aldeine byshop	xx	a	Polinax byshop	xx	
	f	Saynt Austayne	xxviij	b	Cristin virgin	xxviii	
xviij	g	Wede preste	xxv	c	Gampys apostel	xxvii	
ix	a	German byshop	xxiiij	d	Amemother. &c.	xxvi	
	b	Corone martyr.	xxiij	e	Chesunne in Leo.	xxv	
xviij	c	Felix	xx	f	Santon byshop	xxiiii	
ix	d	Petrone byschope	xxviij	g		xxiii	

Junius.

xix	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
viii	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
	b		xxv	e	Det. of Peter and Paul.	xviii	
xviij	c	Trans. of Martine	xxiiij	f	Trans. of Thom. martyr	xvii	
ix	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
	e		xx	a	Saynt Cuthbert byshop	xv	
xviij	f	Servatius confessor	xxviij	b	Lenen brothers mar.	xiiii	
ix	g	Chesunne in Gemini	xxv	c	Trans. Saynt Benet	xiii	
	a		xxiiij	d	Laboz and Felix.	xii	
xviij	b	Hydoxe martyr	xxiij	e		xi	
viii	c	Brand byshop	xx	f	Chesunne in Leo.	x	
	d	Trans. of saynt Bernarde	xxviij	g	Translat. of S. Swithun	xxviii	
xviij	e	Wolcoz martyr	xxv	a	Transla. of Edmund	xxvii	
ix	f	Dunstan byshop	xxiiij	b	Kenelm kynge.	xxvi	
	g	Bernard byshop	xxiij	c	Armlphe byshop.	xxv	
xviij	a	Helyne quene	xx	d	Ruffyne and Galtne	xxiiii	
ix	b	Juliane byschope	xxviij	e	Margarete byschope	xxiii	
	c	Wesbyrby martyr	xxv	f	Margarete byschope	xxii	
xviij	d	Trans. of S. Francis	xxiiij	g	Mary magdalene	xxi	
ix	e	Aldeine byshop	xx	a	Polinax byshop	xx	
	f	Saynt Austayne	xxviij	b	Cristin virgin	xxviii	
xviij	g	Wede preste	xxv	c	Gampys apostel	xxvii	
ix	a	German byshop	xxiiij	d	Amemother. &c.	xxvi	
	b	Corone martyr.	xxiij	e	Chesunne in Leo.	xxv	
xviij	c	Felix	xx	f	Santon byshop	xxiiii	
ix	d	Petrone byschope	xxviij	g		xxiii	

The Kalender.

Augustus.

xxiij	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
xviij	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
ix	b		xxv	e	Det. of Peter and Paul.	xviii	
	c		xxiiij	f	Trans. of Thom. martyr	xvii	
xviij	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
ix	e		xx	a	Saynt Cuthbert byshop	xv	
	f		xxviij	b	Lenen brothers mar.	xiiii	
xviij	g	Servatius confessor	xxv	c	Trans. Saynt Benet	xiii	
ix	a	Chesunne in Gemini	xxiiij	d	Laboz and Felix.	xii	
	b		xxiij	e		xi	
xviij	c	Hydoxe martyr	xx	f	Chesunne in Leo.	x	
viii	d	Brand byshop	xxviij	g	Translat. of S. Swithun	xxviii	
	e	Trans. of saynt Bernarde	xxv	a	Transla. of Edmund	xxvii	
xviij	f	Wolcoz martyr	xxiiij	b	Kenelm kynge.	xxvi	
ix	g	Dunstan byshop	xxiij	c	Armlphe byshop.	xxv	
	a	Bernard byshop	xx	d	Ruffyne and Galtne	xxiiii	
xviij	b	Helyne quene	xxviij	e	Margarete byschope	xxiii	
ix	c	Juliane byschope	xxv	f	Margarete byschope	xxii	
	d	Wesbyrby martyr	xxiiij	g	Mary magdalene	xxi	
xviij	e	Trans. of S. Francis	xx	a	Polinax byshop	xx	
ix	f	Aldeine byshop	xxviij	b	Cristin virgin	xxviii	
	g	Saynt Austayne	xxv	c	Gampys apostel	xxvii	
xviij	a	Wede preste	xxiiij	d	Amemother. &c.	xxvi	
ix	b	German byshop	xxiij	e	Chesunne in Leo.	xxv	
	c	Corone martyr.	xx	f	Santon byshop	xxiiii	
xviij	d	Felix	xxviij	g		xxiii	
ix	e	Petrone byschope	xxv	a		xxii	

October.

xxiij	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
xviij	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
ix	b		xxv	e	Det. of Peter and Paul.	xviii	
	c		xxiiij	f	Trans. of Thom. martyr	xvii	
xviij	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
ix	e		xx	a	Saynt Cuthbert byshop	xv	
	f		xxviij	b	Lenen brothers mar.	xiiii	
xviij	g	Servatius confessor	xxv	c	Trans. Saynt Benet	xiii	
ix	a	Chesunne in Gemini	xxiiij	d	Laboz and Felix.	xii	
	b		xxiij	e		xi	
xviij	c	Hydoxe martyr	xx	f	Chesunne in Leo.	x	
viii	d	Brand byshop	xxviij	g	Translat. of S. Swithun	xxviii	
	e	Trans. of saynt Bernarde	xxv	a	Transla. of Edmund	xxvii	
xviij	f	Wolcoz martyr	xxiiij	b	Kenelm kynge.	xxvi	
ix	g	Dunstan byshop	xxiij	c	Armlphe byshop.	xxv	
	a	Bernard byshop	xx	d	Ruffyne and Galtne	xxiiii	
xviij	b	Helyne quene	xxviij	e	Margarete byschope	xxiii	
ix	c	Juliane byschope	xxv	f	Margarete byschope	xxii	
	d	Wesbyrby martyr	xxiiij	g	Mary magdalene	xxi	
xviij	e	Trans. of S. Francis	xx	a	Polinax byshop	xx	
ix	f	Aldeine byshop	xxviij	b	Cristin virgin	xxviii	
	g	Saynt Austayne	xxv	c	Gampys apostel	xxvii	
xviij	a	Wede preste	xxiiij	d	Amemother. &c.	xxvi	
ix	b	German byshop	xxiij	e	Chesunne in Leo.	xxv	
	c	Corone martyr.	xx	f	Santon byshop	xxiiii	
xviij	d	Felix	xxviij	g		xxiii	
ix	e	Petrone byschope	xxv	a		xxii	

September

xxiij	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
xviij	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
ix	b		xxv	e	Det. of Peter and Paul.	xviii	
	c		xxiiij	f	Trans. of Thom. martyr	xvii	
xviij	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
ix	e		xx	a	Saynt Cuthbert byshop	xv	
	f		xxviij	b	Lenen brothers mar.	xiiii	
xviij	g	Servatius confessor	xxv	c	Trans. Saynt Benet	xiii	
ix	a	Chesunne in Gemini	xxiiij	d	Laboz and Felix.	xii	
	b		xxiij	e		xi	
xviij	c	Hydoxe martyr	xx	f	Chesunne in Leo.	x	
viii	d	Brand byshop	xxviij	g	Translat. of S. Swithun	xxviii	
	e	Trans. of saynt Bernarde	xxv	a	Transla. of Edmund	xxvii	
xviij	f	Wolcoz martyr	xxiiij	b	Kenelm kynge.	xxvi	
ix	g	Dunstan byshop	xxiij	c	Armlphe byshop.	xxv	
	a	Bernard byshop	xx	d	Ruffyne and Galtne	xxiiii	
xviij	b	Helyne quene	xxviij	e	Margarete byschope	xxiii	
ix	c	Juliane byschope	xxv	f	Margarete byschope	xxii	
	d	Wesbyrby martyr	xxiiij	g	Mary magdalene	xxi	
xviij	e	Trans. of S. Francis	xx	a	Polinax byshop	xx	
ix	f	Aldeine byshop	xxviij	b	Cristin virgin	xxviii	
	g	Saynt Austayne	xxv	c	Gampys apostel	xxvii	
xviij	a	Wede preste	xxiiij	d	Amemother. &c.	xxvi	
ix	b	German byshop	xxiij	e	Chesunne in Leo.	xxv	
	c	Corone martyr.	xx	f	Santon byshop	xxiiii	
xviij	d	Felix	xxviij	g		xxiii	
ix	e	Petrone byschope	xxv	a		xxii	

November.

xxiij	g	Det. of John baptist	vi	c	Trans. of Thom. apost.	vi	
xviij	a	Inuencyon of our la.	v	d	Trans. of Martine	vii	
ix	b		xxv	e	Det. of Peter and Paul.	xviii	
	c		xxiiij	f	Trans. of Thom. martyr	xvii	
xviij	d	Det. of Peter and Paul.	xxiij	g	Cymbalde	xvi	
ix	e		xx	a	Saynt Cuthbert byshop	xv	
	f		xxviij	b	Lenen brothers mar.	xiiii	
xviij	g	Servatius confessor	xxv	c	Trans. Saynt Benet	xiii	
ix	a	Chesunne in Gemini	xxiiij	d	Laboz and Felix.	xii	
	b		xxiij	e		xi	
xviij	c	Hydoxe martyr	xx	f	Chesunne in Leo.	x	
viii	d	Brand byshop	xxviij	g	Translat. of S. Swithun	xxviii	
	e	Trans. of saynt Bernarde	xxv	a	Transla. of Edmund	xxvii	
xviij	f	Wolcoz martyr	xxiiij	b	Kenelm kynge.	xxvi	
ix	g	Dunstan byshop	xxiij	c	Armlphe byshop.	xxv	
	a	Bernard byshop	xx	d	Ruffyne and Galtne	xxiiii	
xviij	b	Helyne quene	xxviij	e	Margarete byschope	xxiii	
ix	c	Juliane byschope	xxv	f	Margarete byschope	xxii	
	d	Wesbyrby martyr	xxiiij	g	Mary magdalene	xxi	
xviij	e	Trans. of S. Francis	xx	a	Polinax byshop	xx	
ix	f	Aldeine byshop	xxviij	b	Cristin virgin	xxviii	
	g	Saynt Austayne	xxv	c	Gampys apostel	xxvii	
xviij	a	Wede preste	xxiiij	d	Amemother. &c.	xxvi	
ix	b	German byshop	xxiij	e	Chesunne in Leo.	xxv	
	c	Corone martyr.	xx	f	Santon byshop	xxiiii	
xviij	d	Felix	xxviij	g		xxiii	
ix	e	Petrone byschope	xxv	a		xxii	

The Kalender.

Trans. of Etheno.	xix	Abbe abbote	b
St. the same in Hagit.	xix	Geny p. of our Lady	b
Comide archby.	xix	Oct. of Andze we.	b
Stew byp.	xix	Nicolas byp.	b
Oct. of Marty.	xix	Cassiane abbote	b
Elizabeth	xix	Damasce.	b
Comide hyng	xix	St. the same in Can.	b
Presente. of our lady	xix	Luce byrgyne	b
Calyp byrgin	xix	Walery byp.	b
Byfogone mar.	xix	Clapientia	b
Ratheryne byrgin.	xix	Lazarus bishop	b
Agriole	xix	Graciane bishop	b
Kuse marty	xix	Juliane marty	b
Saturine.	xix	Thomas apocli	b
Andze we Apoll	xix	xxx. marty	b
		Walcoxe byrgin.	b
		Wigall.	b
		Patistias of our Lord.	b
		St. cruen pythomarty	b
		John euangeliste	b
		Chylhermas dave	b
		Thomas marty	b
		Trans. of James	b
		St. lueker	b

December

holy xij. dayes. The xij. of the.

Libon
Depoll. Edmund
Barbara byrgin

In Imanack for xij. years.

The nombe of the years.	Calder.	The golde number. Of pyne.	The letter dominical.
M. d. xxxviii	xxi. April.	1	A
M. d. xxxix.	vi. April.	11	B
M. d. xl.	xxviii. mar.	2	C
M. d. xli.	xvi. April.	12	D
M. d. xlii.	ix. April.	3	E
M. d. xliii.	xxv. Mar.	4	F
M. d. xliiii.	xiii. April.	5	G
M. d. xlv.	vi. April.	6	H
M. d. xli.	xxv. April.	7	I
M. d. xli.	ix. April.	8	K
M. d. xli.	xxii. April.	9	L
M. d. xli.	vi. April.	10	M
M. d. xli.	xxix. Mar.	11	N
M. d. xli.	xvii. April.	12	O
M. d. xli.	ix. April.	13	P
M. d. xli.	xxvi. Mar.	14	Q
M. d. xli.	xiv. April.	15	R
M. d. xli.	vi. April.	16	S
M. d. xli.	xxiii. Mar.	17	T
M. d. xli.	xv. April.	18	U
M. d. xli.	vi. April.	19	V
M. d. xli.	xxv. Mar.	20	W
M. d. xli.	xiii. April.	21	X
M. d. xli.	vi. April.	22	Y
M. d. xli.	xxv. Mar.	23	Z
M. d. xli.	xiii. April.	24	A
M. d. xli.	vi. April.	25	B
M. d. xli.	xxv. Mar.	26	C
M. d. xli.	xiii. April.	27	D
M. d. xli.	vi. April.	28	E
M. d. xli.	xxv. Mar.	29	F
M. d. xli.	xiii. April.	30	G
M. d. xli.	vi. April.	31	H

The year hath xij. monethes. iii. weeks and one day.
And it hath in all the hundred & xij. dayes/
and. vi. hours.

An exhortacyon to the studie of the
holy Scripture gathered out of the Bible.

Christ vnto the people. John. v.

Search the Scriptures: for they are they that testifie of me.

Paul to Tymothy. ii. Tym. iii.

All Scripture geuen by inspiracyon of God, is profitable to teache / to reprove / to amende
to instruct in rightwysnes / that the man of God may be perfect & prepared to al good work.

The same to the Rom. xv.

What thynges so euer are wrytten / are wrytten for our lernyng: that we thozou pacyfyce
and comforyth of the Scripture / myght haue hope.

Salomon Proverb. xxx.

All the wordes of God is pure & cleane / it is a thyde vnto the that put their trust in it. But
nothyng vnto the wordes / lest he reprove the and thou be founde a lyar.

Moses to the people. Deut. xxi.

Ye shall not do euery man what seemeth hym good in hys awne eyes: But whatsoeuer
I commaunde you / that iake heede ye do: and put nought therto / ner toke ought therfrom.

The Lorde vnto Josua. Josue. i.

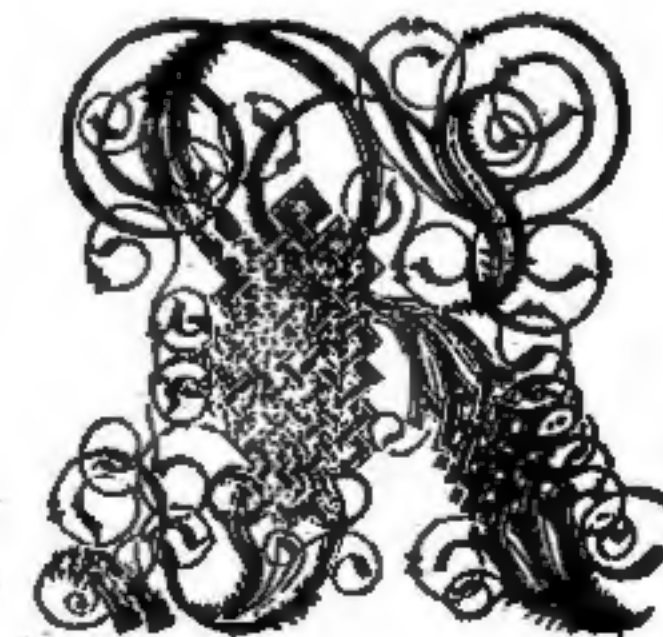
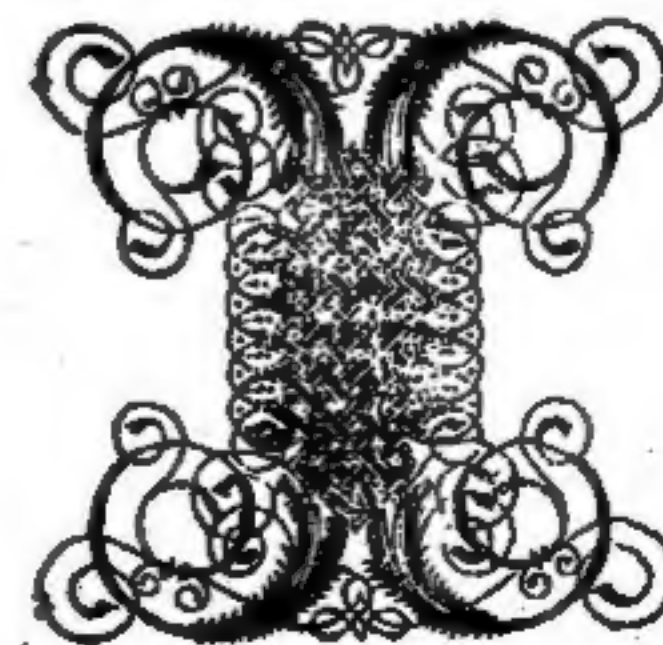
Let not the booke of this lawe departe oute of thy mouth: But rewarde therein daye and
nyght / that thou mayest be circumspect to do accordyng to all that is wrytten therein. For
then shalt thou make thy waye prosperous / and then shalt thou haue vnderstandyng.
Cume therfrom nether to the right hande / ner to the lefte: that thou mayest haue vnder-
standyng in all that thou takest in hande.

The same to the people. Exodi. xxi.

And thou shalt shew thy sonne at that tyme / sayyng: This is done because of that whych
the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the
vpon thyne hande / and a remembraunce betwene thyne eyes / that the Lordes lawe maye
be in thy mouth. For with a stronge hande the Lorde brought the oute of Egypte.

Moses. Deutero. xxxi.

So that thou reade this lawe before all Israell in their eares. Gather the people toge-
ther / both men / women / and chyldren and the straungers that are in thy cyties: that they
maye heare / lerne / and feare the Lorde your God / to kepe all the wordes of this lawe.



The summe & content of all the holy Scripture both of the olde and newe testament.

First the holy wrytynge of the Byble

teache us that there is one God almyghty / that hath neither begynnyng nor endyng / which of his awne goodnes dyd create all thynges / of whom all thynges procede / and to out whom there is nothyng / which is ryghtwys & merciful / and which worketh all thynges in all after his will / of whom it maye not be demaunded wherfore he doth this or that.

Then that this verye God dyd create

Adam the first man after his awne Image and similitude / and did ordeyne and appoynte hym Lord of all the creatures in the earth / which Adam by the enuy of the deuill / disobeying the commaundment of his maker / dyd synne / and brought synne in to this worlde / soch and so grete / that we which be sprung of hym after the same / are subued unto synne / death / and damnacion / brought vnder the power & tyrannye of the deuill.

And further that Christ Jesus his son

was promysed of God the father / to be a sauour to this Adam / Abrahah / Isaac / Jacob / Dauid & the other fathers / which shoulde deliuer them from their synnes and tyrannye of the deuill / that with a quicke & luyng faith wolde beleue this promys / and trust to this Jesus Christ / hoppyng to haue this deliuerance of and by hym. And truly this promys / is verye oft rehearsed in the booke of the olde testament / per & the olde testament is this promys / as it is called the newe / which teacheth that this promys is fulfilled.

And that in the meane season whyle

the fathers looked for saluacion and deliuerance promysed / because mannes nature is soche that he not only cannot / but also will not confesse hym self to be a synner / and specially soche a synner that hath neade of the sauyng health promysed / the lawe was geuen wher throughe men myght knowe synne / and that they are synners / when they se & they do none of the thynges that the lawe commaundeth / with so gladd and wplyng a mynde as God requyret / but rather agaynst their wylles / with oute affectyon / & as though they were constrained with the feare of that hell which the lawe threatneth / sayenge : Cursed be he that maputneth not all the wordes of this lawe to kepe them. And & this lawe was geuen / to thynnt that synne & the malice of men's heart by the better knowle / men shoulde the more feruently thurst the commaunde of Christ / which shoulde redeame them from their synnes / as it was figured vnto the Jewes by many ceremonies / holles / and sacrifices / which were ordeyned of God / not to thynnt to take awaye synnes / but to shew & declare & they shoulde be put awaye by faith in & saluacion promysed throughe Christ / and which now are put awaye by the commaunde of that Christ / which is the verye holle of the father that taketh awaye all synne.

Last of all by the booke of the newe Te

stament / we are taught / that & Christ which was promysed & shadowed in the olde Testament / is sent of & father / at soch tyme as he had determyned with hym self / at soch tyme (I saye) as all wickednes dozynd. And that he was sent not for any mans good workes (for they all were synners) but to thynnt that he wolde truly shewe the abundant ryches of his grace / which he had promysed.

In the newe testament therfore it is

most evidently declared / that Jesus Christ the true lambe & holle / is come to thynnt to reconcye us to the father / paying on the crosse the punishment due vnto our synnes / and to deliuer us from the bondage of the deuill / vnto whom we serued throughe synne / and to make us the sonnes of God / so that he hath geue us the true peac and tranquillitie of con / fidence / that we no longer do feare the paynes of hell / which feare is put awaye by & faith / confidence

The contentes of the scripture.

confidence & assurance / that the father geueth vs drawyng vs vnto his sonne. For that faith is the gyft of God / wherby we beleue that Christ is come in to this worlde to saue synners / which is of so grete pyth that they which haue it / desyre to performe all & duties of loue to all men / after the example of Christ. For faith ones receaued God geueth hym holy ghoost / wherwith he tokeneth and marcheth all that beleue / which is the pldge and earnest that we shal luerly possesse euerylastyng lyfe / and that geueth wytnesse vnto our spere / and graffeth this faith in vs / that we be the sonnes of God / potyng therwith & lone in to our hertes which Paul describeth and setteth oute to the corynthians. By that faith and confidence in Christ which by loue is myghty in operacion / and that sheweth it self thow the wothes of loue / sterryng men thereto / by that (I saye) we are Iustified / that is / by that faith / Christes father / which is become oures also thow that Christ our brother / cometh vs for ryghtwys & for his sonnes / imputyng not oure synnes vnto vs / thow his grace.

To conclude / he came to thynnt that we beinge cleansed from our synnes / and sanc / tified vnto God the father / & is / halowed vnto the use of the father to exercise good workes / caryng & forsaking the wothes of the flesh / whiche shal serue him in rightwysnes & holynes all oure lyfe longe / thow good workes which God hath ordeyned to thynnt that we shoulde walche in them / declaring our selues therby to be luerly called vnto this grace / which workes whiche soeuer hath not / declareth that he hath not faith in Christ.

Vnto whom we must come / & followe hym with a cheartull hert / that he maye instruct & teache us / for he is our master / make a humble of hert / he is oure example of whom we must learn the rule of good luyng / further / he is our prest / & by bishop / and onely media / tor / which now styteth on the ryght hande of God the father / is our aduocate / & prayeth euer for vs / which wyl vndouted obtayne what soeuer we desyre / either / h'm / or of his father in his name / yf we beleue that he wyl do it when we requere it. For so hath he pro / mised / Let us therfore not doute / although we come tyme synne / to a c' of p'de to come vnto hym / and with a luyng & vndouted faith / that we shal obtayne n. erce. For ther / fore came he to thynnt to saue synners / neether requereth he any thing / as are of vs / then to come vnto hym with oute feare.

This is that Christ Jesus / wh

ter he hath killed the man of synne with the breath of his mouth / shall yet in his mayestye and Iudge all men / geuyng vnto euery one the wothes of his bodye / accordyng to that he hath done / whether it be good or badde / And that shall saye vnto them that shalbe on his ryght hande. Come ye blessed chyldren of my father / inheret ye the kyngdome prepared for you from the begynnyng of the worlde / And vnto them that shalbe on his left hand / Departe from me ye cursed / in to euerylastyng fyre / which is prepared for the deuill and his aungels. When shal the ende come & he shal deliuer vs & kyngdome to God the father.

To thynnt that we shoulde knowe

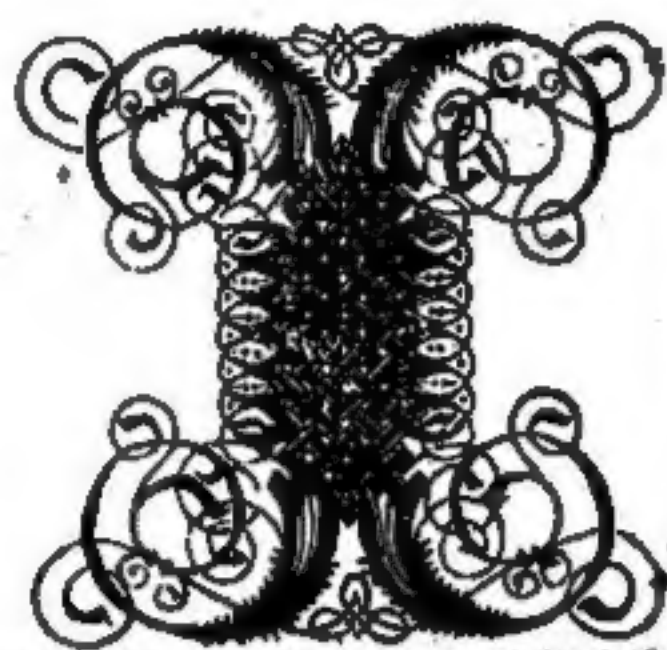
this / by the goodnes of God workyng by his holy spere / are the holy wrytynge of the Byble geuen vs / that we shoulde knowe / I saye / and beleue that there is one God / and Je / sus Christ whom he hath sent / and that in beleuyng we shoulde haue euerylastyng lyfe thow his name.

Another foundacyon wherthis can no

man laye. And saynt Paul desyeth that he beholde a curst which preacheth any other sayth & saluacion / then onely by Jesus Christ / yee al though it were an angel of heauē. For of hym / and thow hym / and for hym / are all thynges / to whom / with & / father / and the holy ghoost / be honour and glorie for euer more. Amen.

To the moost noble and gracyous

Prinse Kyng Henry the eyght/ kyng of England and of Fraunce/
Lorde of Ireland &c. Defender of the faythe: and vnder God the chefe
and supreme head of the church of Engeland.



Hath bene bled of olde auncient cu-
stome (most redoubted and prudent Prinse) to
dedicate soche booke as men put forth in to lyght
(whether they be made of their awne industrie
and proper wyttes / or translated forthe of one
language in to another) to some noble Prinse/
Kyng or Emperour / or otherwyse excellent in
byth or renoune: to thynke that the woerch myght
freely and boldely be occupied in the hādes of
men/as a thyng hauyng sauconbet & beyng put
in to the tuctyon of the Prinse / vnto whom it is
offred & dedycate. This custome not onely auncient
but also laudable / haue your singular and rare

gyftes in woerchly regement / and the vertuous and Godly moderation of magnyfyng
true preachers for the inducyng of your symple subiectes to the syncretie and purenes
of Chyriste Gospell: with the other many folde and singular vertues / wherewith the
Prinse of Princes hath indued your hyghnes / encozaged me to enbrace. For vnto whom
or in to whose proteccyon shulde the defence of soche a woerch be sooner comyted (wherin
are contayned the infallible promyses of mercy in the olde testament prefigured & in the
newe fulfilled / with the whole summe of Chyristianyte) then vnto his maiestye / which
not onely by name and tye / but most euidently & openly / most Chyristenly & with most
Godly pollicie / dothe profess the defence therof.

The want of lernynge / the obscures & lownes of byth / the lack of your graces
knowledge &c. shuld haue vtterly forbydden me / to haue intrepresed the dedycacion
herof to so purpauant a Prinse: But the experience of your graces benygnyte / wher-
throughe your prayse is renoumed and hyghly magnified / euen amōge straungers and
alyenes / not alone amōge your awne subiectes / the Godly moderation of your heu-
enly pollicie / wherewith ye suppress supersticion and magnifye true holynes / inflameth
me to some part of boldenes: So pecially the thyng which I dedycate is soch as your
grace studyeth dayly to further. In which studie & endeuoure he cōtynue you / which
hath moued you to so hole some a purpose: and geue the same dyligence vnto other Chy-
sten Princes and forren potentates / that he hath breathed & inplyed in to your bzeale.

For the cheate & princypall thyng appartaynyng to Princes & nobles (which thyng
it is good to se that your grace doth well consyder) is to defende / further / set out & aug-
ment the knowledge of God. Moses & farsythfull seruauit of the Lorde / prophesying by
hys pte & Israel shulde haue a Kyng / cōmaunded: that he ones set on hys seat of his kyng-
dome / shulde reade the seconde lawe (meanynge the boke of Deuteronomy) all the dayes
of his lyfe: to thynke that he myght learne to feare the Lorde his God / for to kepe all the
woerdes of his lawe & ordynances / and that he shulde not retorne from the commande-
ment ether to the right hand or to the left. He perceaued / vndouted that yf the Prinse him
selfe were so affectuouly angimated vnto the keepynge of the lawe / as he is there expressely
cōmaunded: it shulde not a lytell inflame hym to an ardent and burnyng zeale of setting
out Goddes gloire / in furtherynge the thynges in that lawe expessed: And hincwe what
wholsome and Godly lawes soche a kyng wolde endeuoure hym selfe to establish / by
which the lawe of God myght the better be obserued / & the larger and coother spynge
a broode: And saw right well that soch a Prinse coulde not but with his subiectes to craue
& folowe all the poyntes of that lawe / which he him selfe was so straghtly bounde both
to kepe & reade. Further in that he willeth the Kynges of Israel / not ones to swaue from
the lawe of the Lorde ether to the right hand or to the left / he instructeth them / to fulfill
the lawe of God playnly / purely / without puttynge to or takynge therefrom / without su-
persticion: not to be exalted thozou prosperyte / ner dejected in aduersyte: to cleane and
leane vnto the woerdes of God in tyme of gloire & renoune / and in tyme of dishonoure and
ignomy. Somplyte right welnes & to loue herite: which thyngs seme in h noblyte /
adde no smal spore vnto the cōmyn to imitate & folow the same. Yee thes to woerch in h
herites of the noble / that they be encozaged what by ensample of tye / & by pollicie / ordy-
nances to h bte inuenced / to allure soche as be vnder their subiectyō to h performace
therof.

Vnto the Kynges Maiestyle.

therof. That Moses there cōmaundeth vnto the kyng of Israel / partayneth vnto all
Princes of the Chyristen name. That he there calleth the lawe is to be the holy scripture &
woerdes of h moost holy & myghtie God. vnto Princes (euery one in his dominion) belongeth
the amplyfyng therof / as of the rote of all Godlynes. Now in as moche as the Lorde hath
rayled you by before other princes of our tyme / most earnestly to hearken vnto this cō-
maundement of his seruauit Moses / & to attempt the thynges that do not a lytel auadice
Goddes gloire: & hath also opened your eyes to se the falsheed of the subtile al. & the inno-
cency of the Godly: to note the wylnes of the chylden of this woerlde / & the sympletye
of the holys to extyng & abolye the ename & synful abuses / and in their steads to rote & tye
the tye / true / & perfect doctrine of Chyristianyte: ther is founde no man / wro whom h
translacion of the Lorde lawe can so woerthly be offred and dedycate as vnto your moost
gracyous hyghnes. For I nothing mystrust but that it shal most acceptably come in to
your moost sauourable & sure proteccyon. Therof both your peculiar desyre of furtherynge
soche lyde laboures sufficently assure me.

It is no bulgare or cōmen thyng wher
is offred in to your graces proteccyon / but the blessed woerdes of God: which is euerydayng &
ca not tye / though heaut & earth shuld perishe. So pfectous a thyng requyeth a singu-
lar good patron & defender / & findeth no other vnto whos the defence therof may so fully
be comyted as vnto your graces maiestye. It is h lawe of the orisfall thing which ruleth
all thynges with a becke / & yet is it some tyme greatly furthered by hys red by the ayre &
hyndred of earthly & woerlde princes. Longe & oft was it obscured & darchened / yet &
in maner cleane abolished in tyme of the cōmen weath of Israel. The wyse suggeling
of prelates in persuadynge h princes & rulers to be conformable to their inuencions /
& the rather beleuynge people / which thought euery thyng an oracle that the prelates bze-
ched in to their bzeales / ordyng many tymes tye all full of supersticion and Idolatrye.
from the tyme of Abab vnto h tyme of kyng Hezekiah / laye tye holynes and the per-
fect lernynge of God vtterly oppressed: And Hezekiah in his tyme reuened the lawe to hys
perfection / & hath therfore his woerth praysed in the scripture: But hys sonne Manasseh
set by agayne all the wychednes that his father had suppressed. Jollah after he had one
reade the boke of the lawe founde in h temple / let no tyme slipp tye he had called all Israel
together / put downe all hndes of Idolatrye / & holde the feast of passouer accordynge
to the lawe. Whs sonne Jehoonah / with the reast of the kyng / folowynge hys discontent and
displeas the Lorde / magnifyng supersticy & Idolatrye in steade of godlynes / & cau-
tyng the people to applye the selues thereto. The number of the euell thynges was usually
greater than the number of the good / as the boke of h kyng & Paral. do clearly testifie.
Soch was h subtiltie of h false prophetes & they tye h principally bewitched h princes
to h defence of their Imaginacions: whs / as their head / h people were cōstrayned to folow.

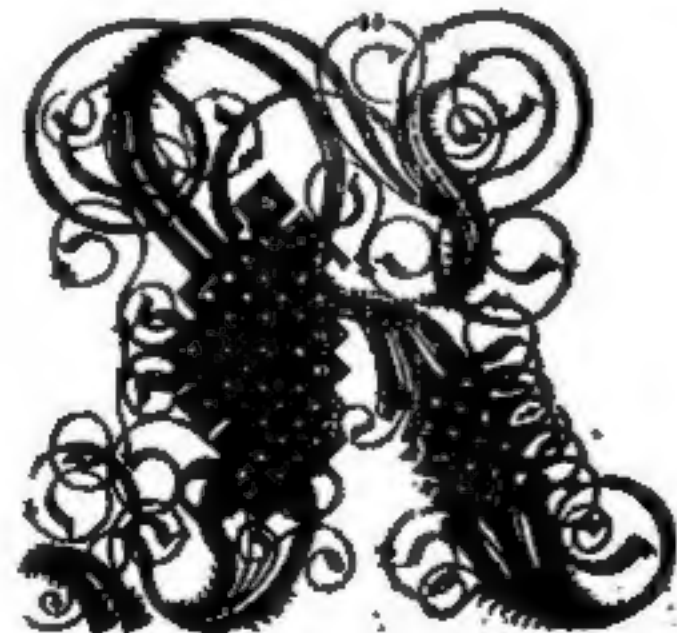
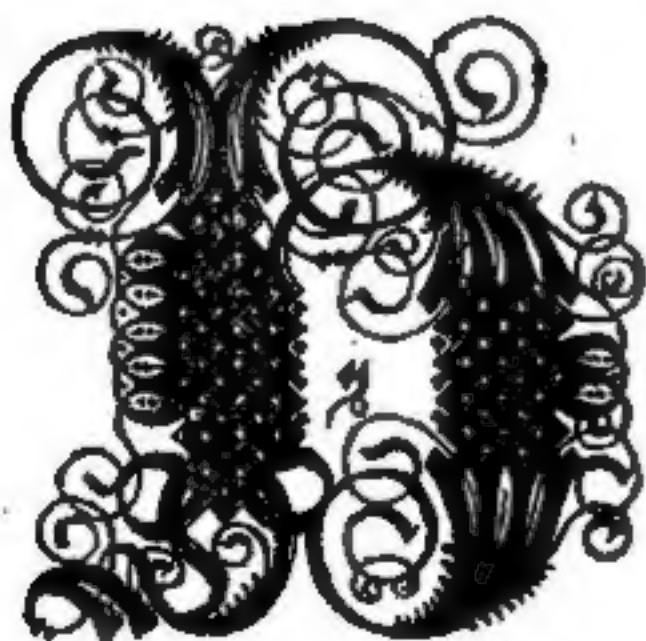
The youth of Manasseh was a mete praye for the false prophetes and prelates of Baal /
which hys infant hym / compasse hym / and leade hym as it hath bene with a tye to their
trade of Idolatrye. They had learned in the tyme of Abab to do sacrifyce vnto Idoles / wher-
by their lucre & aduantage was not a lytell increased: which thyngs / for feare of puny-
ment be ye sure / they had interrupted and left of all the Raygne of that good kyng Heze-
kiah. In his dayes they were cōpelled to haue the lawe of God in honoure. They in deade
abhorred the true woerthpyng of God / but hys obey the kynges cōmaundementes say-
nly thozou prosperyte / and were in hys moost wyched and wretched. But they so subtilely
depraued the tyme of the domynion of young Manasseh that they persuadyn hym by their
craft to relect and let asyde the lawe of the Lorde / as the new founde religyon of hys father
Hezekiah: & to receaue the supersticyes which his fore father Abab / as moost aged & wy-
ser had instytute: yet and most agreeable to the lawes of other nacyns. Whs applicable and
conformable wyttes / so they so bewitch / that he thought it greute holynes to desanull all
that his father had moost godly reuened: & to retayne all the olde supersticions / ryttes and
customes of Idolatrye: to hys & hys all that by any meanes shewd loue or tye to true
religio & godlynes: so that he cruelly filled the cite of Ierusalem with the blynde of the Ido-
latrie / & of soch as warred & fought agaynst Idolatrye. In tye maner hys they with Je-
hoonah / which hysly had put downe his fathers decres: lettynge moore by h supersticion
of his forefather Abab / than by the godlynes of his good father Jollah. False prophetes /
Ipoctyph prelates / & the inuadable & vnconstant cōmentatye / haue euer bene ready to re-
ceae their olde phantastical dyaumes / & haue for the moost parte cōtinuallly perswaded
agaynst the true Ipoctyph & prelates of the Lorde. The craples herof / yf there shulde be
many be rehearsed as h Chyronicles of all tynes domenyng / wolde make a great & an huge
volume. Wherof I thinke it is best to trouble your grace to a so longe a pcedde as to reade
the. And the expellers of soch as shal hereafter come / are only knowe vnto h Lorde: neither
knoweth

Unto the Kynges Maiestye.

knoweth any man what chaunge may fall. But for þe fortunate & prosperous estate of this oure tyme (so farre as concerneth this your graces Reaume) are hygh and vncallable chanches to be geuen vnto the Lozde of Lozdes: which hath dealt somerfully wth the inhabytautes therof: as to sende them a Prynce that continually studyeth to be the enryched in all poyntes of true godlynes. Who so remaineth vnto chauncefull heretofore is not alone vngodly but also wretched. For loche a Prynce as geueth no care vnto þe inchauntementes of false preachers is one of the greatest gyftes of God: & loche a wofull blessing to a comen wealth as requyeth an earnest thanckesgeuyng therfore.

That Hezekiah and Josiah were vnto Israel, the same is your grace vnto þe Reaume of England: yet the goodly haue greates hope that your pryce shall be farre aboute cheyres. They byhelde the veryte a true wozshyppe of God: but onely for their owne tymes. Your graces wysdome / illumyned of God / shall (we trust) so fymely stablysh the trade of Godlynes in your tyme: that it shall neuerthelesse flozys after your decesse. Your deuyn governance / no lesse fortunate than polypque / putteth vs in hope of such a redynde as shall be permanent and durable / and so luerly grounded / that the wont suggylng & venemous persuasions of false preachers shall not be so nopsome vnto your posterite: as they haue bene vnto the former age. This hope haue the godly euil of forren & strange nacions in your graces goodnes / moche moare they of your owne reallme. Soche confidence haue they conceaued by your former actes / wherthpough your grace hath so exordyngly pzoofed this assaye. The eueryluyng Lozde so pzoofere your begonne purpose vnto such effect / that the thinge may be cōtinually which ye haue begōne: And so directly oute his myghty hande and wozke so strongly in you / that no soarme of false pzoophetes (the verydestropers of Prynces and Realmes) maye hereafter be able to extynde the lyyght / which now in your graces dayes hath begonne to shyne: And double vnto you the addycō of yeares that was geuen vnto Hezekiah / ouer and aboue those that ye shoulde naturally lyue / that ye maye the better accomplishe your moost godly intent: And enspyre such streames of grace in to your breast / that you perseueringe vnto the ende / maye leaue behynde you this testimony of glozpe: that ye haue truly defended the pure sayth of Christ / maynteyned his holy wozde / suppressel superstycion / deleate & put awaye Idolatrye / ended the blasphemie of false pzoophetes: & bzought your reallme vnto the true trade of godlynes: And blesse you at this pzoesent wth a sonne / by your most gracious wyfe Quene Jane / which may prosperously & fortunately raygne / & folowe the goodly steppes of his father: And after your grace shall geue place to nature / and forsake this mortall lyfe / graunte you the rewarde of that vnspeakable and celestyal lye / which no eye hath sene / no care heard / nor can ascende into the herte of man. So be it.

Your graces saythfull & true subject
Thomas Matthew.



To the Chrysten Readers.

The grace and peace of God be geuen vnto you by Jesus Christ.

As the bees oyllyently do gather together sweete flowers / to make by naturall craft the swete honny: so haue I done the pryncypall sentences conteyned in the Byble. The which are ordered after the maner of a table / for the consolacion of those which are not yet exercysed & instructed in the holy Scripture. In the which are many harde places / as well of the olde as of the newe Testament expounded / gathered together / concolored / and compared one wth another: to thintent that the prudent Reader (by the spyzete of God) maye beare awaye pure and cleare vnderstandyng. Wherby euery man (as he is bounde) maye be made ready / stronge and garnished to answeere to all them that aske hym a reason of his sayth. This is also pzoofytable for the particular and generall exhortacions which we make to certayne personages / or comūne people: & so to answer truly to Heretikes / & to confounde the aduersaries of the wozde of God. In the which also we may fynde (by which helpe) greatly the studye of the readers / the openyng of certayne Hebrew tropes / translacions / sayngs / and maners of speakynges (which we call Phrases) conteyned in the Byble. And for the moze easly to fynde the matters desyred (because that disorder engendzeth confusyon) I haue pzoceeded after the order of an Alphabet: to thintent that none be depyued of so pzoecious a treasure: the which ye shall vse to the honoure and glozpe of God / and to the edyfyinge of his Church. Now be it (good Reader) yf thou fynde not the thynges in this table expressed / in the same letters of the Chapters wherin they are assygned: vouchsaue to loke in þe letter goyng next before or in the letter next folowynge.

A table of the pryncypall matters conteyned in the Byble / in which the readers may fynde and practyse many comūne places.

Abhomynacion.

Abhomynacion before God are Idoles & Images. before whom the people do bowe the selues. Deut. xxi. d. xxv. c.

That man is abhomynacion / that forsaketh þe true God / to serue Idoles / & that doth despyse the truth for pzoophane doctrynes. Esay. xli. f.

We ought not to folowe the abhomynacions of the Gentyles. Leuit. xviii. d. that is / Idolatryes. Exo. vii. f.

That which men esteeme to be excellent / is abhomynacion before God. Lu. xvi. d.

The transgressours of Goddes commaundementes are abhomynacion. Leuit. xv. f.

The abhomynacion stamynge in the holy place / is Jerusalem assayed of her enemies. Mat. xxi. g. Marc. x. b. Lu. xxi. d.

Abrogacion.

Abrogacion / that is to abolysh / or to make of none effect: And so the lawe of the comma. ndementes which was in the decrees & ceremonies / is abolyshed. Eph. ii. d. Colos. ii. c. Gala. iii. b. Roma. vii. f.

The sacryfices / festes / metes / and all outwarde ceremonies are abrogated. Ose. vi. c. Esa. l. c. f. a. i. Samu. x. c. Jer. xxxi. f. Barn. ii. Mich. ii. c. b. i. c. Amos. v. f. Zac. vi. b. & all the order of pzoesthode is abrogated. Eb. xvi. b.

Abstynence.

The abstynence of a Chrysten man is to wythdrawe hym selfe from synne. Job. i. b. Esa. lxxi. a. i. Pet. ii. a.

To them that here abstynence wysdome is geuen. Pa. i. d. and bodily health. Eccl. xxi. b.

An example of abstynence in John Baptyst. Mat. iii. Lu. i. b.

Adultery.

The abuses that be in the church ought to be corrected by the Prynces. Roma. xxi. a. An example of Heretike / which destroyed the serpent. iiii. Re. xvi. a. Also

of Jehoiaphat. ii. Paralip. xx. g. Also of Josiah. iiii. Reg. xxi. a. & ii. Paral. xxi. a. xxi. f.

The mynysters ought to preache agaynst abuses. Exaple in John Baptiste. Mat. xxi. a. Also in S. Paul which rebuked the abuses of the Corinthians: for haunynge sectes. i. Corin. i. b. c. also because that they suffered a fornicator amonge them. b. Also because that they accused one another before vnlawfull iudges. b. i. a. b. also because þe they sate with the Getyles in their temples / & ate with the of their sacrifices. b. i. a. x. b. Also because that they abused þe supper of the Lozde. xi. e. Also because þe they doubted of the resurreccō. x. and that they prayed in a tonge that men briderstode not. xiii. b.

Any maner of mere tradycions of man are abuses. Mat. xv. a. Esay. xxi. d. Marc. vii. a.

Acceptyon.

Acceptyon of persones / is to haue respecte to the condycion of the man / or to his nacyon: which thyng is not godly. Deu. x. d. Para. xxi. c. Roma. ii. b. x. d. Eph. vi. b. Colos. iii. b. Act. x. f. And the same thyng also / ought not to be in man. James. ii. a. Iudas. i. e. Eccl. xx. c. xii. a.

Accusacion.

One ought to accuse his brother to the church / yf he donot amende after he hath had brotherly monycyon. Mat. xviii. e.

No accusacion ought to be receaued agaynst the mynister / vnder two or the wytnesses. i. timo. v. c. We are accused before god / by the malpce of Satan. Job. i. b. Apoc. xii. c. Also by our owne naughtynesse. Jer. ii. d. Also by our owne conscience. rom. ii. c. Also by the scripture. Job. v. g. let vs therfore accuse our selues. pzo. xvi. c.

Adam.

By Adam we are all synners / of whō we haue synynacion to do euell. rom. v. b. d. And by hym we are subiect to death. i. Cor. xv. c.

Adam was a fygure of Christ to come / the which is called Adam. Roma. v. c.

Adultery.

Adultery is the byolacion of the sayth pzoemitted in maryage / the which thyng is lawfullyden vs. Exo. xx. c. Leuit. xxi. c. Deute. v. b.

A table of the pynceppall matters

Adulterers are stoned to death. Deuteronomie .xx. xxi. d.

If the adulterers be not punished by men / God wyl punish them. Jeremy .b. c. vii. b. An example of Dauid's sonne / which dyed for the adultery of Dauid. ii. Re. xii. d. Susanna had leuer dye then to comytte adultery. Daniel .xiii. c.

He that beholdeth his neighbours wyfe lustyng after her / hath al ready comytte adultery with her. Mat. v. d. Many are adulterers. Ecce. xxi. c. Jeremy .xxiii. b. De. xiii. c. ii. Pet. ii. c.

They that haue only mynde to do adultery are punished. Gen. x. d. xx. a.

Adulterers haue no parte in the kyngdome of God. i. Corin. vi. b. Heb. xiii. a.

Adultery is cause of procuringe of another mans death. ii. Reg. xi. c. Mat. xiii. a. Mar. vi. c.

Adultery bysameth the persone. Prouerbs. vi. d. Ecclesiast. xxi. d.

One ought to beware of adulterers. Deut. b. b. God wylne flesch agaynst adulterers. Mala. iii. b.

Specyall sacryfice for the suspencion of adultery. Num. b. b. c. d.

One maye forsake his wyfe for cause of adultery. Mat. xix. b.

Advocate.

Note / that I fynde not in all the Bible thys worde advocate: but only in .i. Jo. ii. a. in the which place it is sayd that Chryst is oure aduocate towards the father.

Allyceyon.

Allyceyon after the maner of the scripture / is called burninge / probacion made by fyre / a burninge gurnes. i. Pet. i. d. i. d. i. d. i. d.

God thenceforth to sende allyceyons to them which haue trust in any other then in hym only. Deut. xxxi. d. Josu. xxi. c. and therfore he forgaue the chyldre of Israel / for takinge their Idolatryes. Judg. x. c.

We ought to succurre them that are allycted. Ecclesiast. i. vii. d.

Angels.

The angels aspyte before God. Job. xxx. a. xxi. d. a. Daniel. vi. c. Mat. xxi. b. and do mynyster to men. Mal. ii. a. Heb. i. c. Also they do rebuke synners. Judg. ii. a. g. do comforte the afflycted. Gen. xxi. b. Lu. xxi. c. Dan. vi. f. Also they do teach the ignorant: example of Dangel which taught Eliah what he shulde saye to the seruantes of Ohoziah. i. Re. i. a. Also of Dan. ix. f. also of Joseph. Mat. i. c. ii. d. also of Cornelius. Actes. x. a. / Also of Zachariah. Lu. i. a. / Also of Mary. Lu. i. a.

By the angels god scourgeth his people. ii. Re. xxi. d. i. d. Reg. x. f. g. Act. xii. d.

Antychryst.

Antychryst is not the proper name of a person / but of an office: for many are Antychristes. i. Joh. ii. c. Also / he calleth hym selfe god / sitting in his seate. Ecce. xxi. b. i. d. Mat. xxi. a.

Antychryst is spoken of before by Dany. xii. c. Mat. xxi. b. Apoc. x. c.

Antychryst speaketh agaynst God. Dan. vii. f.

Antychrist chaungeth the lawes / the dayes / and tyme. Daniel. vii. f. i. c. ymo. iii. a. ii. ymo. iii. a. / ii. Pet. ii. a.

Antychrist is receaued of many men. John. b. g. / ii. testalo. ii. a.

Antychrist doth many false myracles. ii. testalo. ii. c. Apocal. xiii. c.

Antychrist is he that denyeth the father & the sonne. i. Joh. ii. c.

Antychrist is come. i. Joh. ii. c. / for to thowse downe / to kille / and to destroye / Joh. x. c. / to kepe them that are bound in pynson / to make the people subiecte in his surpe / and styke the wyrd an incurable wonde. i. Jo. xiii. b. / vnder the fygure of the destruccyon of Babylon / for to destroye the wyrd. Zachar. xi. d. Dan. xii. f.

Antychrist absoluth for money. Isa. b. c. / Prouer. xxi. c.

Antychrist calleth good euell / and the euell good. i. Jo. b. c. Prou. iii. a. / xx. c.

Antychrist is worshipped of the pynces & kynges of the earth. Apoc. xiii. d.

Antychrist shalbe slayne by the spyte of the mouth of chryst. i. Jo. x. a. ii. c. i. d. b. and destroyed by the light of the comynge of chryst. Apoc. xix. d. xx. c.

Antychrist is called a false sheppard / and an Idoll. Zachar. xi. d. the man of synne and sonne of perdyccion. i. Jo. x. a. ii. c.

Antychrist is in concupyscences of women. Daniel. xi. f.

Apostell.

An Apostell is an Ambassadors / a Messenger / or one sente: and after this maner chryst is oure Apostell / sente of his father. Heb. iii. a.

The apostles are the lychte of the wyrd. Mat. b. b. the salte of the earth. Mar. ix. g. Dispensators of the mysteries of God. i. Cor. ii. a. / seruantes of chryst. i. Cor. ii. a. / Helpers and woekers with God. i. Cor. iii. b. / Wytnelles of the passyon and resurreccyon of chryst. Luk. xxi. d. i. d.

Amonge which saynt Paul reckened hym selfe the lesse. i. Cor. xii. b. / and unworthy of that name. i. Cor. xv. b.

The apostles are sent / as chryst was by his father. John. x. c. / with power to cōfytte. ii. Cor. v. d. f. c. / as theye amonge wolues. Mat. x. b. / to pryche the gospel. Mar. iii. b. / to all nacjons. Mat. xxiii. d. / to heale the syche. Mat. x. b. / to bere wytnes of chryst. John. xv. b. / Act. i. a. / whose sayth chryst proued. Mar. vi. c. / to whom also he shewed before their saynges and afflictions / which shulde happen vnto them / after his death. Mat. ix. b. / the which thynge came to them. Actes. i. d. b. b.

Armours of chrysten men.

The armours of chryst men are spirytual / myghty by the power of God. ii. Cor. x. b. Lett vs arme vs in the gyrdell of truth / let vs be clothed with the plate of ryghtwelsnes / & shode in the shewes prepared by the Gospel of peace / & about all let vs haue the shylde of fayth.

contayned in the Byble.

As the helmet of hope of saluacyon. i. Cor. i. c. i. d. Also the sworde of the spyte / the which is the worde of God. Ephe. vi. c. i. d. Heb. xii. c. And let vs continually wathe in prayer. Ephe. vi. c. i. d. b. / abstaynyng from all thynges that be contrary to the lawe of the Lorde. i. Corin. ix. d. Ascensyon of Chryst.

Chryst was receaued in a cloude / ascendyng vnto heauen / lychtynge by his handes / & blessinge his disciples. Mar. xvi. d. Luke. xxi. g. Act. i. a. / for to deliuer vs out of captiuite / and to geue vs many gystes. i. Pet. i. d. Ephe. i. b. Heb. xii. d. / to appere before the face of God for vs. Heb. ix. f. Roma. vii. g. / and to prepare vs a place. Mich. ii. a. John. xiii. a.

Chryst ascended in to heauen / sitteth on the ryght hand of God. i. Pet. iii. d. Heb. x. c. i. d. a. / from whence he shal not come vnto the tyme of the restitucion of all thynges. Act. i. d. b. therfore lett vs loke for those thynges which are about / where chryst is lychtynge on the ryght hande of God. Colos. iii. a. Chryst is ascended in to heauen / because his bodely presence litted the apostles to re-create the spyte of comforte. John. vii. f. xvi. b.

At the ascendyon all power was geuen to Chryst. i. Pet. iii. d. Ephe. i. c.

We muste do almes to all men in oure owne goodes. Tob. i. b. Prouer. iii. b. Luk. xii. d. / and secretly. Mat. vi. a. An example to do almes. Act. x. a. i. d. cor. vii. c. f. a.

To geue for goddes sake doth not make a man poore. Prou. xxi. d.

We geueth nothing / abideth not in charite. i. Joh. iii. c. Let vs therfore distribute oure byrd vnto the poore. i. Jo. xxi. b. f. For Chryst doth counte it done vnto hym. Mat. xxv. d.

Aulter was neuer commaunded to be made / but only to God / as appereth of Abraham. Gen. xii. b. xiii. a. Also of Isaac. Ge. xxi. f. Also of Jacob. gene. xxxii. d. xxi. a. wherfore Josiah dyd destroye all the aulteris / which were made to the honoure of Images. i. Re. xxi. c. So we haue no aulter but Chryst. Heb. xii. b.

Annoyntynge.

The annoyntynge of Chryst. Dan. ix. g. The annoyntynge of chryst is the holy goost / the which shal mendorecease. i. Joh. ii. d. / and which doth teache vs all thynges for oure healt. We haue then no more corpoall annoyntynge made of oyles / but spirytual by the holy goost.

Baptyme.

To baptize / is to mete or to washe. Judich. xii. b. Mat. iii. b. Mar. vii. a.

Baptyme is an outwarde sygne representynge in vs renewynge of the spyte / & mortyfynge of our membris in Iesus Chryst / by the which we are buryed in death to hym. Roma. vi. a. Colos. ii. b.

They that are baptised in Chryst / haue put on chryst. Gala. iii. b.

By baptyme we are receaued inrolled and wyrtten in the holy assemble of Chryst. Act. ii. f.

The disciples dyd baptize / but chryst dyd not. John. i. ii. a. Paul also saye that he was sent / not to baptize / but to pryche. i. Corin. i. ii.

We are baptised in the name of the father / and of the

sonne / and of the holy goost. Mat. xxviii. d. The apostles baptised in the name of Chryst. Act. x. g. Baptyme bringeth not grace with it / as appeareth by Symon the sothfayer. Act. viii. d.

Paul beleued & receaued the holy goost / before he was baptised. Acte. ix. c.

Cornelius the Centurion receaued the holy goost / before he was baptised. Act. x. g.

The gentled man of Quene Candace beleued / and therfore had grace / before he was baptised. Act. viii. c.

Agaynst them that saye that iustfyfycacion is made thowso baptyme / serche to the Roma. iii. d. i. d. a. c. Ephe. ii. b. Gala. iii. d. i. d. a. where saynt Paul sheweth that is done thowso sayth / & not by any woꝝke. whatsoeuer it be.

The scripture somtyme attributeth that to baptyme which patermyeth to sayth / that is to mete / to be buried in Chryst. Roma. vi. a. to put on Chryst. Galat. iii. d.

The fountayne of the newe byrth. i. Jo. iii. b. The washyng awaye of synnes. Act. xxi. d.

Saynt Peter shewed that we are saued by baptyme / not by the washyng awaye of the fylth of the flesch / but by the examynacyon of a good conscience in God. i. Petr. iii. d.

The ceremonye of baptyme / being ordeyned of god / was mynystrid by John Baptyste. Jo. i. c. Mat. xxi. c.

there is but one baptyme. Ephe. i. d. a. To baptize / for to teache. i. Corin. vi. a. Heb. vi. a.

To be baptised / is take for to dye. Mar. x. f. Lu. xii. f.

Beatytude / or blessednes.

Beatytude / is an euerylastyng lyfe / which consisteth in the only knowledge of God / and of Chryst sente by hym. Job. xxi. a.

Beatytude conteyneth fulnes & abundaunce of all goodnes. i. Pet. xxi. b. xxi. d. / xxi. b. i. d. i. d. a. c. i. d. b. c. i. d. b. c.

Beatytude is petygured by the good banquetes of which I say specheth. xxi. c.

The blessed shal be the kynges in bys glozpe. i. Re. xxi. d. c. Job. iii. a.

Beatytude is incōprensible to mortal men. i. Jo. i. d. i. c. i. d. b.

Blessednes is geuen vs by Chryst only. Luk. xxi. c.

No man is receaued in to blessednes / excepte he be purged by sayth. Apoc. xxi. g.

Blessed are they whose synnes are pardoned. i. Pet. xxi. a. Ro. i. d. a.

Blessed are the poore in spyte. Mat. b. a. Lu. vi. c. reade the whole chapter.

Blessed are they that suffer for ryghtwelsnes sake. i. Pet. iii. d. i. d. c.

Blessed is mary / by cause she beleued. Lu. i. c.

Blessed are they that do here the worde of God / and kepe it. Lu. xi. d.

To blisse / is to geue thankes / or praye. Gen. xxi. f. b. i. c. i. d. xxi. c. Lu. ii. c.

To blisse / is to increase / to geue abundaunce / & to make goodes to encrease. Gene. xxx. d. xxx. a.

To blisse / is to geue power to increase. Gen. i. c. f. a.

To be blessed / is to be deliuered fro al maner of curfynge by Chryst / that is to saye from synne / fro death

contayned the Byble.

which we are of 2 number of the Caymanes/in recreation
 **b. remysse

A table of the pynccypall matters

All Chyften men are hated for Chyfte. Matt. x. c. And they shoulde do good to the that hate them. Exod. xxiii. a. Mat. b. g. Lu. vi. e. An example in Dauid. ii. Reg. xix. a. Item in Chyft Lu. xlii. a. Item in S. Steuen. Act. vii. g. Therefore a man ought to hate no ma: for he that hateth his neyghbour is not in the lyght of the gospel: but a murderer. I. Iob. ii. b. iii. e.

¶ Heretie

Heretie for a secte. Act. xxi. b. a. Loke wherfore that there must be heretie. I. Cor. xi. d.

A man ought to fle from heretie. I. Cor. xii. c.

¶ Heretage

The saythfull people is heretage of God. Exo. xvi. d. Deu. xii. c. I. Cor. xii. b. I. Cor. xii. a. I. Reg. viii. f. r. a.

The heretage of the kyngdome of heauen is geuen vs by pynelle/ not by the woordes of the lawe. Gal. iii. c. d. Mat. xxi. b.

Chyft hath bought and regenerat vs to thynke that we shoulde enherite the kyngdome of heauen. I. Cor. iii. b. the which is kepte for vs in heauen. I. Petr. i. a.

Chyfte is the enheritour of all. Heb. i. a. Lu. xxi. c. I. Iohome we are also heyes/ being by sayth the chyldren of God. Gala. iii. b.

¶ Honoure

Honoure to father and mother. Exo. xx. b. Deu. b. b. is to mynstre vnto them thynges necessary to lyue by. Mat. xv. a. whych thyng throughe couetousnes/ & pharises had made of none effecte/ or lytle regarded. Mat. bii. a. Mat. xv. a.

Honoure also is betwe vnto kynges. I. Petr. ii. c. to the elders. I. Ioh. xii. b. also to them that do helpe forth the gospel/ by any mynstre. I. Cor. xii. c.

Let vs geue honour vnto al mē/ for God take. I. Pe. ii. d. geuing honour to the p honours belongeth. Ro. xxi. c.

Be that honoureth not Chyft/ by beleuyng in hym/ by thynketh his father which sente hym. I. Ioh. v. d.

¶ Humylite

To humble/ for to pynche & slaye. I. Ioh. iii. d. iiii. d.

To humble/ is for to submytte a mānes selfe vnder the myghte hande of God/ & to calte all his care vpon hym. I. Petr. b. b.

Be that humbleth hym (that is thynketh lowly and maketh no estymacion of hym selfe) shalbe exalted of God. I. Reg. vi. d. Lu. i. c. Let vs therefore haue humylite in hert/ without preferring of our selfe aboue any mā/ by arrogancy. Eph. iii. a. Colossen. iii. b. b. b. Of the which thyng Chyft doth warne vs/ in the parable of the gesses. Luk. xlii. b. and of the lytle chyde. Mat. xxi. a. Mat. ix. c. Lu. ix. f.

Let the humble Chyften mā be red with dyuers afflictions reioyce/ for in that is he great before God. James. i. b. and therefore shal be exalted. Mattew. xxi. b. Lu. xxi. c. An exaple of a publicane. Lu. xxi. d.

The praye of humylite. Psouet. xvi. c.

¶ The holy Gooft

The holy goost is the holy and deuyne power/ by the which mēnes hertes are renued fro heauen. I. Reg. x. e. To thynke they maye cōprehende the thynges of God. I. Ioh. ii. c. And whych geueth wytnes vnto oure hert that we are of God. Roma. viii. c. by the which also we

do call vpon the father with confidence. Gala. b. c. and knowe that God doth dwell in vs. I. Ioh. iii. d.

Of p graces & giftes of holy goost. I. Cor. xii. a. xlii. e. The holy goost in the scripture (by a Metaphore) called vnto dyuers names/ accordyng to the graces & geuē vs: that is to saye/ water. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ Gualthe

God is oure healtie. Exo. xv. a. Psal. lxxv. a. I. Iohome we ought to alke it. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

Helthe/ for byctory. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ I

¶ Ipoctryse

Preachers ought to repproue Ipoctryse of mānes woordes. I. Ioh. xlii. a. as the prophete dyd. I. Ioh. xlii. b. Ipoctryses will neuer knowlege their synnes. I. Ioh. xlii. c.

The hope of Ipoctryse is bayne. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

The iudgement/ confusyon/ and byspayre of Ipoctryses. I. Ioh. xlii. b.

Agaynst Ipoctryses that do only gloryse the selues of p name of God/ & denye the in their dedes. I. Ioh. xlii. c.

Agaynst these Ipoctryses/ which do iustifye the selues by their outwarde dedes. I. Ioh. xlii. d.

A praye agaynst Ipoctryse. Psal. cxxxix. d. Ipoctryse loke Psouet. xii. c. I. Ioh. xlii. b. I. Ioh. xlii. c.

Chyft geuecheght cūspynges agaynst Ipoctryse/ specially because they wutte by the kyngdome of heauen & c. And that they make a conuert woyle then them selues & c. Ioh. v. d. the terte all together. Mat. xxi. d.

¶ Idoles or Images

An ydole is nothinge/ and hath no godly power in it. I. Cor. x. b. I. Cor. x. c. And therefore is there none agrement betwene the tēple of God & ydoles: And for this cause dyd Aia put downe the ydoles. I. Ioh. xlii. b. and Iosias ii. Reg. xxi. b. Agaynst whych loke in Amos iii. a. Sap. xii. d. Abac. ii. d. I. Ioh. xlii. c. Psal. lxxv. b. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

A man ought to make no Images. Exo. xx. a. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

The Jewes as well as the Gentyles had truste in their Images/ thynkynge for to haue helpe of them in their tribulacions. Deu. xxi. v. And therefore God cōmaunded them to be taken downe/ broken and burnt. Deuter. bii. a. b. c. d.

The Jewes as well as the Gentyles had truste in their Images/ thynkynge for to haue helpe of them in their tribulacions. Deu. xxi. v. And therefore God cōmaunded them to be taken downe/ broken and burnt. Deuter. bii. a. b. c. d.

¶ Ipoctryse

contayned in the Byble.

opich had made an Image for hym selfe/ but the chyldren of dan toke it from hym by force/ & wo/ shipped it longe tyme. Iudg. xvi. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

¶ Inuencyon
All inuencyon agaynst the Loyde God is accursed. I. Ioh. xlii. b. and pynched Psal. lxxix. / other by death. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ Innocence
None is innocent before God. Exo. xxiii. a. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ Innocence of a Judge
The Innocence of a Judge. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ Innocence of a Judge
The Innocence of a Judge. I. Ioh. xlii. b. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

¶ Innocence of a Judge
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¶ Innocence of a Judge
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only known of the father. Mat. xlii. d. I. Ioh. xlii. b. d. I. Ioh. xlii. c. I. Ioh. xlii. d. I. Ioh. xlii. e. I. Ioh. xlii. f. I. Ioh. xlii. g. I. Ioh. xlii. h. I. Ioh. xlii. i. I. Ioh. xlii. j. I. Ioh. xlii. k. I. Ioh. xlii. l. I. Ioh. xlii. m. I. Ioh. xlii. n. I. Ioh. xlii. o. I. Ioh. xlii. p. I. Ioh. xlii. q. I. Ioh. xlii. r. I. Ioh. xlii. s. I. Ioh. xlii. t. I. Ioh. xlii. u. I. Ioh. xlii. v. I. Ioh. xlii. w. I. Ioh. xlii. x. I. Ioh. xlii. y. I. Ioh. xlii. z.

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A table of the pynceppall matters

¶ Kyng

What manner a kyng shulde be. Deut. xxi. b. /
Re. xii. c. / whose hert is in the hand of God. Ps. xxi. a.
A rightuous kyng is the strength of his realme.
Prou. xxi. a. b. Sap. vi. d. Eccl. i. a.
The kyng ought to reade the boke of deuteronomy
to knowe the lawe of God and to keepe hym to that
only. Deu. xxi. b. An example in Josiah. ii. Reg. xxi. c.
to preache it to the people. An example in Salomon.
iii. Re. viii. f.
Kyngs be happye by byng mercy. Prou. xxi. a. / An
example in David. / Ezechiah a Josiah. Eccl. xxi. a. /
in Josaphat a Aha. ii. Reg. x. b. / xxi. e.
Let us honour the kyng. i. Pet. ii. c. and praye for
hym. i. Tim. ii. a.
Kyngs Jeroboam because he suffered images / a
suffered Idolatrye in his realme: inducing his pro-
ple to have trust in other thynges then in God / is ter-
rably threatened. iii. Re. xxi. b. c. xvi. a. b.
The worster desyer for to Raygne. An example of
pyre bush. Jud. ix. b. / whose power is let out. i. Re. viii.
b. / A man shulde take heede of their dyspleasure. Prou.
xvi. b. / for they haue done soynecarys / in the whoye
of Babylon. Apo. xvi. a. / under the is none other then
cursednes. Eccl. x. And yet they contynue in their wic-
kednes: they shalbe punysshed in the people. i. Re. xxi. d.
The Chyrtien men are the kynges and sacrifyers of
God the father / confyrmmed by Iesus Chyrt. Apoca. i. b.
b. c. and. i. Pet. ii. b.
¶ Kyngdome
The raygne of Chyrt is described in the blessing of
Yuda. Gene. xlix. b. and Eccl. xxi. a.
God shall raygne for evermore. Exo. xv. e. And also
the raygne of Chyrt. Eccl. ix. b. Dani. vii. g.
Of the kyngdome of Chyrt / loke Lu. xxi. c. Mat.
xxv. c. Act. xxi. d. s. ii. Cella. i. b.
They are depyryed of the kyngdome of God / which
do obeye vnto their flesch. Gal. b. d. which do begyle their
brythrent. Cozin. ii. b. d. And that are corrupte by byces
i. Cozin. xv. f.
The kyngdome of heauen / or the kyngdome of god
is the knowledge of the gospel / or the churche gather-
ed together by the gospel. Mat. xxi. g. The mysteries
of which they do vnderstande / to whd it is geue. Mat.
xiii. b. Lu. xi. b. / for the preachinge of the whych kyng-
dome / some do chaste them selues / that is / lyue cha-
stely. Mat. xxi. b. the whych thyng they cannot do / ex-
cept it be geuen them of God. Sap. viii. d.
The kyngdome of heauen consisteth not in meate
or dryncke / nor yet in wyth / but in power which both
make subiecte the hertes of men vnto God. Ro. xiii. c.
i. Cozin. iii. d. And by the same meanes the kyngdome
of God / is within the saythfull / of which Chyrt is the
strength. Luk. xxi. e.
They that go to the kyngdome of heauen with bio-
lence / plucke it vnto them. Mat. xi. b. that is / soche as
haue so great desyer vnto it / that they despise their awne
lyfe / for sake all (ye father and mother) for the great
mynde that they haue to receaue the gospel of Chyrt /
to be partetakers of the kyngdome of heauen.
To be the kyngdome of heauē / is to possesse / haue / or be
partaker of it. Iere. xxi. a.

¶ L

¶ The loue of God toward vs
God is the God of pece & loue. ii. Cor. xii. d.
God loueth al / & hateth nothyng of that he hath made.
Sap. xi. and doth deliuer vs fro euil. Isa. xlii. a. / xlii. d.
Ioh. iii. b. Ro. b. b. Ephe. v. a. e. Apoc. i. b.
God chastiseth them whd he loueth. Prou. iii. b. Heb.
xii. b. Apoc. iii. b.
God loueth vs without forgettyng vs. Eccl. i. a. /
Iere. xxx. a.
Loue is the spryte and the gretteste commaundment.
Mat. xxii. d.
¶ Our loue toward God
Let vs loue god / for he hath loued vs first. i. Ioh. i. a. /
Let vs loue God / & he shall loue vs. Prou. xvi. b. /
Eccl. xii. b. / Mala. i. a.
God keepeth them that loue hym. Eccl. ii. d.
We must loue with the hole herte. Deu. vi. b. /
Ier. xlii. d. / Mat. xxii. d. / Luk. x. e.
Let vs loue God with wozke & dede. Deutero x. a.
Eccl. ii. d. / Ioh. xxi. b. c.
Let vs loue god earnestly. Eccl. xxi. c. / Roma. viii. d.
¶ Our loue toward our neyghboure
Every beaste loueth his like. Eccl. xxi. c. / xxi. b.
God teacheth vs to loue one another. Jo. xxi. d. i. c. /
He that loueth his brother / is translated from death
to lyfe. i. Ioh. iii. c. / Eccl. xxi. c.
He whych loueth his brother hath fulfilled the lawe.
Ro. xii. c. / Mala. b. c.
He that loueth his father / or his mother / or his soun-
der / or his daughter more the chyrt / is not worthy of hym.
Mat. x. d.
Let vs loue one another / as Chyrt hath loued vs.
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To loue our neyghboure as our self. Lu. x. /
xii. / Leu. xxi. d. / Rom. xii. c. / i. Cozin. x. f.
All thynges ought to be done by loue. i. Coz. i. c. /
i. Pet. i. d. Let vs therefore loue affectionally in suppo-
tyng one another. Cobi. iii. c. / Mala. i. c. / Rom. xii.
xv. a. / Gal. vi. a. / Ephe. iii. a. / Phil. ii. a. / In helpyng one
another. Eccl. viii. d. / Isa. xlii. c. / Mat. v. b. / Galat. b. a.
Ephe. b. a. i. Pet. iii. c. i. Jo. iii. c.
¶ Our loue toward our enemyes.
We ought to loue our enemyes. Mat. v. g. /
good harte. Ioh. xxi. c. / Prou. xvi. a. / xxi. c. / Eccl. viii. d.
x. a. / Also with the mouth / prayng for them. Mat. v. g.
Ista. iiii. d. / Rom. xii. c. An example of Chyrt. Lu. xxi.
e. of S. Steuen. Act. vii. g. / Also with wozke we ought
to do good to them that hate vs. Mat. x. g. / Prou. xxi. a.
i. c. / Ro. xii. d. An example of David. ii. Reg. i. d. / also of
Abraham. Gen. xxi. c. d.
¶ Our odyllcepyon.
The loue of God toward vs is inestimable. i. Ioh. i. a. /
ii. a. / for he hath loued vs first. i. Ioh. iii. c. and hath ge-
uen vs hym self / that we myght haue lyfe. Ioh. iii. b.
Ephe. ii. b. the whych some hath geuen hym lyfe for vs.
Ioh. xv. b. / Mala. ii. c. / Ephe. b. a.
The false prophetes whych wolde dyaime vs fro
loue & true trust which we ought to haue i god / ought
not to be harde / but ought to be put to death. Deu. xxi. a.
An ad

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An admonycon to loue. i. Ioh. iiii. d. / Ioh. xxi. c.
Eccl. xxi. c. to thynnt that we shulde loue God with al
oure herte / & with all oure soule / it purgeth oure hertes
of all exteryor trust. Deute. xxi. b. / loke in the tyle of
loue and charytee.
¶ Labour.
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xii. a. / xxi. b. c.
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Prou. x. a. / x. b. d. / for the tyle of man is perpetuall la-
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iii. c. i. Cella. ii. b. labouryng nyghte & daye to thynnt
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xii. a.
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Mat. vii. Lu. xii. a. / Galat. v. a. wherof a man must take
heede. Mat. xvi. a.
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¶ Libertye.
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of S. Paul. i. Cozin. ix. c.
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a man shuld not make an occasyō to the flesch. Mala. b. b.
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¶ Lawe.
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the passyons of synne in vs. i. Cozin. xv. g. / Roma. vii. a.
Loke Roma. vii. c. / vii. b.
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ii. d. / Act. x. b. / for it brought no mā vnto perfeccyon. Heb.
vii. b. c. the whych thinge S. Paul sheweth by the sym-
pytude of the heyre / & of the alegory of chyliden of Sa-
u and Agat. Gal. iii. a. c.
The lawe is not geuen vnto the saythfull. Mala. b. d.
for by the lawe of the spryte of lyfe / we dye to the lawe of
synne. Roma. vii. b. / vii. a. / Mala. ii. b. but it is geuen to the
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be geuen vs thozow Chyrt. Heb. x. a.
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bath dayes. Act. xxi. c.

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Ioh. i. b. / i. c. the whych a mā ought to haue in his hert /
and before his eyes. Leu. xxi. d. / Deutr. xi. c. / wherunto
we be monysshed by Moyses to hearken / to thynnt to
kepe it. Deut. xxi. a. / And by Iosua. Ioh. xxi. a.
What the lawe of the Gospel is / & what it geueth.
Psal. xxi.
The lawe is holy / hilt / & good. Rom. vii. c. / If a man
be it lawfully. i. timo. i. b. And it is spirituall & fulfyll-
ed by the spryte. Rom. vii. c. / wherunto the wysdome of
the fleshe can not be subiect. Roma.
The lawe of Chyrt is the lawe of perfecte libertye.
Iam. i. b. i. c. / whych is moare excellent than the lawe of
Moyses. i. Cozin. iii. c.
He that keepeth all the lawe and offendeth in one poynte
is culpable of the wholle. James. ii. b.
There is but one lawe geuer. James. iiii. b.
The wages of rewarde of them that kepe the lawe /
and the payne of transgressours. Baruch. iiii. a.
For the lawe of sacrifyces / loke. Leu. ii. b. / vii. a. / xxi.
g. / Deu. xxi. b. / Num. b. e. / x. a. b.
The lawe commaundeth thynges impossible for oure
strength. Deut. b. a. / Exo. xx. c. / Roma. vii. b. / i. c. / Ioh. vii.
Act. xv. b. / x. c. / Galat. b.
Agaynst them that make false and wycked lawes.
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How we satisfye the lawe. Roma. vii. c. / Mala. ii.
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The lyght whych is called daye / is created of God.
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i. b. / i. c. / Ioh. i. b. / whych monyssheth vs to beleue in
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¶ Lecherie.
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this worde. Adultery / or adoutry / or fornicacyon. Ista.
i. c. / Ephe. v. b.
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Ioh. vii. a. / xii. a. / Psal. xxi. d. / Deut. xxi. d.
Longe lyfe is promysed them that honour their fa-
ther and mother. Exo. xx. c. / Deut. b. b. / Ephe. vi. a.
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whych hath destroyed death / to thynnt that we shulde
be the inherytours of euerlastyng lyfe. i. Pet. iii. d.
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lyfe. Luke. bi. e.
Chyrt hath euerlastyng lyfe in his hand / as the father
hath

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hath: ergo he is God: Job. 1. 1

The xpc eternall & was promysed / is declared unto us by the preaching of & Gospel. Ephe. 1. 13. Tim. 2. 8. 1. Jo. 1. 9. The which they haue & know chist. 1. Jo. 1. 9. & know chist. 1. Jo. 1. 9.

The lypunge God was the othe of the fathers. Ruth. 1. 1. Judg. 1. 1. Reg. 1. 1.

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Because & chist doth lyue / we shal all lyue. 1. Cor. 15. 22. We do all lyue & dyc to & gloze of God. Rom. 8. 17.

The chistenman lyuech not to hym selfe / but unto Chist. 1. Cor. 10. 17.

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Manlaughter. Manlaughter is forbydden. Exo. 21. 17. 1. Jo. 8. 1. 1. Jo. 8. 1.

Manlaughter is reuenged of God. Gen. 4. 1. An exaple of the Jewes. 1. Jo. 8. 1. 1. Jo. 8. 1.

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Manlaughter cometh of wrath & enuye as is to se of Cayn. Genesis. 4. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

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Item of couctousnes / as Jezabell dyd for the byparyde of Naboth. 1. Regum. 21. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

Item of Lecherie. After that maher dyd Dauid cause Miriam to be slayne. 1. Reg. 21. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

Item of herode. Job. 31. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

Also of ambypcy. As Herod caused the chylde of Israel to be slayne. Mat. 2. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

And 1 hymelech the lyvit. 1. Jo. 8. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

raygne al alone. Jud. 1. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

Like wyle dyd Achish caus. 1. Jo. 8. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

se al & kynges bloude to be put to death. 1. Reg. 2. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

We that hateth bys brother is a manlayer / and hath not eternall lyfe abydinge in hym. 1. Jo. 8. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

Man. He is an olde man / which is not fylled wth the holy goft but is led by his awne affeccons. Col. 3. 1. 1. Jo. 8. 1. 1. Jo. 8. 1.

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contayned in the Byble.

The mynysters shulde seade their flocke / and not de. 1. Jo. 1. 1. 1. Jo. 1. 1.

In the mynysters shulde be great charite / the which is declared by & Chist asked Peter thre tymes / Peter louest thou me. John. 21. 1. 1. Jo. 1. 1.

What the loue of a mynyster ought to be / towarde them that he preachech to. Philyp. 1. 1. 1. Jo. 1. 1.

The mynyster ought to preache the worde of God. 1. Peter. 1. 1. 1. Jo. 1. 1.

If the mynyster do preache any woordes necessary for the remedyon of synnes / he is abomynable and excommunicate. Galat. 1. 1. 1. Jo. 1. 1.

The mynysters are warned to suffice all thynges for Chist. Mat. 23. 1. 1. Jo. 1. 1.

No man maye be a mynyster / yf he loue not Chist better then his father and mother. Mat. 23. 1. 1. Jo. 1. 1.

The mynyster ought to praye / that the holy goft myght woike in the hertes of the beleuers / & so demoly his offence / not leaunge it vndone for mynystryng to the pooze. Act. 1. 1. 1. Jo. 1. 1.

And geue thankes when he perceaueth & the worde of God doth bypunge forth frute. Phil. 1. 1. 1. Jo. 1. 1.

Without sekynge of his awne. Phil. 1. 1. 1. Jo. 1. 1.

Whych thynges doing / men are bounde to abyde hym. Mat. 23. 1. 1. Jo. 1. 1.

After the ensample of the byp. 1. Jo. 1. 1. 1. Jo. 1. 1.

Whych dyd helpe saynt Paul. Philyp. 1. 1. 1. Jo. 1. 1.

A man ought to praye vnto God / & be bouchlaue to geue good mynysters. Mat. 23. 1. 1. Jo. 1. 1.

Whych men are bounde to loue. 1. Jo. 1. 1. 1. Jo. 1. 1.

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Whych men are bounde to loue. 1. Jo. 1. 1. 1. Jo. 1. 1.

helpe the necessite of our neyghbour. Col. 3. 1. 1. Jo. 1. 1.

Is promysed to the mercifull. 1. Jo. 1. 1. 1. Jo. 1. 1.

He & doeth no mercy / wail receaue iudgement with out mercy. Jam. 1. 1. 1. Jo. 1. 1.

Wherof the Pharysies are rebuked. Mat. 23. 1. 1. Jo. 1. 1.

The prayse of mercy. 1. Jo. 1. 1. 1. Jo. 1. 1.

An exaple of mercy in Dauid. 1. Jo. 1. 1. 1. Jo. 1. 1.

Whych prayse. 1. Jo. 1. 1. 1. Jo. 1. 1.

A man must moztifye & membres of the body of synne. Col. 3. 1. 1. Jo. 1. 1.

Paul after the exaple of Chist / doth beate the moztifyinge of Chist in his body / being euery daye sette forth to dyc for his byethen. 1. Jo. 1. 1. 1. Jo. 1. 1.

Whych prayse. 1. Jo. 1. 1. 1. Jo. 1. 1.

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Whych prayse. 1. Jo. 1. 1. 1. Jo. 1. 1.

of our soules. i. Pe. iii. d. of whō the mynsters shall geue
accouſte. Heb. xiii. c. The ſoules of the ſ were clayned
for the worſhip of God/ were they ſerued to John. Apoc. vi. c

paper also is very acceptable. Jam. b. d. 12; ou. r. b. d.

The righteous I weeth by sayth. Rom. i. c. Heb. i. g.
byndom & eyes of the Lorde do lone. i. Pet. ii. d. whole

We shulde continue in one rule / chynhyng / looking
 o beleuynge one thing: þ is to saue / þ we can not haue
 euertlastyng life þ is promysed vs / by any exterior oꝝ out
 warde woꝝche. Phil. 1. 1. 8: & þis is the rule of Chyſt
 And he þ foloweth it / þ peace of God shal reſte on hym

Soule/for every living ma. Ro. nu. A. J. p. m. b. n.
 & lye. A. eu. r. o. t. c. n. o. b. j. i. b. T. o. u. s. c. C. o. r. e. s. p. b. i. a.

Style is a work of the field Gene. to b. Structures

cyons bringeth death. H. Coz. bñ. c. ¶ Sytle.



100

*** **CC** **Example**

The creatyon
of the woꝛlde.

The fyrst boke of Moyses called Genesis.

How heauen & erth the lyght the firmament the
sonne the moone the sterres and all beastes / foules
& fyshes in the see were made by the woꝛde of God.
And how man also was creat.

The fyrst Chapter.

Gen. i. 1. In the beginning
Gen. i. 2. God created heauen
Gen. i. 3. and erth. The erth was
Gen. i. 4. voyde and emptye /
Gen. i. 5. and darcknesse was
Gen. i. 6. vpon the depe / & the
Gen. i. 7. spirite of God mo-
Gen. i. 8. ued vpon the water.

In the beginning God
created heauen and erth. The
erth was voyde and emptye /
and darcknesse was vpon the
depe / & the spirite of God mo-
ued vpon the water.

Then God sayde: let there be lyght: & there
was lyght. And God sawe the lyght that it
was good: & deuyned the lyght from the darck-
nesse / & called the lyght the daye / & the darck-
nesse the nyght: and so of the euening & mo-
nyng was made the fyrst daye.

Gen. i. 9. And God sayde: let
Gen. i. 10. there be a firmament be-
Gen. i. 11. twene the waters / & let it
Gen. i. 12. deuyn the waters
Gen. i. 13. vnder the firmament / &
Gen. i. 14. let it be a sonde.

And God sayde: let there be a firmament be-
twene the waters / & let it deuyn the waters
vnder the firmament / & let it be a sonde. Then
God made the firmament / & parted the waters
whych were vnder the firmament / from the wa-
ters whych were aboue the firmament: And it was
so. And God called the firmament heauen. And so
of the euening & moonyng was made the secunde
daye.

Gen. i. 15. And God sayde: let
Gen. i. 16. the waters that are vnder
Gen. i. 17. heauen gather them
Gen. i. 18. selues vnto one place /
Gen. i. 19. that the drye lande
Gen. i. 20. may appere. And it
Gen. i. 21. came so to passe. And
Gen. i. 22. God called the drye
Gen. i. 23. lande the erth / & the
Gen. i. 24. gathering together of
Gen. i. 25. waters called he the
Gen. i. 26. see. And God sawe
Gen. i. 27. that it was good.

And God sayde: let the erth bringe forth
herbe & grasse / & sowe seed / & frutefull trees /
that bere frute eury one in hys kynde / ha-
uynge their seed in them selues vpon the erth.
And it came so to passe. And the erth brought
forth herbe & grasse sowing seed eury one in
hys kynde / & trees bringynge frute / & hauynge
their seed in them selues / eury one in his kynde.
And God sawe that it was good: & then of the
euening & moonyng was made the thyrde daye.

Gen. i. 28. Then sayde God: let
Gen. i. 29. there be lightes in the
Gen. i. 30. firmament of heauen / to
Gen. i. 31. deuyn the daye from
Gen. i. 32. the nyght / that they may
Gen. i. 33. be vnto sygnes / &
Gen. i. 34. seasons / & dayes / &
Gen. i. 35. yeres. And let the
Gen. i. 36. lightes be in the firmament
Gen. i. 37. of heauen / to sygne vnto
Gen. i. 38. the erth.

Then sayde God: let there be lightes in the
firmament of heauen / to deuyn the daye from
the nyght / that they may be vnto sygnes / &
seasons / & dayes / & yeres. And let the lightes
be in the firmament of heauen / to sygne vnto
the erth. And so it was. And God made two
greate lightes: a greater lighte to rule the daye / &
a lesse lighte to rule the nyght: & he made ster-
res also. And God put them in the firmament
of heauen to sygne vpon the erth / and to rule
the daye and the nyght: & to deuyn the lyght
from darcknesse. And God sawe that it was
good: and so of the euening & moonyng
was made the fourth daye.

Gen. i. 39. Then sayde God: let
Gen. i. 40. the waters bringe forth
Gen. i. 41. creatures that moue / & haue
Gen. i. 42. lyfe / & foules for
Gen. i. 43. to flee ouer the erth
Gen. i. 44. vnder the firmament
Gen. i. 45. of heauen.

Then sayde God: let the waters bringe forth
creatures that moue / & haue lyfe / & foules for
to flee ouer the erth vnder the firmament of
heauen. And God created greate whalles & all
maner of creatures that haue lyfe in the waters
brought forth in their kyndes / & all maner of
foules in their kyndes. And God sawe that it was
good: & God blessed them sayynge: growe &
multiplye & fyll the waters of the see: and let
the foules mul-
tiplye vpon the erth. And so of the euening &
moonyng was made the fyfth daye.

Gen. i. 46. And God sayde: let
Gen. i. 47. the erth bringe forth
Gen. i. 48. creatures that moue / & haue
Gen. i. 49. lyfe / & foules for
Gen. i. 50. to flee ouer the erth
Gen. i. 51. vnder the firmament
Gen. i. 52. of heauen.

And God sayde: let the erth bringe forth
creatures that moue / & haue lyfe / & foules for
to flee ouer the erth vnder the firmament of
heauen. And God created greate whalles & all
maner of creatures that haue lyfe in the waters
brought forth in their kyndes / & all maner of
foules in their kyndes. And God sawe that it was
good: & God blessed them sayynge: growe &
multiplye & fyll the waters of the see: and let
the foules mul-
tiplye vpon the erth. And so of the euening &
moonyng was made the fyfth daye.

And God created greate whalles & all
maner of creatures that haue lyfe in the waters
brought forth in their kyndes / & all maner of
foules in their kyndes. And God sawe that it was
good: & God blessed them sayynge: growe &
multiplye & fyll the waters of the see: and let
the foules mul-
tiplye vpon the erth. And so of the euening &
moonyng was made the fyfth daye.

And God sayde: let the erth bringe forth
lyuynge creatures in their kyndes: cattell and
wormes & beastes of the erth in their kyndes /
& so it came to passe. And God made the bea-
sties of the erth in their kyndes / and cattell in
their kyndes / & all maner wormes of the erth
in their kyndes: & God sawe that it was good.

And God sayde: let vs make man in oure
sympletyde & after oure lykenesse: & he may
haue rule ouer the fysh of the see / and ouer
the foules of the ayre / & ouer cattell / & ouer
all the erth / and ouer all wormes that crepe
vpon the erth. And God created man after hys
lykenesse / after the lykenesse of God created
he hym: male & female created he them.

And God blessed them / & God sayde vnto
them: Growe and multiplye / & fyll the erth /
& subdue it / & haue domynion ouer the fyshes
of the see / and ouer the foules of the ayre / &
ouer all the beastes that moue on the erth.

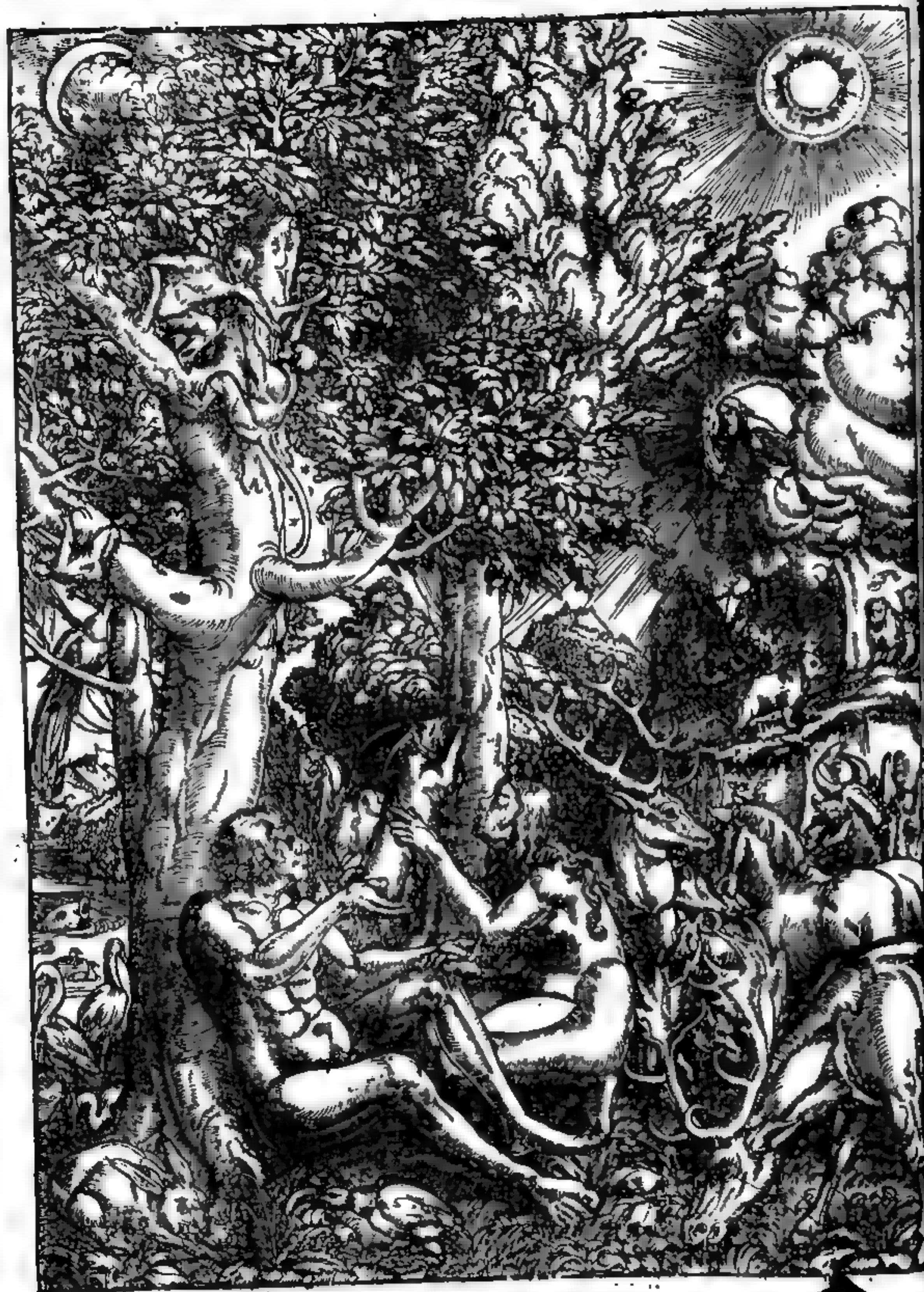
And God sayde: see / I haue geuen vnto you
all herbes that sowe seed / whych are on all the
erth / & all maner trees that haue frute in the
erth / & sowe seed: to be meate for you & for
all beastes of the erth / & vnto all foules of the
ayre / vnto God.

And God sayde: see / I haue geuen vnto you
all herbes that sowe seed / whych are on all the
erth / & all maner trees that haue frute in the
erth / & sowe seed: to be meate for you & for
all beastes of the erth / & vnto all foules of the
ayre / vnto God.

And God sayde: see / I haue geuen vnto you
all herbes that sowe seed / whych are on all the
erth / & all maner trees that haue frute in the
erth / & sowe seed: to be meate for you & for
all beastes of the erth / & vnto all foules of the
ayre / vnto God.

In the sixth daye God created man
after hys lykenesse / after the lykenesse of God
created he hym: male & female created he them.
And God blessed them sayynge: growe &
multiplye & fyll the erth / & subdue it / &
haue domynion ouer the fyshes of the see /
and ouer the foules of the ayre / & ouer all
the beastes that moue on the erth.

And God sayde: see / I haue geuen vnto you
all herbes that sowe seed / whych are on all the
erth / & all maner trees that haue frute in the
erth / & sowe seed: to be meate for you & for
all beastes of the erth / & vnto all foules of the
ayre / vnto God.



erth. And all þe herbes of the felde before they
sprange/ for the Lorde God had yet sent no
rayme vpon the erth/ neither was there yet any
man to tyle þe erth. But there arose a myste
out of the ground / & watered all the face of
the erth: Then the Lorde God* shoope man /
out of the* moulde of the erth/ & breathed into
hys face the breath of lyfe. So* mā was made
a luyvinge soule.

The Lorde God also planted a garden in Eden from the beggynnyng / & there he sette man whō he had forme. And the Lorde God made to sprynge out of the erth / all maner trees bewtyfull to the syght and pleasant to eate / & the tree of lyfe in the myddes of the gardē: & also the tree of knowledge of good & euell.

And there sprange a riuier out of Eden to
water the garden; & thence deuyded it selfe / &
growe in to foure principall makers. The
name of the one is Phison; he it is that com-
passeth all the lande of Heupia / where gold
groweth. And the golde of that contrie is pre-
cious; ther is founde Bedellyp; & a stone cal-
led Onix. The name of the second riuier is
Gihon; which compasseth all the lande of

And the name of the hyderpuer is Hydeckell/
whych runneth on the easie syde of the Wy-
rpane. And the southpuer is Euphrazes.
And the Lorde God toke Adā & put hym
in the garde of Eden, to dreffe it & to kepe it.
And the Lorde God commaunded Adā sayinge:
Of all the trees of the garden se thou eate.
But of the tree of knowledge of good & bad
se that thou eate not: for on euē the same daye
thou eatest of it thou shalt dye the deathe.

And the Lorde God layde: It is not good
that man shuld be alone, I will make him an
helper to beare hym cōpany. And after that
the Lorde God had made of þe earth all maner
beastes of the felde/ & all maner foules of the
ayre/ he brought them into Adam to se what
he wolde call them. And as Adam called all
maner lyping beastes / euen so are their na-
mes. And Adam gaue names into all maner
catell/ & into the foules of þe ayre/ & into all
maner beastes of the felde. But ther was no
helpe founde into Ada to beare hym cōpany.

Then ⁊ Lozde God cast a slumber on Adams/ and he slepte. And then he toke out one of hys ribbes/ & in steede ther of he filled by the place wth flesch. And the Lozde God made of the ribbe which he toke out of Adams * a woman: and brought her vnto Adam. Then sayde Adam: This is once bone of my bones/ & flesch of my flesch. This shall be called womā: because she was take of the man. * For this cause shall a man leaue father & mother / & cleue vnto his wyfe/ & they shall be one flesch. And they were clothed of the naked/ bothe Adam & hys wyfe/ and were not ashamed.

¶ The serpent deceiveth the woman. The serpent the woman & the man are cursed, and driven out of paradise. Christ our Saviour is promised.



¶ The 11th Chapter.

But the serpent was subtiler than all the beastes of the felde/ whych the Lorde God had made: & sayde vnto the womā: ye hath God sayd in dede/ ye shall not eate of all maner trees in the garden: And the womā sayde vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree that is in the middes of the garden (sayd God) se þe eate not/ & se that ye touche it not/ lest ye dye. Then sayde the serpent vnto the womā: tush ye shall not dye: but God doth knowe þe when so euer ye shuld eate of it/ your eyes shulde be opened/ & ye shulde be as God/ and knowe both good & euill. And the womā sawe that it was a good tree to eate of/ & lusty vnto the eyes/ & a pleasant tree for to geue bnderifon bynge. And toke of the frute of it & ate / and gaue vnto hyr husband also with her/ and he ate. And the eyes of bothe them were opened/ that they bnderstode how that they were naked. Then they covered theyr leues together and made them a ryme.

And they herde & boyce of the Lorde God
as he walked in the garden in the coole of the
daye. And Adam hyd hym selfe & hys wyfe ab-
so from the^e face of the Lorde God/ amonge
the trees of the garden. And the Lorde God
called Ada/ & sayd vnto hym: where art thou?
And he answered: & hy boyce I hearde in the
garden/ but I was afrayed/ because I was
naked/ & therefore hyd my selfe. And he sayde:
Who tolde the & thou wast naked: hast thou
eate of the tree/ of which I bade the that thou
shouldest not eate. And Adam answered: The
woman whych thou gauest to bere me com-
pany she toke me of the tree/ & I ate. And the
Lorde God sayde vnto the woman: wherefore
dydest thou so? And the woman answered: The
serpent deceaued me and I ate.

And the Lorde God sayde vnto the serpent:
because thou haste so done moſte curſed be
thou of all catell & of all beaſtes of the feſde:
vpon thy belly ſhalt thou go: and erth ſhalt
thou eate all dayes of thy lyfe. **Reuerſer** **Th**
will

Adam.

c. The heed
of the serpent
signifieth the
power & tyran-
ny of the deuill
wherby Christ
the seed of the
woman overcom-
me. The heile is
chastities which
which was the
seed which ouer-
cometh.

the / sayinge: Se thou eate not therof: for it
be the erth for thy sake. In sojorn shalt thou
eate therof all dayes of thy lyfe: And it shall
beate thornes & thysels vnto the. And thou
shalt eate the herbes of the feild. In the sweete
of thy face shalt thou eate byede / vntyll thou
reurne vnto þe erth wher thou wast takē: for
*erth thou art / & vnto erth shalt thou reurne.

And Adam called hys wyfe Heua / because
she was the mother of all that liueth. And the
Lorde God made Ada & hys wyfe garmetes
of skynnes / and put them on them. And the
Lorde God sayde: Loo / Adam is become as
it were one of vs / in knowledge of good and
euell. But now lest he stretch forth hys hand
and take also of the tree of lyfe / & eat & lyue
euer. And the Lorde God cast hym out of the
garden of Eden / to tylie the erth whence he
was taken. And he cast Adam out / & sette at
the enterynge of the garden Eden / Cherubin
with a naked swerde mourynge in and out / to
kepe the waye to the tree of lyfe.

¶ Capn killeth his righteous brother Abel. Capn
dispayeth a curse. The generall of Shoch, of
thuchel, of tuball, of lamech, of eth and Enos.

The. xiii. Chapter.
And Ada laye with Heua his wyfe
 whych conceaued & bare Cayn /
 sayde: I haue gotten a man of th
 Lozde. And she pzoceeded forth / and
 bare hys brother Abel: And Abel became
 shepheard / and Cayn became a plowman.

And it fortuned in pꝛocesse of tyme / the
Cayn brought of the frute of the erth / an offe
ryng into the Lorde. And Abel he brought
also of the tyllipnges of hys shepe / & of the
fatt of the. And the Lorde looked vnto* Abe
and to hys offeringe / but vnto Cayn and vnto
hys offeringe looked he not. And Cayn was
wroth exceedingly / & loured. And the Loyd
sayde vnto Cayn: why art thou angry / & why
loureth thou? woteſt thou not yf thou do
well thou shalt receaue it? But and yf thou
doſt euell / by & by thy synne lyeth open in
doze. Not withſtandynge let it be subdued by
to the / and see thou tyle it. And Cayn talk
with Abel hys brother.

B And as soone as they were in the felde



Cayn fell vpon *Abell hys brother/s betwe* ^{Saplen. x. a.}
 hym. And the Lorde sayde vnto Cayn: where ^{1. Jo. i. c. Heb. 1.}
 is Abel thy brother? And he sayde: I can not ^{Ps. l. Mat. xxiij}
 tell/am I my brothers keeper? And he sayde: ^{d. Judi. l. b.}
 what hast thou done? & he voyce of thy bro-
 thers blood⁶ cryed vnto me out of the erth. ^{b. Cryeth that}
 And now cursed be thou as pertaynyng to ^{is alacke ven-}
 the erth/which opened hys mouth to receaue ^{grauence as pe-}
 thy brothers blood of thyne hande. For when ^{haue. Geneli}
 thou tellest the grounde the shall henceforth ^{fix. c.}
 not geue hys power vnto the. A vagabund
 and a*travagante shalt thou be vnto the erth. * Power.

And Cayn layde vnto the Lorde: my synne xxviii. c.
is greater then that it may be* forgiven. Be * Job. xxi. 1
holde thou callst me out this daye from the
face of the earth/ & fro thy sighte must I hyde
my selfe/ & I must be wandringe and a vaga
bunde vpon the earth: Whoeouer whosoever
syndeth me/ will kyl me. And the Lorde layd
vnto him: Not so/ but whosoever sleeth Cayn
shal be punished. vij. folde. And the Lorde put
a marke vpo Cayn that no man that sounde
hym shulde kyl him. And Cayn went out fro
the face of the Lorde/ and dwelt in the lande
Eden/ on the east syde of Eden.

And Cayn laye with his wyfe, which con-
ceaued a bare Benoch. And he was buylding
a cpte/ & called the name of it after the name
of hys sonne / Benoch. And Benoch begat
Trab. And Trab begat Mahuarel. And Ma-
huarel begat Mathusael. And Mathusael be-
gat Lamech. And Lamech toke hym two wy-
ues: the one is called Ada/ & the other Zilla.
And Ada bare Gaball/ of whome came they
that dwell in tentes/ & possesse catell. And his
brothers name was Jubal/ of hym came all
that exercise them selues on the harpe & on
the organs. And Zilla the also bare Cubal-
cayn a worker in metall & a father of all that
grave in brasse & yeron. And Cubalcayns sy-
ster was calld Paama.

Then sayde Lamech vnto hys wyues Ada
 & Zilla: heare my voyce ye wyues of Lamech
 & heark vnto my wordes: for I haue slayne a
 man & wounded my selfe: & haue slayn a pōg
 man: & gotte my selfe strypes: for a syn shall
 be auēged sevenfolde/ but Lamech sevenifte
 tymes sevenfolde. Adam also laye myghty hys
 wyfe yet agayne: & she bare a sonne & called

c. To call vpon the name of the Lozde to receyue all thynges of hym and to trust in hym geuing hym the honour and worship that belongeth to hym as in Gene. xij. b.

*. Gen. xij. b.

hys name Seth. For God (sayde he) hath geuen me a nother sonne for Abel whom Cain slewe. And Seth begat a sonne / & called hys name Enos. And in that tyme began men to call on the name of the Lozde.

The genealogie of Adam vnto Noe.

The. vi. Chapter.

Noe is the boke of the generacyon of man. In the daye wher God created man & made him after the symilitude of God. Male and female made he them / & called their names man / in the daye when they were created. And when Ada was an hundred & thre yere olde / he begat a sonne after hys lykenesse & similitude: & called hys name Seth. And the dayes of Adam after he begat Seth / were eght hundred yere / & begat sonnes & daughters. And all the dayes of Adam wher he lyued / were ix. hundred & xxi. yere / and then he dyed.

And Seth lyued an hundred & x. yeres / & begat Enos. And after he had begot Enos he liued. vii. hundred & xxi. yere / & begat sonnes & daughters. And all the dayes of Seth were ix. hundred & xxi. yere / & dyed. And Enos lyued. lxxi. yere / & begat Kenan. And Enos after he begat Kenan / liued. lxxi. hundred & x. yere / and begat sonnes & daughters: & all the dayes of Enos were ix. hundred & x. yere / & than he dyed. And Kenan lyued. lxx. yere / & begat Mahalalel. And Kenan after he had begot Mahalalel / lyued. lxxi. hundred and xxi. yere / & begat sonnes and daughters: & all the dayes of Kenan were ix. hundred and x. yere / and than he dyed. And Mahalalel lyued. lxx. yere / & begat Jared. And Mahalalel after he had begot Jared lyued. lxxi. hundred & x. yeres / & begat sonnes and daughters: and all the dayes of Mahalalel were. lxxi. hundred nyntye and x. yere / and than he dyed.

And Jared lyued an hundred & xxi. yere / & begat Henoch: & Jared lyued after he begat Henoch. lxxi. hundred yere / & begat sonnes & daughters. And all the dayes of Jared were ix. hundred & xxi. yere / and than he dyed. And Henoch lyued. lxx. yere / & begat Mathusala. And Henoch walked with God after he had begot Mathusala. lxx. hundred yere / & begat sonnes & daughters: And all the dayes of Henoch were. lxx. hundred & x. yere / & than Henoch lyued a godly lye / and was no more sene / for God toke hym awaye.

And Mathusala lyued an hundred and lxxviii. yere / & begat Lamech: & Mathusala after he had begot Lamech / lyued. lxx. hundred & xxi. yere / & begat sonnes and daughters. And all the dayes of Mathusala were ix. hundred. lxx. yere / and than he dyed.

And Lamech lyued an hundred. lxxviii. yere / & begat a sonne / & called hym Noe / sayinge:

This same shall comforte vs: as concerning oure wo:ke & sozo me of oure handes wher we haue about the erth that the Lozde hath cursed. And Lamech lyued after he had begot Noe. h. hundred / nyntye & x. yere / and begat sonnes & daughters. And all the dayes of Lamech were. lxx. hundred. lxxviii. yere / & than he dyed. And when Noe was lxxviii. hundred yere olde / he begat Sem / Ham / and Japheth.

The cause of the floude. God warneth Noe of the coming of the floude. The repairing of the arche.

The. vii. Chapter.

Noe it came to passe / whā men began to multiply vpon the erth / & had begot them daughters / the sonnes of God sawe the daughters of men / whiche had chaste & meite / wher they were saye / & toke vnto them wyues / whiche they best lyked amonge the all. And the Lozde sayde: My spirite shall not all waye sturue wth mā / for they are fleshy. Neuerthelesse I wyll geue the vtter space an. c. & x. yeres.

There were tytanes in the world in those dayes. For after that the chyldre of God had gone in vnto the daughters of men / & had begotten them chyldre / the same chyldre were the mightiest of the world / & me of renowne. And whā the Lozde sawe the wickednesse of man was increased vpon the erth / & that all the ymagynacyon and thoughtes of hys hert was only euell continually / he repented that he had made man vpon the erth / and sozowed in hys hert. And sayde: I wyll destroy man / wher I haue made / from of the face of the erth: both man / beast / wyrm / and soule of the ayre / for it repenteth me that I haue made them. But yet Noe founde grace in the sight of the Lozde.

These are the generacions of Noe. Noe was a righteous man & vnconspire in hys tyme / & walked wth God. And Noe begat. iii. sonnes: Sem / Ham / & Japheth. And the erth was corrupt in the syght of God / & was full of mischefe. And God looked vpon the erth / & lo it was corrupt: for all flesh had corrupted hys waye vpon the erth.

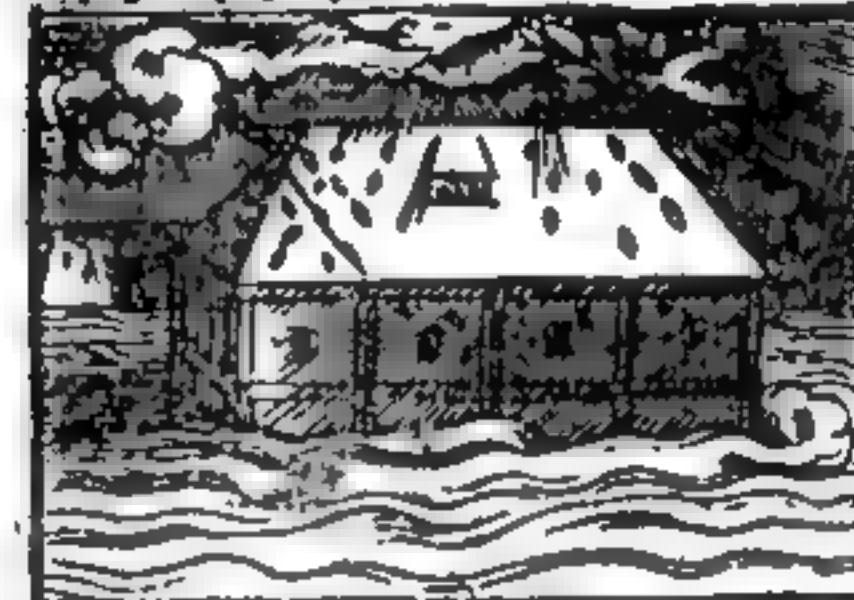
Then sayde God to Noe: the ende of all flesh is come before me / for the erth is full of their myschefe. And lo / I wyll destroye them wth the erth. Make the an arche of pyne tree / and make chambers in the arche / and ptych it wthyn & without wth ptych. And of this sacron shalt thou make it.

The length of the arche shall be. iii. hundred cubytes / & the bredth of it. l. cubytes / & the heighth of it. xxi. cubytes. & wyndow shalt thou make aboue in the arche. And wthyn a cubyte cōpasse shalt thou fynysh it. And the doze of the arche shalt thou sette in the syde of it: & thou shalt make it wth. iii. loctes one aboue a nother. For I beholde / I will brynge in a floud

a floud of water vpon the erth to destroye all flesh that bnder heauē / wher in bryeth of lyfe is / so that all that is in the erth shall perishe. But I wyll make myne apoyntment wth the / that both thou shalt come into the arche and thy sonnes / thy wyfe & thy sonnes wyues wth the.

And of all that lyueth what so euer flesh is / be / shalt thou brynge into the arche / of euery thyng a payre / to kepe them a lyue wth the. And male & female se that they be / of byrdes in their kynde / & of bestes in their kynde / & of all maner of wyrmes of the erth in their kynde: a payre of euery thyng shalt thou brynge to the to kepe them a lyue. And take vnto the of all maner of meate that may be eaten and laye it vp in stooze by the / & it may be meate bothe for the and for them: and Noe dyd accordyng to all that God commaunded hym.

The entrance of Noe & them that were wth him into the arche. The synging of the floude wher wth all thynges dyd perishe.



The. vii. Chapter.

Noe the Lozde sayde vnto Noe: Go in to the arche bothe thou and all thy household. For the haue I sene righteous before me in this generacyon. Of all cleue beastes take vnto the seuen of euery kynde / the male & female / and of unclene beastes a payre / the male & hys fe wyfch manerch male: the wyfe of the byrdes of the ayre seue the the sonnes of God & there: they are acceptid of God as I sende rayne vpon the erth. x. dayes and. x. nyghtes / & wyll destroye all maner of thyng that I haue made / frō of the face of the erth.

And Noe dyd accordyng to all that the Lozde commaunded hym: & Noe was. vi. hundred yere olde / whē the floud of water came vpon the erth: & Noe wēt & hys sonnes & hys wyfe & hys sonnes wyues wth him / into the arche frō the waters of the floud. And of cleue beastes / & of the beastes that were unclene / & of byrdes and of all that crrpeth vpon the erth / came in by couples of euery kynde vnto Noe into the arche / a male & a female: as God commaunded Noe. And the seuenth daye the waters of the floude came vpon the erth.

In the. vi. hundred yere of Noes lyfe / in the seconde moneth / in the. xxi. daye of the mo-

nth / that same daye were all the fountains of the greates depe bryde vp / & the wyndowes of heauen were opened / & there fell a rayne vpon the erth. x. dayes & x. nyghtes.

And the seite same daye went Noe / Sem / Ham & Japheth / Noes sonnes / & Noes wyfe & the. vii. wyues of hys sonnes wth the in to the arche: bothe they & all maner of beast / in their kynde / and all maner of catell in their kynde / & all maner of wyrmes that crrpeth vpon the erth in their kynde / & all maner of byrdes in their kynde / & all maner of soules what so euer had leders. And they came vnto Noe in to the arche by couples / of all flesh that had bryeth of lyfe in it. And they that came / came male & female of euery flesh accordyng to the doze commaunded hym: & the Lozde shut the doze vpon hym. And the floud came. x. dayes and. x. nyghtes vpon the erth / & the water increased & bare vp the arche / & it was lyfte by frō of the erth. And the water preyayled & increased exceedingly vpon the erth: & the arche wēt vpon the toppe of the waters. And the waters preyayled exceedingly aboue measure vpon the erth / so that all the hys hylls which are vnder all the partes of heauē were couered: euen. xv. cubytes hys preyayled the waters / so that the hylls were couered.

And all flesh that moued on the erth / bothe byrdes / catell and beastes perished / wth all that crrpeth on the erth & all men: so that all that had the bryeth of lyfe in the nostrils of it / thozow out all that was on dyce lande / dyed. Thus was destroyed all that was vpon the erth / both man / beastes / wyrmes & soules of the ayre / so that they were destroyed frō the erth: laue Noe was reserued only & they that were wth him in the arche. And the waters preyayled vpon the erth an hundred & x. dayes.

After the sending forth of the rauen & the dove Noe went forth of the arche. He offereth sacrifice. & he maketh of mannes heart.

The. viii. Chapter.

Noe God remembred Noe & all the beasts & all the catell that were wth him in the arche. And God made a wynde to blowe vpon the erth / & the waters ceased: & the fountaynes of the depe & the wyndowes of heauē were stoppe / & the rayne of heauē was stoppe / & the waters returned from of the erth / & abated after the ende of an hundred and x. dayes.

And the arche rested vpon the mountayns of Ararat / the. xxi. daye of the. vii. moneth. And the waters went awaye / & decreased vntill the. x. moneth. And the syth daye of the. x. moneth / & coppes of the moysteynes appered.

And after the ende of. x. dayes Noe opened the wyndow of the arche which he had made / & sent forth a rauen / which went out / euer & a. iii. goyng

* Ecclesiasticus. x. c. To walke wth God: is to do hys will & leade a lyfe accordyng to hys word.

* All flesh that is all man that lyue fleshy in the world of the floude. * The ende of all flesh that is all man that lyue fleshy in the world of the floude. * The ende of all man that lyue fleshy in the world of the floude.

* Ecclesiasticus. x. c.

* Gene. vii. c.

* I Petri. iii. c.

* The sonnes of God are the sonnes of men which had a chaste & meite wher they were saye / & toke vnto them wyues whiche they best lyked amonge the all. * The sonnes of men are the sonnes of men which had a chaste & meite wher they were saye / & toke vnto them wyues whiche they best lyked amonge the all.

* Ecclesiasticus. x. c.

* Sapient. x. c.

* Gene. i. c.

* Gene. vii. c.

And the Lord came downe counted to see the city and the tower which the chyl-
dren of Adam had buyden. And the Lord
sayde: See, the people is one / and haue one
tonge amonge them all. And thus haue they
began to do / and will not leaue of from all
that they haue purposed to do. Come on / let
vs descende / and nyrrell theyr tonge euen
there / that one vnderstande not what ano-
ther sayeth. Thus the Lord skattered them
from thence vpon all the erth. And they leste
of to buyde the cyte. wherfore the name of
it is called Babel / because that the Lord
there confounded the edge of all the wordes.
And because that the Lord from thence ska-
tred them abrode vpon all the erth.

These are the generacions of Sem: Sem
was an hundred yere olde & begat Arphach-
sad. x. yere after the floude. And Sem lyued
after he had begot Arphachsad. b. hundred
yere and begat sonnes and daughters.

And Arphachsad lyued. xrrb. yere & be-
gat Sala / & lyued after he had begot Sala
ix. hundred yere & x. yere & begat sonnes & daugh-
ters. And Sala was. xrr. yere old and begat
Eber / and lyued after he had begot Eber. iiii.
hundred & thye yere / & begat sonnes & daugh-
ters. When Eber was. xrrrr. yere olde / he be-
gat Peleg / & lyued after he had begot Peleg
four hundred and xrr. yere / & begat sonnes
and daughters.

And Peleg when he was. xrr. yere olde he
gat Regu / & lyued after he had begot Regu
ix. hundred & x. yere / & begat sonnes & daugh-
ters. And Regu whē he had lyued. xrr. yere
begat Serug / and lyued after he had begot
Serug. ix. hundred and. xii. yere / and begat
sonnes and daughters.

And when Serug was. xrr. yere olde he
begat Nahor / & lyued after he had begot Na-
hor. ix. hundred yere / & begat sonnes & daugh-
ters. And Nahor whē he was. xrr. yere olde /
begat Terah / and lyued after he had begot
Terah / an hundred and. x. yere / and begat
sonnes and daughters.

And when Terah was. lxx. yere olde / he be-
gat Abraham / Nahor and Haran.

And these are the generacions of Terah.
Terah begat Abraham / Nahor and Haran.
And Haran begat Lot. And Haran dyed be-
foze Terah hys father in the lande where he
was bozne / at. x. in Chaldea. And Abraham
and Nahor toke them wyues. Abrahams wyfe
was called Sarai. And Nahors wyfe My-
ca the daughter of Haran whiche was sa-
ther of Myca & of Tefca. But Sarai was
baren / and had no chylde.

Chan toke Terah Abraham hys sonne and
Lot hys sonne / Harans sonne / & Sarai hys
daughter in lawe / hys sonne Abrahams wyfe.

And they went wpyth hym from. x. in Chal-
dea / to goo into the lande of Chanaan. And
they came to Haran and dwelled there. And
when Terah was two hundred yere olde and
fye he dyed in Haran.

Abraham is blessed of God / and goeth wpyth Lot into
a strange lande that speech to hym in Canaan. And
God promyseth to geue the same lande to hym and to
his seide. And afterwarde goeth Abraham into Egypt &
causeth Sarai his wyfe to saye that she is his sister.
And she was rauyned of Pharaos / for whiche the
Lord plageth hym.

The xii. Chapter.

When the Lord sayde vnto Abraham
Gett the out of thy countre & from
thy kynred / and out of thy fathers
house / into a lande whiche I will
showe the. And I will make of the a myghty
people / & I will blesse the / & make thy name
greate / that thou mayst be a blessing. And I
will blesse them that blesse the / & curse them
that curse the. And in the shall be blessed all
the generacions of the erth.

And Abraham went as the Lord hadd hym /
and Lot went wpyth hym. Abraham was. lxxb.
yere olde / when he went out of Haran. And
Abraham toke Sarai his wyfe and Lot his bryo-
thers sonne / with all thei goodes whiche they
had gotten and soules whiche they had be-
gotten in Haran. And they departed to goo
into the lande of Chanaan. And when they
were come into the lande of Chanaan / Abraham
went forth into the lande tyll he came vnto
a place called Sichem / and vnto the oke of
More. And the Cananytes dwelled then in
the lande.

Then the Lord appeared vnto Abraham &
sayd vnto thy seed I will geue this lande.
And he buyden an aulter there vnto the
Lord whiche appeared to hym. Chan depar-
ted he thence vnto a moystayne that lyeth on
the east syde of Bethel & pitched his tente:
Bethel beyng on the west syde / and By on
the east / and he buyden there an aulter vnto
the Lord / & called on the name of the Lord.
And Chan Abraham departed and toke his
journey southwarde.

After this there came a dearth in the lande.
And Abraham went downe in to Egypt / to
soiourne there / for the dearth was foze in the
lade. And whē he was come nye for to entre
into Egypt / he sayd vnto Sarai his wyfe.
Beholde / I knowe that thou art a fayre wo-
man to loke vpon. It will come to passe ther-
foze when the Egyptians see the / that they
will saye: She is his wyfe. And so shall they
sley me & saue the. Saye I praye the ther-
foze that thou art my sister / that I maye
saue the better by reason of the / and that my
soule maye lyue for thy sake.

As soone as he came in to Egypt / the

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Gen. xii. 17.
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Gen. xii. 19.
Gen. xii. 20.

Egyptians sawe the woman that she was very
fayre. And Pharaos lordes sawe hyr also / &
prayed hyr vnto Pharaos. So that she was
taken into Pharaos house / whiche entreated
Abraham well for hyr sake / so that he had shepe
open and he altes / men seruantes / mayde ser-
uantes / she asses and camels.

But God plagued Pharaos / and his house
with grete plag / because of Sarai Abrahams
wyfe. Then Pharaos called Abraham & sayde:
Why hast thou thus dealt w me? wherfore
toldst thou me not that she was thy wyfe?
Why saydest thou that she was thy sister / &
causedst me to take hyr to my wyfe? But
now loo / there is thy wyfe / take hyr and be
walkyng. Pharaos also gaue a charge vnto
his men ouer Abraham / to leade hym out / with
his wyfe and all that he had.

Abraham & Lot departed out of Egypt. And Abraham
dreynd his lande & catell wpyth his brother Lot. Here
agayne is promysed to Abraham the lande of Canaan.

The xiii. Chapter.

Chan Abraham departed out of Egypte
both he and hys wyfe and all that
he had / and Lot wpyth hym vnto the
south. Abraham was very ryche in
catell / syluer and golde. And he went on hys
journey from the south euen vnto Bethell /
and to the place where hys tente was at the
fyrst tyme betwene Bethell and By / and vnto
the place of the aulter whiche he made be-
foze. And there called Abraham vpon the name
of the Lord.

Lot also which wēt wpyth hym had shepe /
catell and tentes: so that the lande was not
abell to receaue them that they myght dwell
together / for the substance of their ryches
was so greate / that they coulde not dwell to-
gether. And there fell a stryfe betwene the
herdmen of Abrahams catell / and the herdmen
of Lots catell. Wherfore the Cananytes &
the Phereytes dwelled at that tyme in the
lande. Chan sayde Abraham vnto Lot: Let there
be no stryfe / I praye the / betwene the & me /
and betwene my herdmen and thyne / for we
be brethren. Is not all the hole lande befoze
the? Departe I praye the frome. If thou
wilt take the lefte hande / I will take the
right: or if thou take the right hande I will
take the lefte. And Lot left by hys eyes / and
beheld all the cōtre aboute Jordane / whiche
was a plectous cōtre of water euery where /
befoze the Lord destroyed Sodome & Go-
morra / eue as the garden of the Lord / & as
the lande of Egypte tyll thou come to Zoar.

Chan Lot chose all the colles of Jordane
and toke hys journey fro the east. And Lot de-
parted the one brother fro the other. Abraham
dwelled in the lande of Canaan: a Lot in the
cytes of the playne / & tented tyll he came to

Sodom. But men of Sodome were wy-
ked / & synned exceedingly agaynst the Lord.
And the Lord sayde vnto Abraham / after
that Lot was departed from hym: A pte by
thyne eyes / & loke fro the place where thou
art / northward / southward / eastward & west-
ward / for all the lande whiche thou seest
I will geue vnto the & to thy seed for euer.
And I will make thy seed as the dust of the
erth: so that if a man can nombye the dust of the
erth / than shall thy seed also be nombized.
Aryse and walke about in the lande / in the
length of it & in the bredth / for I will geue
it vnto the. Chan Abraham toke downe his tente
& wēt & dwelled in the okegrove of Mamre
which is in Ebron / and buyden there an al-
ter vnto the Lord.

Lot is taken prysoner. The victory of Abraham of the
Sodomites. Lot is deliuered by Abraham. Melchise-
dech offereth gyftes vnto Abraham. Abraham payeth tythes
vnto Melchiselech. Abraham holdeth nothinge of the
hynges of Sodom & Gomorras goodes.

Sodom. But men of Sodome were wy-
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And the Lord sayde vnto Abraham / after
that Lot was departed from hym: A pte by
thyne eyes / & loke fro the place where thou
art / northward / southward / eastward & west-
ward / for all the lande whiche thou seest
I will geue vnto the & to thy seed for euer.
And I will make thy seed as the dust of the
erth: so that if a man can nombye the dust of the
erth / than shall thy seed also be nombized.
Aryse and walke about in the lande / in the
length of it & in the bredth / for I will geue
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dech offereth gyftes vnto Abraham. Abraham payeth tythes
vnto Melchiselech. Abraham holdeth nothinge of the
hynges of Sodom & Gomorras goodes.

The xiii. Chapter.

Chan it chaunted wpythin a whyle /
that Amraphel kyng of Synear /
Arich kyng of Ellasar / Kedozlao
mo / kyng of Elam and Chydeall
kyng of the natyons / made warre with Be-
ra kyng of Sodome / & wpyth Birsa kyng
of Gomorra / and wpyth Sineab kyng of
Adama / and wpyth Semeabar kyng of Ze-
boim / and wpyth the kynges of Bela / whiche
Bela is called Zoar. All these came together
vnto the bale of Sodom / whiche is now the
fale see. Twelue yere were they subiecte to
kynges Kedozlao mo / & in the xiii. yere rebel-
led. Wherfore in the xiii. yere came Kedozlao
mo / and the kynges that were wpyth hym / &
smote the Raphayms in Astaroth Barnaim
and the Sulphims in Ham / & the Emymys in
Sabatariathaim / and the Dozymys in their
awone mountaine Seir vnto the playne of Wya
ran / whiche bozyeth vpon the wyldernesse.
And then turned they & came to the well of
lugnente whiche is Cades / and smote all the
contre of the Amalechytes / & also the Amo-
rytes that dwell in Hazezon Chamar.

Chan went out the kynges of Sodome / &
the kynges of Gomorra / & the kynges of Ada-
ma and the kynges of Zeboim / & the kynges
of Bela now called Zoar. And sette their mē
in aray to fyght wpyth the in the bale of Syd-
dym / that is to saye / wpyth Kedozlao mo / the
kynges of Elam and wpyth Chydeall kyng of
the Nacions / and wpyth Amraphel kyng of
Synear. And wpyth Arich kyng of Ellasar:
four kynges agaynst fye. And that bale of
Syddym was full of fyre pyttes.

And the kynges of Sodome and Gomorra
fled / & fell there. And the residue fled to the
mountaynes. And they toke all the goodes of
a. b. Sodo-

Chan Lot chose all the colles of Jordane
and toke hys journey fro the east. And Lot de-
parted the one brother fro the other. Abraham
dwelled in the lande of Canaan: a Lot in the
cytes of the playne / & tented tyll he came to

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Gen. xiii. 19.
Gen. xiii. 20.

So domine & Gomozre and all they: bytalles/ and went they: waye. And they toke Lot also Abrahams byothers some and hys good: for he dwelled at Sodome) and departed. Then came one that had escaped/ and tolde Abraham the Hebrew which dwelled in the otegroute of Mesopotamia: the Amozyte/ brother of Eschol & Aner: which were confederate with Abrah. When Abraham hearde that his brother was taken/ he harnessed hys seruantes boine in hys owne house the hundred & eightyene/ and followed till they came at Dan. And sette hym selfe & hys seruantes in aray/ & fell upon the by nyght/ & smote them/ & chased the awaye vnto Hobab: which lyeth on the lesse hande of Damascos/ & brought agayne all the good: and also hys brother Lot/ and hys goodes/ the women also and the people.

And as he returned agayne fro the slaughter of Medozlamoz: & of the kynge: that were with hym/ than came the kynge of Sodome to mete him in the vale of Saut/ which now is called kyngeys dale.

Then Melchisedech: kynge of Salem brought forth bread & wyne. And he beyng the Pryest of the most hygh God/ blessed hym sayinge: Blessed be Abrah unto the most hygh God/ possessor of heauen & erth. And Abrahams answered sayinge: Blessed be God the most hygh God/ which hath delivered thine enemies into thy handes.

And Abraham gaue hym tithes of all. Then sayde the kynge of Sodome vnto Abraham: Give me the soules/ & take the goodes: & I will be thy kynge. And Abraham answered the kynge of Sodome: I lyfe by my hande vnto the Lozde God most hygh possessor of heauen & erth/ that I will not take of all that is thine: so moche as a thyrd of a shoulchet/ lest thou curse me. I haue made Abraham ryche. Saue only that which the yonge men haue eaten and the partes of the men which went with me/ Aner/ Eschol and Mamre. Let the take their partes.

And the lande of Canaan is yet agayne promysed to Abraham. God promyseth hym seed. He becometh a father. He prophesie of the bondage wherin the chyliden of Israel shuld be vnder Pharao: & of their deliuerance from the same.

The xii. Chapter.

After these deades/ the worde of God came vnto Abraham in a byspon sayinge: Feare not Abraham/ I am thy chyld/ & thy reward shall be excredyng great. And Abraham answered: Lozde Jehouah what wilt thou geue me: I go chyldles/ & the eater of myne house/ thys Eleasar of Damasco hath a sonne. And Abraham and specially in sayde: He to me hath thou geuen no seed: lo/ the prophetes a lad boine in my house shall be myne heyre. And beholde/ the worde of the Lozde spake vnto Abraham/ sayinge: He shall not be thine.

heyre/ but one that shall come out of thine owne body: which thine heyre. And he brought him out of the dozes/ & sayde: loke vnto heauē/ & tell the stars/ yf thou be able to numbre the. And sayde vnto hym: Cunt so shall thy seed be.

And Abraham beleued the Lozde/ & it was counted to hym for ryghtwysnes. And he sayde vnto hym: I am the Lozde that brought the out of Egipt/ in Chaldea to geue the thys lande to possesse it.

And he sayde: Lozde God/ wherby shall I knowe that I shall possesse it? And he sayde vnto hym: Take an heyre of thys pere olde/ & a the gotte of thys pere olde/ & a the pere olde ram/ a turtill doue & a yonge pigeon. And he toke all these & deuyded them in the myddes/ and sayde euery pere/ one agaynst another. But the soules deuyded he not. And he byddes sell on the carcases/ but Abraham boue them awaye. And when the sonne was downe/ ther fell a slomber vpon Abraham. And loo/ feare and greute darcknesse came vpon hym.

And he sayde vnto Abraham: knowe this of a surety/ that thy seed shall be a stranger in a lande that pertyneth not vnto the. And they shall make bondage of the & entreate the euell. In hundred yeres. But the naciō whō they shall serue/ will I iudge. And after warde shall they come out with great substance. Nevertheless thou shalt goo vnto thy fathers in peace/ & shalt be buried when thou artte of a good age: in the fourth generation they shall come hyther agayne/ for the wickednesse of the Amozytes ys not yet full.

When the sonne was downe and it was ward darcke: beholde/ ther was a smoking furnelle/ and a fyre bynd that were betwene the sayde peces.

And that same daye the Lozde made a covenante with Abrah sayinge: vnto thy seed will I geue this lande/ fro the ryuer of Egipte/ vnto the greete ryuer Euphrates/ the Kenytes/ the Kenizites/ the Cadmonites/ the Bethites/ the Pherezites/ the Haphams the Amozytes/ the Canaanites/ the Gergezites and the Jebusytes.

And he geueh Abraham leave to take Agar hys mayde to wyfe. Agar deliued hym: & which the was euill intreached of Sarai/ and therefore runneth awaye. And he angett meynge hym/ commaundeth hym to turne agayne and bothe promysed hym seed. And nameth hym: Israhel chylde of God.

The xiii. Chapter.

Abrahams wyfe bare him no chylde. But she had an hand mayde vnto hym: an Egyptian/ whose name was Hagar. Wherfore he sayd vnto Abrah: Beholde the Lozde hath closed me/ that I can not bere. I praye the go in vnto my mayde/ & peradventure I shall be multiplyed by menes of her. And Abraham hearde the voyce of Sarai.

Sarai. And Sarai Abrahams wife toke Hagar hys mayde the Egyptian/ after Abraham had dwelled x. yere in the labe of Canaan/ & gaue her to hym: husband Abraham to be his wyfe.

And he wente in vnto Agar/ & she conceaued. And when she sawe she had conceyued: hys maistrisse was despised in hys syghte.

Then sayde Sarai vnto Abraham: Thou dost me wronge/ for I haue geuen my mayde in to thy house/ & now because she hath had the Lozde nidge betwene the and me.

Then sayde Abrah to Sarai: beholde/ thy mayde is in thy hande/ do with hy/ as it pleaseth the. And because Sarai sared soule in her/ she fled from her. And the Angell of the Lozde founde her besyde a fountayne of water in the wilderness: & by a well in the way to Shur.

And he sayde: Hagar Sarais mayde/ wherfore comest thou & whether wilt thou goo? And she answered: I flee from my maistrisse Sarai. And the Angell of the Lozde sayde vnto her: returne to thy maistrisse agayne/ & submitte thy selfe vnder her handes.

And the angell of the lozde sayde vnto her: I will so encrease thy seed/ that it shall not be nombred for multitude. And the Lozdes angell sayde further vnto her: thou art in chylde & shalt bere a sonne/ & shalt call hys name Ismael: because the lozde hath berde thy tribulacion. He will be a wyld man/ & hys hande will be agaynst euery man/ & euery mans hande agaynst hym. And yet shall he dwell faste by all his byeth.

And he called the name of the Lozde that spake vnto her: thou art God/ & lokest on me/ for he sayd: I haue of a surety sene here/ & backe part of hym I seeth me. Wherfore he called I well/ & well of the Iyung & seyth me which well I am betweene Eades & Bared. And Hagar bare Abrah a sonne/ & Abrah called hys sons name Israhel. And Hagar bare hym Ismael. Israhel pere old/ whē Hagar bare hym Ismael.

Abraham is called Abrahah/ & Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcysion is here made. Isaac is promysed. Abraham prayeth for Ismael.

The xiiii. Chapter.

When Abrah was nygetye pere olde and ix. the Lozde appeared to hym sayinge: I am the almyghtie God: walke before me & be incorrupte. And I will make my bonde betwene the & me/ & I will multiplye the exceedingly. And Abrah fell on hys face. And God talked more: vnto hym sayinge: I am/ beholde my testament is with the/ that thou shalt be a father of many nacions. Wherfore/ shalt thou no more be called Abrah/ but thy name shall be Abrahah: for a father of many nacions haue I made

the. I will multiplye & exceedingly/ & I will make nacions of the: & ye & kynge: shall sprynge out of the. Wherfore I will make my bonde betweene me & the/ and thy seed after the/ in their tymes to be an euertlasting testament.

So that I will be God vnto the & to thy seed after the. And I will geue vnto the & to thy seed after the/ the lande where in thou artte a stranger: & all the labe of Canaan/ for an euertlasting possession & will be their God.

And God sayd vnto Abrahah: Se thou kepe my testament/ both thou & thy seed after the in their tymes: & this is my testament which ye shall kepe betwene me & you and thy seed after the/ & ye circumcysse all your men chylde. Ye shall circumcysse & foreskynne of your flesch/ & it shall be a token of the bonde betwene me & you.

And euery manchyld when it is eight dayes olde/ shall be circumcysed amonge you in your generacions/ & all seruantes also boine at home or boughte with money/ though they be strangers & not of thy seed. The seruante boine in thy house/ & he also shall be bought with money/ must needes be circumcysed/ & my testament may be in your flesch/ for an euertlasting bonde.

If there be any boine to call the signe of the thyng by thyne of his flesch cutt of/ hys soule shall pe the name of the Lozde. And God sayde vnto Abrahah: Sara the thyng by thyne shall nomore be called Sarai: but Sara shall be her name. For I will blesse her: & she shall be a sonne of her & I will blesse her: as here he calleth circumcysion. And Abrahah fell vpon his face & laughed/ & sayde in his harte: Shall a chylde be boine vnto hym that is an hundred yere olde/ & shall Sara that is nygetye yere olde/ lath baptyne bere? And Abraham sayde vnto God/ What shall I doe?

Ismael myghte lyue in thy syghte. The sayde God: Sara thy wife shall be. And the a sonne in dede & thou shalt call hys name Isaac. And I will make my bonde with hym/ & it shall be an euertlasting bonde vnto hys seed after hym. And as concernynge Ismael also/ I haue berde thy request: loo/ I will blesse hym & encrease hym/ & multiplye hym exceedingly. & welue princes shall he begete & I will make a great naciō of him. But my labe will I make in Isaac/ which Sara shall bere vnto the: & this tyme twelue moneth.

And God lete of talkynge with hym/ & departed by fro Abrahah. And Abrahah toke Ismael hys sonne & all the seruantes boine in hys house & all that was bought with money as many as were mechyldre amonge the men of Abrahahs house/ & circumcysed the foreskynne of their flesch/ & I seife same daye/ as God had sayde vnto hym. Abraham was nygetye yere olde & nyne/ whē he cutt of the flesch.

The xv. Chapter.

Abrahah was nygetye yere olde and ix. the Lozde appeared to hym sayinge: I am the almyghtie God: walke before me & be incorrupte. And I will make my bonde betwene the & me/ & I will multiplye the exceedingly. And Abrah fell on hys face. And God talked more: vnto hym sayinge: I am/ beholde my testament is with the/ that thou shalt be a father of many nacions. Wherfore/ shalt thou no more be called Abrah/ but thy name shall be Abrahah: for a father of many nacions haue I made

The x. Chapter.

* Gen. x. 1. and xxi. 1.

And Abraham departed thence to ward the southcountre & dwelled betweene Cades and Sur and sojourned in Gerar. And Abraham sayde of Sara hys wyfe that she was hys sister. And Abimelech king of Gerar sent and sett Sara awaye.

And God came to Abimelech by nyghte in a dreame & sayde to hym: Se/ thou art but a deed man for the womanys sake whych thou hast taken awaye / for she is a mans wyfe. But Abimelech had not yet come nye her / therefore sayde: Lorde wylt thou sleigh thy people? sayde not he vnto me / that she was hys sister? yee & sayde not she herself that he was hys brother? with a pure herte and innocent handes haue I done this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the purenesse of thy herte. And therefore I kepte the & thou shiddest not synne agens me / neither suffer I the to come nygh her. Now therefore deliuer the mā hys wyfe ageyne / for he is a prophete. And let hym praye for the that thou mayst lyue. But and yf thou deliuer her not agayne / be sure I thou shalt dye the deeth / with all that thou hast.

* Gen. x. 1.

Then Abimelech rose by tyme in the morninge & called all his seruantes / & tolde all these thinges in their eares / and the men were soze a frayde. And Abimelech called Abrahā & sayde vnto hym: What hast thou done vnto vs / & what haue I offended the / & thou shiddest bynne on me and on my kynge dome to great a tyme: thou hast done dedes vnto me that oughe not to be done. And Abimelech sayde moouer vnto Abrahā: What sauest thou I moued the to do this thinge?

And Abrahā answered. I thought that per aduerture the feare of God was not in this place / & I they shulde sleigh me for my wyfes sake: yet in very dede she ys my sister / the daughter of my father but not of my mother: and became my wyfe. And after God caused me to walke out of my fathers house / I sayd vnto her: Whys hyndnest thou me? we come vnto me in all places where we come / that thou saye of me / how that I am thy brother.

Then toke Abimelech shepe & oxen / men seruantes & women seruantes & gaue vnto Abrahā / and deliuered hym Sara hys wyfe agayne. And Abimelech sayde: Beholde the lande lyeth before the / dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousande peeces of syluer / beholde this thinge shall be a couerunge to thine eyes & vnto all that are with the and vnto all men an excuse.

And so Abrahā prayde vnto God / & God

healed Abimelech & his wyfe & his maydes / so that they bare chyldre. For the Lorde had closed to / all the matryces of the house of Abimelech / because of Sara Abrahāys wyfe. *Gen. x. 1. and xxi. 1.*

The xxi. Chapter.

The Lorde visited Sara as he had sayde & dyd vnto her / & conceyved as she had promysed. And Sara was with childe & bare Abrahā a sonne in hys olde age euen the same season whych the lorde had appoynted. And Abrahā called hys sonnes name that was borne vnto hym whych Sara bare hym Isaac & Abrahā circumsyde Isaac his sonne whē he was. viij. dayes olde / as God commaunded hym. And Abrahā was an hundred yere olde / whē hys sonne Isaac was borne vnto hym. And Sara sayde: God hath made me a laughynge stocke: for all I heare / will laugh at me. She sayde also: who wolde haue sayde vnto Abrahā / that Sara shulde haue geue childe / sicke / or I shulde haue borne hym a sonne in his olde age: the childe growe & was wened / & Abrahā made a great feast / the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian whych she had borne vnto Abrahā / & mockynge. Then she sayde vnto Abrahā: put awaye this bondmayde & hys sonne: for the sonne of this bondwoman shall not be heyre with my sonne Isaac. But the wordes senced berey greuous in Abrahāms synne / because of his sonne. Then the Lorde sayde vnto Abrahā: let it not be greuous vnto the / because of the ladd & of thy bondmayde: but in all that Sara hath sayde vnto the / heare hys voyce / for in Isaac shall thy seed be called. Whoeuer of the sonne of the bondwoman wyl I make a nation / because he is thy seed.

And Abrahā rose by early in the morninge & toke bynde & a bottell with water / & gaue it vnto Hagar / puttynge it on hys shoulders with the ladd also / & sent her awaye. And she departed & waded by & dwelt in the wyldernes of Berseba. When the water was spent that was in the bottell / she cast the ladd vnder a bush & wēt & satt her out of syghte a great waye as it were a bowshot of: for she sayde: I wyl not se the ladd dye. And she satt dwelt out of syghte / & lyfte by hys voyce & wepte.

And God herde hys voyce of the childe. And the angel of God called Hagar out of heauē & sayde vnto her: What ayleth the Hagar? feare not / for god hath herde the voyce of the childe where he lyeth. Arise and lyfte vp the ladd / & take him in thy hande / for I will make of hym a grete people. And God opened hys eyes and she sawe a well of water. And she went

* Gen. xxi. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

she went & fylled the bottell with water / and gaue the boye dyrnke. And God was with the ladd / & he growe and dwelt in the wyldernes: & became an archer. And he dwelt in the wyldernes of Pharan. And his mother got him a wyfe out of the land of Egypte.

And it chaunced the same season / that Abimelech & Phicol his chefe captayne spake vnto Abrahā sayng: God is with the in all that thou doest. Now therefore sweare vnto me here by God / that thou wylt not hurt me nor my chyldre / nor my chyldrens chyldren. But that thou shalt deale with me & the countre where thou art a stranger / as doynge vnto the kynnesse that I haue shewed the. Then sayde Abrahā: I wyl sweare.

And Abrahā rebuked Abimelech for a well of water / whych Abimelechs seruantes had takē awaye. And Abimelech answered I wyl not whoddyt it: also thou toldest me not / nether herde I of it / but this daye. And Abraham toke shepe and oxen & gaue them vnto Abimelech. And they made both of the a bonde together. And Abrahā sett. viij. lambs by the felues. And Abimelech sayde vnto Abrahā: what meane these. viij. lambs whych thou hast sett by the felues. And he answered. viij. lasses shalt thou take of my hande / that it maye be a wytnesse vnto me / that I haue bygged this well: wherfore the place is called Berseba / because they swore both of the. Thus made they a bonde to gether at Berseba. Then Abimelech & Phicol his chefe captayne rose by & turned agayne vnto the lande of the Philistines. And Abrahā placed a wood in Berseba / and called there on the name of the Lorde / the euertlastynge God: & dwelt in the Philistin lande a longe season.

The sayth of Abraham is proued in offynge hys sonne Isaac. Christ our sauyour is promysed. The generacion of Nachor Abrahāms brother.

The xxii. Chapter.

After these dedes / God dyd proue Abraham & sayde vnto hym: a braham. And he answered here am I. And he sayde: take thy only sonne Isaac whome thou louest / & get the vnto the lande Moza / & sacrifice him there for a sacrifice by one of the mostayns whych I wyl shewe the. Then Abrahā rose by early in the morninge & sadden hys asse / & toke two of his meyns with hym / & Isaac his sonne: & cloue wood for the sacrifice / & rose by & goth him to the place whych God had appoynted hym.

Then the daye Abrahā lyfte by his eyes & sawe the place a farre of / & sayde vnto hys yong mā: byde here with the asse. I & the ladd wyl goo yonder and woynge & come agayne vnto you. And Abrahā toke the wood of the sacrifice & layde it vpon Isaac

his sonne / & toke fyre in his hande & a knyfe. And they went both of them together.

Then spake Isaac vnto Abrahā his father & sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wood / but where is the shepe for sacrifice? And Abrahā sayde: my sonne / God wyl proude hym a shepe for sacrifice. So went they both together.



And whē they came vnto the place whych God shewed hym / Abrahā made an auter there & dressed the wood / & bound Isaac hys sonne & layde him on the auter / aboue by the wood. And Abrahā stretched forth hys hande / & toke the knyfe to haue kylled hys sonne. Then the angel of the Lorde called vnto hym fro heauē sayng: Abrahā Abrahā. And he answered: here am I. And he sayde: laye not thy handes vpon the chyldre / neither do any thyng at all vnto him / for now I knowe that thou fearest God / in that thou hast not kepte thyne only sonne fro me. And Abrahā lysted by hys eyes & looked aboute: and beholde / there was a ram caught by the hornes in a thickette. And he wēt & toke the ram and offred hym by for a sacrifice in the steade of his sonne. And Abrahā called the name of the place / the Lorde wyl see: wherfore it is a comen sayng this daye: in the mounte wyl the Lorde be sene.

And the Angel of the Lorde cryed vnto Abrahā fro heauē the seconde tyme sayng: by my selfe haue I sworne / sayth the Lorde / because thou hast done this thinge & hast not spared thy only sonne / that I wyl blesse the & multiplye thy seed as the starrs of heauē & as the sonde by the see syde. And thy seed shall possesse the gates of hys enemyes. And in thy seed shall all the nations of the earth be blessed / because thou hast obeyed my voyce. So turned Abrahā agayne vnto hys yong men / & they rose by & went to gether to Berseba. And Abrahā dwelt at Berseba. And it chaunced after these thynges / that one tolde Abrahā sayng: Beholde / Milcha the hath also borne chyldre vnto thy brother Nachor: thus hys eldest sonne and thus hys brother / and Beniuell the father of the Syrians / & Celad / and Hado / and Pylad / and Iedaph /

* James. ii. 1. and xxi. 1.

* James. ii. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

* Gen. xxi. 1. and xxi. 1.

Jedaph / a Bethuel. And Bethuel begat Rebecca. These two dyd Michah bere to Nachor Abrahams brother. And bys concubine called Rheuma she bare also Zebah / Baham / Chaas and Maacha.

¶ Sara dyeth & is buried in the felde that Abraham bought of Ephron the Hethite.

¶ The xxiii. Chapter.

Sara was an hundred & xxiij. yere olde (for so longe lyued she) & than dyed in a heade cyle called Hebron in the lande of Canaan. Then Abraham came to moene Sara / and to wepe for her. And Abraham stode by from the coofe / & talked with the sonnes of Beth sayinge: I am a stranger & a sojner amonge you / geue me a possession to burie in with you / that I may bury my dead out of my sight. And the chyldren of Beth answered Abraham sayinge vnto hym: Heare vs Lorde / thou art a prince of God amonge vs. In the cheefest of oure sepulchres bury thy dead: None of vs shall forgyd the bys sepulchre / that thou shouldest not bury thy deade thereyn. Abraham stode by / and bowed hym selfe before the people of the lande the chyldren of Beth. And he comonde with the sayinge: If it be your mynde that I shall bury my deade out of my sight / heare me and speke for me to Ephron the sonne of Zoar: and let hym geue me the dubbyll caue which he hath in the ende of his felde / for as moche money as it is worth / let hym geue it me in the presence of you / for a possession to burie in. For Ephron dwelled amonge the chyldren of Beth.

¶ Then Ephron the Hethite answered Abraham in the audience of the chyldren of Beth & of all that went in at the gates of his cyle / sayinge: Not so my Lorde / but heare me: The felde geue I the / & the caue & therein is geue I the also: & euē in the presence of the sonnes of my people geue I it the to bury thy deade in. Then Abraham bowed hym selfe before the people of the lande / & spake vnto Ephron in the audience of the people of the cōtre sayinge: I praye the heare me / I will geue syluer for the felde / take it of me / & so will I bury my deade there. Ephron answered Abraham sayinge vnto hym: My Lorde / harken vnto me. The lande is worth. iiii. hundred syles of syluer: but what is that betwixte the and me? bury thy deade. And Abraham harkened vnto Ephron & weyde hym the syluer which he had sayde in the audience of the sonnes of Beth. Euen xlii. hundred syluer syles of curthe money amonge marchantes. Thus was the felde of Ephron where in the dubbyll caue is before Hamre: euen the felde & the caue that is therein & all the trees of the felde whyche growe in all the borders rounde about / made sure vnto Abrahams

ham for a possession in the sight of the chyldren of Beth / & of all that wet in at the gates of the cyle. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Hamre / otherwyse called Ebyron in the lande of Canaan. And so both the felde and the caue that is therein / was made vnto Abraham a sure possession to bury in / of the sonnes of Beth.

¶ Abraham maketh bys seruante to sweere / & sendeth hym to seke a wyfe for Isaac his sonne. The seruante was saythfull and brought Rebecca / whych Isaac toke to hym wyfe.

¶ The xxiiii. Chapter.

Abraham was olde and stryken in dayes / & the Lorde had blessed hym in all thynges. And he sayde vnto his eldest seruante of his house whych had the rule ouer all he had: Put thy hand vnder my thye that I maye make the sweere by the Lorde that is God of heauē & God of the erth / that thou shalt not take a wyfe vnto my sonne / of the daughters of the Canaanites / amonge whych I dwell. But shalt goo vnto my cōtre and to my kynred / and there take a wyfe vnto my sonne Isaac.

¶ Then sayde the seruante vnto hym: what & if the womā will not agree to come with me vnto this lande / shall I bypunge thy sonne agayne vnto the lāde which thou camest out of? And Abraham sayde vnto hym: beware of that / that thou bypunge not my sonne thyther. The Lorde God of heauē which toke me fro my fathers house & from the lande where I was borne / & whych spake vnto me & swaere vnto me sayinge vnto thy seed will I geue this lāde / he shall sende his angell before the that thou mayst take a wyfe vnto my sonne fro thence.ouertheless if the womā will not agree to come with the thā shalt thou be without dainger of this oath. But aboute all thing bypunge not my sonne thyther agayne. And the seruante put his hand vnder the thye of Abraham & swaere to hym as concerninge the matter. And the seruante toke x. camels of the camels of his master & departed / & had of all maner good of his master with hym / & stode by & wet to Mesopotamia / vnto the cyle of Nabor. And made his camels to lye doune without the cyle by the felle side of water / at euē: aboute the women come out to drawe water / and he sayde.

Lorde God of my master Abraham / sende me good speche this daye / and shewe mercy vnto my master Abraham. Lo I stonde here by the well of water and the daughters of the men of this cyle will come out to drawe water: Now the damsell to whome I saye / drawe doune thy ptycher / and let me dryncke. If she saye: Dryncke / and I will geue thy camels dryncke

dryncke also / & same is she that thou hast ordained for thy seruante Isaac: yee & thereby shall I knowe & thou shalt shewed mercy on my master. And it came to passe yet he had leste speakinge / that Rebecca came out / the daughter of Bethuel / sonne to Milca the wyfe of Nabor Abrahams brother / and bys ptycher vpon bys shoulder: & he damsell was bere sayde to loke vpon / & yet a mayde and unknowne of man. And she went doune to the well and fylled bys ptycher and came by agayne. Then the seruante ranne vnto her and sayde: let me suppe a lytle water of thy cpyther. And she sayde: dryncke my Lorde.

And she hastid and late doune her ptycher vpon bys arme & gaue hym dryncke. And whē she had geuen hym dryncke / she sayde: I will drawe water for thy camels also / vntill they haue dryncke ynough. And she poured out bys ptycher in to a trowgh hastily / & rāne agayne vnto the well / to sett water: & dryne for all his camels. And the selowe wondered at her. But helde bys peace / to mete whether the Lorde had made bys journeye prosperous or not. And as the camels had leste drynkyng / he toke a golde earyng of halfe a sicke weight / & two braceletes for bys handes / of x. syles

weight of gold / and layde vnto her: whōse daughter art thou? tell me: is there roomme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the daughter of Bathuel the sonne of Milca which she bare vnto Nabor: and sayde moreouer vnto hym: we haue utter and prauender ynough / and also roomme to lodge in.

¶ And the man bowed hym selfe / & sayde: My Lorde / & sayde: blessed be the Lorde God of my master Abraham which cealeth not to deale mercifullly & truly with my master: & hath brought me the waye to my masters brothers house. And the damsell rāne & toke the of her mothers house these thinge. And Rebecca had a brother called Laban.

¶ And Laban rāne out vnto the man / to the well: for as soone as he had sene the earyngs & the braceletes vpon bys sisters handes / & hearde the word of Rebecca his sister sayig thus sayde the man vnto me / than he wet out vnto the man. And loo / he stode yet with the camels by the well side. And Laban sayde come in to my house / the Lorde. wherfore stonde thou without? I haue dressed the house / and made roomme for the camels. And than the man came into the house: and he bowed for the camels / & brought lyster & prauender for the camels / and water to waiche bys feete & their fete that were with him / & there was meate sett before hym to eate. But he sayde: I will not eate / vntill I haue sayde myre earende. And he sayde: saye my / And he

sayde: I am Abrahams seruante / & the Lorde hath blessed my master out of measure / & he is become greate / & hath geue hym shepe / oxen / syluer & golde / menseruautes / mayde seruantes / camels & asses. And Sara my wyfe bare hym a sonne / whē he was taketh them a waye. And my master made me sweere sayinge: thou shalt not take a wyfe to my sonne amonge the daughters of the Canaanites in whose lande I dwell. But thou shalt go vnto my fathers house and to my kynred / & there take a wyfe vnto my sonne. And I sayde vnto my master: what if the wyfe will not folowe me? And he sayde vnto me: The Lorde before whome I walke / will sende his angell with the / and prosper thy journeye that thou shalt take a wyfe for my sonne / of my kynred & of my fathers house. But & if (when thou comest vnto my kynred) they will not geue the one / than shalt thou bere no perell of myne oothe.

¶ And I came this daye vnto the well & sayde: O Lorde / the God of my master Abraham / if it be so & thou makest my journeye which I go / prosperous: beholde I stonde by this well of water / and when a byrgyn cometh forth to drawe water / & I saye to her: geue me a lytle water of thy ptycher to dryncke / and she saye agayne to me: dryncke thou / and I will also drawe water for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

¶ And before I had made an ende of speakinge in my harte: beholde Rebecca came forth / & bys ptycher on bys shoulder / & she wet doune vnto the well & dryne. And I sayde vnto her: geue me dryncke. And she made halfe / & toke doune bys ptycher fro of bys / and sayde: dryncke / & I will geue thy camels dryncke also. And I byache / & she gaue the camels dryncke also. And I asked her sayinge: whose daughter art thou? And she answered: the daughter of Bathuel Naboris sonne / whom Milca bare vnto him. And I put the earyng vpon bys face & the braceletes vpon bys handes. And I bowed my selfe / & worshipped the Lorde / & blessed the Lorde God of my master Abraham which had brought me the ryght waye / to take my masters brothers daughter vnto my sonne. Sure / & thynges / Now therfore if ye will deale mercifullly / as I haue done / & truly with my master / tell me: and if not tell me also: & I may turne me to the ryght hand or to the left.

¶ Then answered Laban & Bathuel sayinge: The thyng is proceded euē out of the Lorde / one thinge or another / that I we can not therfore say vnto the / ether good may knowe of: had beholde Rebecca before thy face / take her vnto to her & goo / and let her be thy masters sonnes wyfe / euē as the Lorde hath sayde. And when Abrahams seruante hearde their wordes / he bowed

bowed hym selfe vnto the Lorde / that vpon the erth. And the seruaunt toke forth ieweltes of siluer & ieweltes of gold & raymet / & gaue the to Rebecca: but vnto hyr brother & to hyr mother / he gaue spyes. And then they ate & drinke / both he & the men & were w him / and taried all nyght and rose vp in the mornynge.

And he sayde: let me departe vnto my master. But hyr brother and hyr mother sayde: let the damsell abyde with vs a whyle / & it be but euen. x. dayes / and than goo thy wayes. And he sayde vnto the: hynder me not / for the Lorde hath prospered my iourney. Sende me awaye that I maye goo vnto my master. And they sayde: let vs call the damsell / & witt what she sayth to the matter. And they called forth Rebecca / & sayde vnto her: witt thou goo with this man? And she sayde: yee.

So they let Rebecca their syster go with her noyse & Abrahams seruaunte / & the men. **¶** To blisse that were with hym. And they blessed Rebecca / & sayde vnto her: Thou art oure syster growe in to thousande thousandes / and thy seed possesse & gat of their enemyes. And Rebecca arose & hyr damsell / & satt the by the camels / & wet their waye after the man. And the seruaunt toke Rebecca / & wet his waye.

And Isaac was a comynge from the well of the luyng / & scynge / so he dwelt in the fourth cotre / & was gone out to walke in hyr medytacyons before the euē tye. And he lyft by hyr eyes & looked / and beholde the camels were comynge. And Rebecca telt by hyr eyes / & when she sawe Isaac / she lychted of the camel / & sayde vnto the seruaunt: what man is this that cometh agaynst vs in the feld? And the seruaunt sayde: it is my master. And then she toke hyr mantell / & put it about her. And the seruaunt tolde Isaac all that he had done. Then Isaac brought her in to hyr mother Saras tence / and toke Rebecca / and she became hyr wyfe / & he loued her: & so was Isaac comforted ouer hyr mother.

Abraham taketh Achura to his wyfe / & begetteth many chyldren. Abraham dyeth & geueth all his goodes to Isaac. The genealogie of Isaac. The byrth of Jacob and Esau. Esau selleth his byrthright for a messe of potage.

The xxi. Chapter.

Abraham toke hym another wyfe called Hetur / whyche bare hym Simran / Jechlan / Medan / Midian / Jethach & Shuah. And Jechlan begat Seba & Medan. And the somes of Medan were Aduim / Letusim and Leuimim. And the somes of Midian were Ephraim / Danoch / Abda & Edda. All these were the chyldren of Hetur. But Abraham gaue all & he had vnto Isaac. And vnto the somes of hyr concubynes he gaue gyltes / and sente them awaye from Isaac byr some / whyche he

pet luyng / callward / vnto the east contr.

These are the dayes of the lyfe of Abraham which he luyng: an hundred & x. yere / and than he seke & dyed / in a lustye age / why he had luyng enough / & was put vnto his people. And hyr sonnes Isaac & Imael buryed hym in the double caue in the feld of Ephraim some of Soar the Bethyete before Mamre. which feld Abraham bought of the sonne of Beth: there was Abraham buried & Sarah his wyfe. And after the deeth of Abraham God blessed Isaac hyr sonne / whyche dwelled by the well of the luyng & scynge.

These are the generacions of Imael Abrahams sonne / which Hagar the Egyptia Saras handmaide bare vnto Abraham. And these are the names of the sonnes of Imael / with their names in their hyndredes. The eldest sonne of Imael Reuaoth / then Cedar / Adbeel / Mitham / Midma / Duma / Mada / Hadar / Chema / Jetur / Naphis & Bedma: these are the sonnes of Imael / & these are their names / in their towne & castels. xij. pices of nacyons. And these are the yeres of the lyfe of Imael / an hundred & xxiij. yere / & than he seke & dyed / & was layde vnto his people. And he dwelt fild Achura vnto Soar & is before Egypte / as men go toward the Aduia. And he dyed in the presence of all his byrthen.

And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was xi. yere olde whē he toke Rebecca to wyfe / & daughter of Bethuel the Syrian of Mesopotamia & sister to Laban & Shire.

And Isaac made intercessio vnto the Lorde for hyr wyfe: because she was barren: and the Lorde was intreated of hym / & Rebecca his wyfe conceived: & she chyldren stroue to gether within her. When she sayde: yf it shulde goo so to passe / what helpeth it & I am with chyld: And she went & axed the Lorde. And the Lorde sayde vnto her: there are two maner of people in thy wombe / & two nacyns shall sprynge out of thy bowels / and the one nacyn shall be myghtier than the other / & the eldest shall be seruaunt vnto the younger.

And when hyr tyme was come to be deliuered: beholde there were two twynes in hyr wombe. And he & came out fyrst was redde & rough ouer all as it were an hyde: and they called his name Esau. And afterward his brother came out / & his hande holdyng Esau by the heile. wherfore his name was called Jacob. And Isaac was. x. yere olde when he bare the: & the boyes grew / & Esau became a comynge hunter and a tyll man. But Jacob was a symple man / & dwelled in the tentes. Isaac loued Esau / because he dyd eat of his venyson / but Rebecca loued Jacob.

Jacob sod potage / & Esau came fro the feld / & was

was sayntye / & sayd to Jacob: let me suppe of & redde potage / for I am sayntye. And therfore was his name called Edom. And Jacob sayde: sell me this daye thy byrthright. And Esau answered: Lo I am at the poynte to dye / & what profite shall this byrthright do me? And Jacob sayde: were to me then this daye. And he swore to hym / & solde hyr byrthright vnto Jacob. Then Jacob gaue Esau byrde & potage of redde ryle. And he ate and dronke & rose vp / & went hyr waye. And so Esau regarded not his byrthright.

The iourney of Isaac toward Abimelech. The pimes made vnto Isaac & his seide. Isaac is rebuked of Abimelech for calling his wyfe his syster. The chydren of the shepardes for the welles. Isaac is comforted. The atonement betwene Abimelech & Isaac.

The xxi. Chapter.

And there fell a deth in the lande / passyng the fyrst deth that fell in the dayes of Abraham. wherfore Isaac went vnto Abimelech kynge of the Philistias vnto Gerar. Then the Lorde appeared vnto hym / & sayde: So not doune in to Egypte / but hyde in the lande which I say vnto the: so goyne in thys lande / & I wyll be with the / & wyll blesse the: for vnto & vnto thy seide I wyll geue all these contrees. And I wyll performe the ooth which I swore vnto Abraham thy father / & wyll multiplye thy seed as the starrs of heauē / & wyll geue vnto thy seed all these cotreys. And thou shalt saye: Shall all the nacyons of the erth be blessed / because that Abraham hathened vnto my boyce & kepte myne ordynaces / commaundmentes / statutes and lawes.

And Isaac dwelled in Gerar. And men of the place asked hym of his wyfe / & he sayde: she was hyr syster: for he feared to call her his wyfe / lest the men of the place shuld haue killed hym for hyr sake / because she was bewtyfull to & eye. And it happened after he had bene there longe tyme / that Abimelech kynge of the Philistians looked out at a wyndow / & sawe Isaac sportyng w Rebecca hyr wyfe. And Abimelech sende for Isaac / & sayde: se / she is of a liertye thy wyfe / & why saydest thou that she was thy syster? And Isaac sayd vnto hym: I thought & I myghte peraduenture haue dyed for hir sake. Then sayde Abimelech: why hast thou done this vnto vs? one of & people myght lychtly haue lye by thy wyfe / & so shuldest thou haue brought tyme vnto vs. Then Abimelech charged all his people / sayyng: he that toucheth this man or hyr wyfe / shall surely dye for it.

And Isaac sowed in that lande / & founde in that same yere an. C. bushels: for the Lorde blessed hym / & the man waxed myghty / & wet forth & grewe tyll he was exceeding great / & he had possed of shepe / of oxen & a myghty

houholde: so that the Philistias had enuy at hym: in somoche & they stopped & fylled by w erth all the welles which his fatherys seruantes dygged in his father Abrahams tyme. Then sayde Abimelech vnto Isaac: gett the fild me / for thou art myghtier then we a great deale. Then Isaac departed thence / & pitched his tente in the valey Gerar / & dwelt there. And Isaac digged agayne the welles of water which they dygged in & dayes of Abraham his father / which the Philistias had stopped after the deeth of Abraham / & gaue the the same names which his father gaue the. As Isaacs seruantes dygged in the valey / they founde a well of luyng water. And the herdme of Gerar dyd stryue with Isaac herme / sayyng: the water is oure. Then called he the well Esch / because they stroue with him.

Then dygged they another well / and they stroue for & also. wherfore called he it Site na. And than he departed thence / & dygged a nother well for & which they stroue not: therfore called he it Rehoboth / sayyng: the Lorde hath now made vs rowme / & we are encresced vnto the erth. Afterward departed hethere & came to Berseba. And the Lorde appeared vnto hym the same nyght / & sayde: I am the God of Abraham thy father / feare not for I am with the / & wyll blesse the / & multiplye thy seed for my seruaunt Abraham sake. And than he buylded an aulter there / and called her the name of the Lorde / and there pitched his tente. And there Isaacs seruantes dygged a well.

Then came Abimelech to hym fro Gerar / & Abimelech hyr frende and Phicol hyr chiefe captayne. And Isaac sayde vnto them: wherfore come ye to me / sayyng ye hate me & haue put me awaye fro you? Then sayde they: we sawe that the Lorde was with the / and therfore we sayde that there shulde be an ooth betwixte vs & the / & that we wolde make a bonde with the / that thou shuldest do vs no hurte / as we haue not touched the / and haue done vnto the nothyng but good / & sent the awaye in peace: for thou art now the blessed of the Lorde. And he made them a feast / and they ate & dronke. And they rose by tynes in the mornynge / and swore one to a nother. And Isaac sent them awaye. And they departed from hym in peace. And that same daye came Isaacs seruantes / & tolde hym of a well which they had dygged: and sayde vnto hym / that they had founde water. And he called it Seba / wherfore the name of the cyte is called Berseba vnto this daye.

Isaac dealeth the blessing from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau toward Jacob.

The xxi. Chapter.

b. 11. when

mouth/and so we water our shepe.

While he yet talked with the, Rachel came with her father's shepe/for she kepte the. As soone as Jacob sawe Rachel/the daughter of Laban hys mothers brother/ & the shepe of Laban hys mothers brother/he went & rowled the stone frō the well's mouth/ & watered the shepe of Laban hys mothers brother. And Jacob kysed Rachel/ &yste by hys boyce & wepte:and tolde her also that he was his father's brother & Rebeccas sonne. Then Rachel ranne and tolde hys father.

When Laban hearde tell of Jacob his sisters sonne/he rane to mete him/ & embraced him & kysed him/ & brought him to his house. And then Jacob tolde Laban all the matter. And then Laban sayde:well/thou art my bone & my flesh. Abide with me the space of a moneth. And afterward Laban sayde vnto Jacob: Though thou be my brother/ shuldest thou therfore serue me for nought? tell me what shall thy wages be? And Laban had. 11 daughters/the eldest called Lea & the ydgest Rachel. Lea was tender eyed/but Rachel was bewtyfull & well fauored. And Jacob loued her well/ & sayde:I wyll serue the. 11. yere for Rachel thy yongest daughter. And Laban answered:it is better that I geue her the/thā to another man:byde therfore with me.

And Jacob serued 11. yeres for Rachel/ & they serued vnto hym but a fewe dayes/for he loue he had to her. And Jacob sayde vnto Laban:geue me my wyfe/that I maye lye with hir. for the tyme appoynted me is come.

Then Laban hade all men of that place/ & made a feast. And when even was come/ he toke Lea his daughter & brought her to him: & he wēt in vnto her. And Laban gaue vnto hys daughter Lea/ Zilpha hys mayde/ to be hir seruante. And whē the mornynge was come/beholde it was Lea. Then sayde he to Laban:wherfore hast thou played thus with me:byd not I serue the for Rachel/wherfore than hast thou begyled me? Laban answered:it is not the maner of this place/to marie & ydgest before the eldest. Passe out this weke & than shall this also be geue the for the seruyce which thou shalt serue me yet. 11. yeres more. And Jacob byd euē so/ & passed out that weke/ & than he gaue him Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter/Bilha his handmayde to be hys seruante. So laye he by Rachel also/ & loued Rachel more than Lea/ and serued hym yet 11. yeres more.

When the Lorde sawe that Lea was despyed/he made her frutefull:but Rachel was barren. And Lea conceived & bare a sonne/ & called hys name Ruben/for she sayde: I Lorde hath looked vpon my tribulatiō. And now my

husband wyll loue me. And she conceived agayne & bare a sonne/and sayde: the Lorde hath herde & I am despyed/ & hath therfore geue me this sonne also/ & she called him Simeon. And she conceived yet/ & bare a sonne/ & sayde:now this once will my husband kepe me company/because I haue borne hym. 11. sonnes: & therfore she called his name Leui. And she conceived yet agayne/ & bare a sonne sayng:now will I praye the Lorde:therfore she called his name Juda/ & left bearinge.

Rachel & Lea beinge bothe barren geue their maydes vnto their husbands/ & they bare hym chyldren. Jacob deceaueth Laban in the conceyuinge of the shepe and byddes. Jacobs remarke for hys serues.

The xxx. Chapter.

When Rachel sawe that she bare Jacob no chyldren/ she enuyed hir sister/ & sayde vnto Jacob: Geue me a chyld/ or els I am but deede. Then was Jacob wrooth with Rachel sayng: Am I in Godes steade which kepeth from the the frute of thy wombe? Then she sayde: here is my mayde Bilha: go in vnto her/ & she maye beare vpon my lappe/that I maye be increased by her. And she gaue hym Bilha hys hand mayde to wyfe. And Jacob went in vnto her: and Bilha conceived & bare Jacob a sonne. Then sayde Rachel. God hath geue sentence on my syde/ & hath also hearde my boyce/and hath geuen me a sonne. Therfore called she him Dan. And Bilha Rachels mayde conceived agayne/ and bare Jacob another sonne. And Rachel sayde: God is turned/and I haue made a chadze to my sister/ & haue gotte the byperhād. And she called his name: Nephtali.

When Lea sawe that she had left bearinge/ she toke Zilpha hys mayde/ & gaue her Jacob to wyfe. And Zilpha Leas mayde bare Jacob a sonne. Then sayde Lea: Good luck: and called his name Gad. And Zilpha Leas mayde bare Jacob another sonne. Then sayd Lea: happy am I/ for I daughters wyll call me/ blessed. And called his name Isser.

And Ruben wēt out in & wheat harvest & sold 11. mādzagoras in the feld/ & brought the vnto his mother Lea. Then sayd Rachel to Lea: geue me of thy sonnes mādzagoras. And Lea answered: Is it not ynough & thou hast take awaye my housbād/ but wouldest take awaye my sonnes mādzagoras also? Then sayd Rachel: well/ let him slepe in the this nyght/ for thy sonnes mādzagoras. And when Jacob came from the felde at euen/ Lea went out to mete him/ & sayd: come in to me/ for I haue bought the with my sonnes mādzagoras.

And he slepte in her that nyght. And God herde Lea/ & she conceived & bare vnto Jacob 11. sonne. Then sayd Lea. God hath geue me my rewarde/ because I gaue my mayden to my housbād/ & she called hym Issachar. And she

Lea

Lea conceived yet agayne/ & bare Jacob the 11. sonne. Then sayde she: God hath endewed me with a good dowry. Now will my husband dwell with me/because I haue borne him. 11. sonnes: & called hys name Zabulon. After that she bare a daughter/and called her Dina.

And God remembred Rachel/ hearde her/ & made her frutefull: so & she conceived & bare a sonne/ & sayd: God hath take awaye my rebuke. And she called his name Joseph/ sayng: The Lorde geue me yet a nother sonne. As soone as Rachel had borne Joseph/ Jacob sayde to Laban: Send me awaye & I may go vnto my atone place & adre/geue me my wages & my chyld/ for whom I haue serued the/ & let me goo: for thou knowest what seruyce I haue done the. Then sayde Laban vnto hym: If I haue founde fauour in thy sight

for I suppose that the Lorde hath/ blessed me for thy sake/ appoynte what thy rewarde shall be/ & I will geue it the. But he sayde vnto hym: thou knowest what seruyce I haue done the/ & in what takinge thy cattell haue bene vnder me: for it was but litle & thou hadde it before I came/ & now it is increased into a multitude/ & the Lorde hath blessed the for my sake. But now what shall I make p/ q

uisd for myne atwē house also. And he sayd: what shall I then geue the? And Jacob answered: thou shalt geue me nothing at al/ yf thou wilt do thy one thyng for me: & then wilt I turne agayne/ & fede thy shepe & kepe the.

I will go aboute all thy shepe this daye/ & separate frō them all the shepe that are spotted & of dyuers coloures/ & all blacke shepe amonge the lambes/ & the partye/ & the spotted amonge the hydes: & the same shall be my rewarde. So shall my ryghtwysnes answere for me: when the tyme cometh that I shall receaue my rewarde of the: so & what so euer is not speckled & partie amonge & goot/ & blacke amonge the lambes/ let that be thest with me. Then sayde Laban: Lo/ I am content/ that it be accordyng as thou hast sayde. And he toke out that same daye & he gootes that were partie & of dyuers coloures/ & all the she gootes that were spotted & partie coloured/ & all that had whyte in the/ & all the blacke amonge the lambes: & put the in the keepinge of hys sonnes/ & set the dayes iourney betwixte him selfe and Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke rodde of grene poplar/ hasell & of chestnottree/ & pylled whyte strakes in them/ & made the whyte apere in the flauers: And he put the flauers whyche he had pylled/ euē before the shepe/ in gutters & watring troughes/ when the shepe came to dryncke/ that they shulde cōceare when they came to dryncke. And the shepe conceived before the

flauers/ & brought forth straked/ spotted and partie. Then Jacob parted the lambes and & turned the faces of the shepe toward spotted thing/ & toward all maner of blacke thing/ thowout the flockes of Laban. And he made hym flockes of hys atone by the selfe/ whych he put not vnto the flockes of Laban. And all waye in the fynd bucking tyme of the shepe/ Jacob put the flauers before the shepe in the gutters/ that they myght cōceare before the flauers: but in the latter buckynge tyme/ he put them not thre: so the last brode was Labans & the fynd Jacobs. And the mā became exceeding ryche & had many shepe/ maydes/ vnters/ men/ seruantes/ camels & asses.

At the cōmāndement of God/ Jacob departed frō Laban/ & toke hys goodes with hym. Rachel Reclith by her father's ymager. Laban followeth Jacob. The cōmānt betwixt Laban and Jacob.

The xxxi. Chapter.

When Jacob hearde the wordes of Labans sonnes how they sayde: Jacob hath take awaye all that was our fathers goodes/ hath he gotte al this honoure. And Jacob behelde the countenance of Laban/ that it was not toward hym as it was in tymes past. And the Lorde sayde vnto Jacob: turne agayne in to the lande of thy fathers & to thy hymed/ & I wyll be with the. Then Jacob sent & called Rachel & Lea to the felde vnto hys shepe/ & sayde vnto the: I fe your fathers countenance that it is not toward me as in tymes past. Wherefore & God of my father hath bene with me. And ye knowe how that I haue serued your father to all my myghte. And your father hath disceured me/ & chadged my wages. 11. tymes: but God suffered him not to hurte me. When he sayde/ the spotted shall be thy wages/ than all the shepe were spotted. If he sayde/ the straked shall be thy rewarde/ thā bare all the shepe straked: thus hath God take awaye your fathers cattell & geue them me. for in bucking tyme I lysted by myne eyes & sawe in a dreame/ & beholde/ the rāmes & bucked the shepe were straked/ spotted & partie. And & angell of God spake vnto me in a dreame/ sayng: Jacob? And I answered: here am I. And he sayde: lyste by thyne eyes & se/ how all the rāmes that leape vpon the shepe are straked/ spotted & partie: for I haue sene all & Laban both vnto the. I am & God of Bethel where thou anoyntedst the stone/ & wher thou bowedst a boipe vnto me. Now aryse & get the out of this countre/ & retorne vnto & lade wher thou wilt borne.

Then answered Rachel & Lea/ & sayde vnto hym: we haue no parte nor inherytaunce in our fathers house/ he counteth vs euen as strangers/ for he hath sode vs/ & hath euen

Gen. xxxi. 11.

Gen. xxxi. 12.

b. 11. 1. eator

eaten by the price of his. Moreover all the riches which God hath take from our father / & is ours & our childrens. Now therefore what soever God hath layde vnto the / & do. When Jacob rose by / & set his sonnes & wyues by by camels / & carried away all his cattell & all his substance which he had gotten in Mesopotamia / for to go to Isaac his father vnto the land of Canaan. Laban was gone to there his shepe / & Rachel had stoln by / fathers ymagines. And Jacob staid away the heart of Laban the Syrian / in & he tolde him not & he fled. So fled he & all that he had / & made him selfe ready / & passed ouer the ryuers / & set his face streight toward the mounte Gilad.

Upon the thyrde day after / was it told Laban & Jacob fled. When he toke his brethren by him & followed after him. By dayes journey / & ouer toke him at the mounte Gilad.

And God came to Laban the Syrian in a dreame by nyght / & sayd vnto him: take heed to thy selfe / that thou speake not to Jacob ought saue good. And Laban ouer toke Jacob: & Jacob had pitched his tete in & moult. And Laban in his brethren pitched their tete also by the mounte Gilad. When sayde Laban to Jacob: why hast thou thus done to steale away my heart / and carpe away my daughters as though they had bene take captiue in the sword? Wherefore wentest thou away secretly vnto me / and dydest not tell me / & I myght haue brought the on the waye in myrth / syngyng / tymrels & harpes / & hast not suffred me to kisse my children.

My daughters? thou wilt a sole to do it / for I am able to do you euill. But & God of your father spake vnto me yesterday sayng: take heed & thou speake not to Jacob ought saue good. And now though thou wilt tell thy waye / because thou lovest after thy fathers house / yet wherefore hast thou stoln my gods?

Jacob answered & sayde to Laban: because I was afrayed / & thought that thou woldest haue take away thy daughters from me. But with whome soeuer thou fyndest thy gods / let him dye here before our brethren. Seke that thyne is by me / & take it to & for Jacob wyl not & Rachel had stoln the. When went Laban in to Jacobs tete / & into Leas tete / & in to .ii. maydens tentes: but founde the not. When went he out of Leas tete / & entered in to Rahels tete. And Rachel toke the ymagines & put the in the camels strawe / & layde downe byon the. And Laban serched all the tete: but founde the not. When sayde he to by / father: my lorde / be not angry that I can not ryle by before the / for the defaile of women is come by me. So serched he / but founde the not.

Jacob was wrooth / & chode with Laban. Jacob also answered and sayde to him: what

haue I trespassed of / what haue I offended / & thou followest after me? Thou hast searched all my stuffe / & what hast thou founde of all thy household stuffe: put it here before thy brethren & myne / & let the iudge betwixte vs both. & his .xx. yere that I haue bene in the / thy shepe & thy gootes haue not bene bare / & the rammes of thy flocke haue I not eaten. What soeuer was some of beast I brought it not vnto the / but made it good my selfe: of my hande dydest thou requyte it / whether it was stolen by daye or nyght. Moreover by daye the herte consumed me / and the colde by nyght / & my shepe departed from myne eyes.

Thus haue I bene .xx. yere in thy house / & serued the .xiiij. yeres for thy .ii. daughters / & .vi. yere for thy shepe / & thou hast charged my rewarde .x. tymes. And except the God of my father / the God of Abraham / & God to whom Isaac seareth had bene to me: surely thou haddest sent me awaye now all empty. But God behelde my tribulacyon / and the labour of my handes: and rebuked the yere daye.

Laban answered & sayde vnto Jacob: the daughters are my daughters / & the children are my children / & the shepe are my shepe / & all that thou seest is myne. And what can I do this daye vnto these my daughters / or vnto their children which they haue borne? Now therefore come on / let vs make a bonde / & thou to gether / & let it be a witness betwene the & me. When toke Jacob a stone and set it by an ende / and sayde vnto his brethren / gather stones. And they toke stones / & made an heape / & they ate there by the heape. And Laban called it Jegar Sahadutha / but Jacob called it Gilad.

When sayde Laban: this heape be witness betwene & me this daye / therefore is it called Gilad / & this to daye which I lorde seest / sayde he / be witness betwene me and the when we are departed one from another: that thou shalt not bere my daughters neither shalt take other wyues vnto them. Here is no man with vs: beholde / God is witness betwixte the and me. And Laban sayde more ouer to Jacob: beholde / this heape and this marke which I haue set here / betwixte me & the: this heape be witness & also this marke that I wyl not come ouer this heape to the / & thou shalt not come ouer this heape & this marke to do any harme. & he God of Abraham / the God of Nahor / and the God of their fathers be iudge betwixte vs.

And Jacob swore by him that his father Isaac seared. When Jacob byd sacrifice by the mounte / and called his brethren to eate bread. And they ate bread & taried all night in the byll. And early in the morninge Laban rose by & byld his children and his daughters

ters / & blessed the & departed and went vnto his place agayne. But Jacob went forth on his journey. And the angels of God came & met him. And when Jacob sawe them / he sayde: this is goddys host: & called the name of that same place / Mahanaim.

Of the vision of the Angells. Jacob sendeth presents vnto his brother Esau. How he wrestled with the angel which changed his name and called him Israel.

Of the .xxij. Chapter.

Jacob sente messengers before him to Esau his brother vnto the land of Seir & the feld of Edom. And he commaunded them saying: se that ye speake after this maner to my lorde Esau: thy seruante Jacob sayth thus. I haue sojourned & bene a stranger with Laban vnto this tyme / & haue gotten oxen / asses & shepe / menservantes & womenservantes / & haue sent to the lorde my lorde / that I may fynde grace in thy syght. And messengers came agayne to Jacob saying: we came vnto thy brother Esau / & he cometh agaynst the & .iiij. hundred men with him. & he was Jacob greatly afrayd / & wyl not which waye to turne him selfe / and deuyled the people that was with him & the shepe / oxen & camels / into .ii. companies / & sayde: If Esau come to & one parte & smyte it / the other may saue it selfe.

And Jacob sayde: O god of my father Abraham / & God of my father Isaac: Lorde whych saydest vnto me / returne vnto thy citie and to thy kynred / & I wyl do all well with the. I am not worthy of the leaste of all the mercyes & treuth which thou hast shewed vnto thy seruante. For to myne lorde came I ouer the yere / & now haue I gotten .ii. houses. Deluyer me from the handes of my brother Esau: for I feare him: lest he wyl come and smyte the mother with the children. Thou saydest that thou woldest surely do me good / & woldest make my seed as the sonde of the see which can not be nombred for multitude.

And he taried there that same nyght / & toke of & toke byd came to hande / & a present / vnto Esau his brother .ii. hundred she gootes & .xx. he gootes .ii. hundred shepe and .xx. rammes / & byd mych camels with their coltes .x. hyne & .x. bulles .xx. she asses & .x. soles and deluyered them vnto his seruantes / eury droue by them selues / & sayde vnto the: goo forth before me & put a space betwixte eury droue. And he commaunded & sayde: sayeinge.

Esau my brother meteth the & arerth the sayinge: whole seruante art thou and whither goost thou / & whole art these & go before & thou shalt say they be thy seruantes. Jacob / & are a present sent vnto my lorde Esau / & beholde / he hym selfe cometh after vs. And so commaunded he the seconde / & euen

so & thyrde / & sythwyle all that followed the droues sayinge of this maner se & ye speake vnto Esau when ye mete him / & sayde more ouer. Beholde thy seruante Jacob cometh after vs / for he sayd: I wyl please his wyth with the present that goth before me & after ward I wyl see hym my selfe / so peraduenture he wyl receaue me to grace. So went the present before him and he taried all that nyght in the tete / & rose by & same nyght & toke his .ii. wyues & his .ii. maydens & his .x. sonnes / & met ouer the soorde Jacob. And he toke the & sent the ouer the ryuer / & sent ouer & he had started behind him selfe alone.

And there was a man with him vnto the breakinge of & daye. And when he sawe that he coude not ppeuaile agaynst him / he smote hym vnder the thye / & the senow of Jacobs thye shynke as he wrestled with him. And he sayd: let me goo / for & daye breaketh. And he sayd: I wyl not lett the goo / excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayd: thou shalt be called Jacob no more / but Israel. For thou hast wrestled with God & hast ppeuailed.

And Jacob asked him sayinge / tell me thy name. And he sayd: wherefore dost thou aske after my name? & he blessed him there. And Jacob called & name of & place Pheniel / for I haue sene God face to face / & yet is my face reserved. And as he went ouer Pheniel the sonne rose by him / & he halted byd bys thye: wherefore the children of Israel eate not of the senow & shynke vnder the thye / vnto this daye: because & he smote Jacob vnder the thye in the senow that shynke.

Esau & Jacob were agreed / & Jacob came into Sichem.

Of the .xxiiij. Chapter.

Jacob lyfte by his eyes & sawe his brother Esau come / & by him .iiij. hundred men. And he deuyled the children vnto Lea & vnto Rachel & vnto & .ii. maydens. And he put the maydens & their children foremost / & Lea & byd children after / & Rachel and Joseph hindermost. And he went before them & fell on the grownde. By tymes / vntill he came vnto his brother.

Esau ranne to mete him & embraced him and fell on his necke & kysed hym / and they wepte. And he lyfte by his eyes & sawe the wyues & their children / & sayd: what are these which thou there hast? And he sayd: they are & children which god hath geue thy seruante. When came the maydens forth / & byd their obaysaunce. Lea also & byd children came and byd their obaysaunce. And last of all came Joseph & Rachel and byd their obaysaunce. And he sayde: what meanest thou with all the droues which I meet. And he answered: to

b. b. fynde

1. Reg. xix. d.
Gen. xix. d.

synde grace in the syghte of my Lorde. And Esau sayd: I haue ynough my brother/kepe þe thotthall vnto thy self. Jacob answered: oh nay/ but yf I haue founde grace in thy syghte/ receaue my present of my hande: for I haue sene thy face * as though I had sene the face of God: wherfore receaue me to grace. & take my blessing that I haue brought the/ for God hath geue it me. And I haue ynough of all thyngs. And so he compelled him to take it. And he sayde: let vs take oure iourney & goo/ and I wyll goo in thy company. And he sayde vnto him: my lorde knoweth þe I haue tene chylde/ ewes & hyne with ponge/ vnder myne hande/ which yf men shulde ouerdyne but euē one daye/ the hole flocke wold dye. Let my lorde therfore goo before his seruante and I wyll dyne saye and sofly/ accompanye as the catell that goth before me/ and the chylde/ be able to endure: vntill I come to my lorde vnto Seir.

And Esau sayde: let me yet leaue some of my folke wth the. And he sayde: what needeth it: let me synde grace in þe syghte of my lorde. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke his iourney toward Succoth/ and byt him an house/ and made bootheres for his catell: wherof the name of the place is called Succoth.

And Jacob came peacefully in to the cite of Sichem in the lande of Canaan/ after that he was come from Mesopotamia/ & pitched before the crite/ & bought a parcell of ground where he pitched his tent/ of the chylde of Hemoz/ Sichem's father/ for an habited labe. And he made there an auter/ & there called vpon the myghtie God of Israel.

The raising of Dyna Jacobs daughter by the men of Syche. And of the great bloude shedde done by the sonnes of Jacob.

The xxxiii. Chapter.

Dina the daughter of Lea whych we bare vnto Jacob/ went out to see the daughters of the labe. And Sichem the sonne of Hemoz the Hete lorde of þe countre/ sawe her & toke her/ & laye wth her/ & forced her: & his harte laye wth Dyna þe daughter of Jacob. And he loued þe damsell & spake kindly vnto her/ & spake vnto his father Hemoz sayinge/ gett me this mayde vnto my wyfe. And Jacob herde that he had defyled Dyna his daughter/ but his sonnes were with the catell in the felde/ and therfore he hede his peace/ vntill they were come. Then Hemoz the father of Sichem wēt out vnto Jacob/ to comen with him. And the sonnes of Jacob came out of þe felde as soone as they herde it/ for it graued the/ & they were not a lytle wrooth/ because he had wrought foyle in Israel/ in þe he had lye wth Jacobs

daughter/ whych thyng oughte not to be done. And Hemoz comeneth with the linge: & þe soule of my sonne Sichem logeth for youre daughter: geue her him to wyfe/ & make marriages wth vs: geue youre daughters vnto vs/ & take oure daughters vnto you/ & dwell wth vs & þe labe shall be at youre pleasure/ dwell & do youre busynes/ & haue youre possessions there in. And Sichem sayde vnto his father & his brethren: let me synde grace in youre eyes/ & what soeuer ye appointe me/ that will I geue. The frey of me both the dowry and gyftes/ & I wyll geue accompanye as ye saye vnto me/ & geue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem & Hemoz his father deceptfully/ because he had defyled Dyna their syster. And they sayd vnto the/ we can not do this thyng that we shulde geue oure syster to one that is vncircumcised/ for that were a shame vnto vs. Only in this wyll we consent vnto you: if ye wyll be as we be/ that all the men chylde amonge you be circumcised/ than wyll we geue oure daughter to you & take youres to vs/ & will dwell with you & be one people. But & yf ye wyll not harkē vnto vs to be circumcised/ than wyll we take oure daughter & goo oure wayes. And their wordes pleased Hemoz & Sichem his sonne. And the ponge mē defilde not for to do the thyng/ because he had a lust to Jacobs daughter: he was also most sett by of all that were in his fathers house. Then Hemoz & Sichem went vnto the gate of their crite/ & comeneth with the men of their crite sayinge: these men are peaceable with vs/ & wyll dwell in the lande & do their occupation therin. And in the labe is towne enough for the/ let vs take their daughters to wyues & geue the/ oures: only herin wyll they consent vnto vs for to dwell with vs & to be one people: yf all the men chylde that are amonge vs be circumcised as they are. Their goodes and their substance & all their catell are oures/ only let vs consente vnto the/ that they maye dwell with vs.

And vnto Hemoz and Sichem his sonne harkened all that wēt out at the gate of his crite. And all þe men chylde were circumcised wth what soeuer wēt out at the gates of his cite. And the thirde daye when it was paynfull to them/ of the sonnes of Jacob Symeon and Leui Dynas brethren/ toke ether of the/ & swerde went in to the crite boldly/ & slew all that was male/ & slew also Hemoz and Sichem his sonne in the edge of the swerde/ and toke Dyna their syster out of Sichem's house/ & went their waye.

Then came the sonnes of Jacob vpon the deed/ & spoiled the cite/ because they had defyled their syster: and toke their shepe/ oxen/ asses

a. To lye with
hy/ looke in
Gen. xix. g.
1. Reg. xix. c.

Gen. xix. g.
Judith. g. d.

asses & what so euer was in þe crite & also in the felde. And all their goodes/ all their chylde/ and their wyues toke they captiue and made hauock of all that was in the houses.

And Jacob sayde to Symeon and Leui: ye haue troubled me & made me synche vnto the inhabitours of the lande/ both to the Canaanites and also vnto the Pherezites. And I am fewe in nombze. wherfore they shall gather them selues together agaynst me & sleyme/ & so shall I and my house be destroyed. And they answered: shuld they deall wth oure syster as wth an whoore?

Jacob goth vnto Bethel/ & buryth his maye vnder an oke. Deboza dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour: Ruben laye with his fathers concubyne. The death of Isaac.

The xxxiv. Chapter.

And God sayde vnto Jacob/ arise & get the by to Bethel/ and dwell there. And make there an auter vnto God that appeared vnto the/ when thou fleddest from Esau thy brother. Then sayd Jacob vnto his household & to all that were with him/ put away the strange goddes that are amonge you and make youre selues cleane/ & chaunge youre garments/ & let vs arys & goo by to Bethel/ & I maye make an auter there/ vnto god which herde me in the daye of my tribulaciō & was with me in the waye which I went.

And they gaue vnto Jacob all the strange goddes which were vnder their handes/ & all their carnyges which were in their eares/ & Jacob hyd them vnder an oke at Sichem. And they departed. And the feare of God fell vpon the crites & were rounde aboute the/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in þe land of Canaan/ otherwyse called Bethell/ wth al the people that was wth hym. And he buried there an auter/ and called the place Bethell: because that god appered vnto him there/ when he fled from his brother.

Then dyed Deboza Rebeccas noyse/ & was buried benethe Bethell vnder an oke. And the name of it was called the oke of lamentacion. And God appeared vnto Jacob agayne after he came out of Mesopotamia & blessed him & sayde vnto him: thy name is Jacob. Not wth standynge thou shalt be no more called Jacob/ but Israel shall be thy name. And so was his name called Israel.

And God sayde vnto hym: I am God all myghtie/ growe & multiplye: for people and a multitude of people shall sprynge of the/ yee & kynge shall come out of thy loynes. And þe lande which I gaue Abraham & Isaac/ will I geue vnto the/ & vnto thy seed after þe wyll I geue it also. And God departed from

hym in the place where he talked wth him. And Jacob set by a marke in þe place where he talked wth him: euen a pilloure of stone/ & powred dynkeoffringe thereon & powred also oyle therō/ & called the name of þe place where God spake wth him/ Bethell.

And they departed from Bethel/ & when he was but a feld byede fro Ephzath/ Rachel begā to trauell. And in traueylng she was in perell. And as she was in paynes of hyr labour the mydwyfe sayde vnto her: feare not/ for thou shalt haue thys sonne also. When as hyr soule was a departynge/ that she must dye: she called his name Ben Oni. But his father called him Ben Jami. And thus dyed Rachel & was buried in the waye to Ephzath which now is called Bethlehe. And Jacob sett by a pyller vpon hir graue/ which is called Rahels graue pyller vnto thys daye. And Israel wēt thence & pitched by his tent beyonde the countre of Eder. And it chaunced as Israel dwelt in þe lande/ that Ruben wēt & laye wth Bilha his fathers concubyne/ and it came to Israels eare. The sonnes of Jacob were xii. in nombze. The sonnes of Lea/ Ruben/ Jacob's eldest sonne/ and Simeon/ Leui/ Juda/ Issachar/ & Zabulon. The sonnes of Rachel/ Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nephtali. The sonnes of Zilpha Leas mayde Gad & Aser. These are the sonnes of Jacob which were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to Ware a principall crite/ otherwyse called Hebron: where Abraham & Isaac sojourned as straungers. And the dayes of Isaac were an hundred & xxx. yeres: & than fell he leke & dyed/ and was put vnto his people beyng olde and full of dayes. And his sonnes Esau and Jacob buried hym.

The wyues of Esau/ Jacob & Esau are ryche. The genealogie of Esau. Esau dwelleth in the hill Seir.

The xxxv. Chapter.

Hese are the generacions of Esau which is called Edd. Esau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Heteite/ and Abalibama the daughter of Ana/ which Ana was the sonne of Zibeon an Heteite/ And Basmath/ Imacis daughter and sister of Nebatoth. And Ada bare vnto Esau Elifhas/ and Basmath bare Reguel: And Abalibama bare Jeus/ Jaelam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes & daughters & all the soules of his house: his geue to one place/ and went in to a countre awaye from his brother

1. Reg. xix. d.
b. Ben Jamin: that is the sonne of the ryght hande is taken for goode for tyme.

1. Reg. xix. c.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xix. a.

Gen. xlii. a. brother Jacob: for their * riches was so much / that they could not dwell together / & the land where in they were strangers / could not receaue them: because of their cattle. Thus dwelt Esau in mount Seir / which Esau is called Edom. These are the generations of Esau father of the Edomites in mount Seir: & these are the names of Esaus sonnes: * Eliphaz the sonne of Ada the wyfe of Esau / & Reuel the sonne of Basmath the wyfe of Esau also. And the sonnes of Eliphaz were. Cheman / Omar / Zepho / Gaetham & Kenas. And Chimna was concubine to Eliphaz Esaus sonne / & bare vnto Eliphaz Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reuel Basmath / Serah / Sama & Misa: these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Zhalibama Esaus wyfe & daughter of Ana sonne of Zebulon / which he bare vnto Esau: Zus / Jealam and Noah.

Gen. xlii. b. These were dukes of the sonnes of Esau. The chyldren of * Eliphaz the first sonne of Esau were these: duke Cheman / duke Omar / duke Zepho / duke Kenas / duke Nozah / duke Gaetha & duke Amalech: these are the dukes that came of Eliphaz in the lande of Edom / & these were the sonnes of Ada. These were the chyldren of Reuel Esaus sonne: duke Serah / duke Sama / duke Misa. These are the dukes that came of Reuel in the lande of Edom / & these were the sonnes of Zhalibama Esaus wyfe. These were the chyldren of Zhalibama Esaus wyfe: duke Zus / duke Gaetha / duke Nozah: these dukes came of Zhalibama the daughter of Ana Esaus wyfe. These are the chyldren of Esau / & these are the dukes of them: which Esau is called Edom. These are the chyldren of Seir the Horite / he in habitoure of the lande: Lothan / Sobal / Zibed / Ana / Wilson / Efer & Bilan. These are the dukes of the chyldren of Seir in the lande of Edom. And the chyldren of Lothan were: Boz & Heman. And Lothans wyfe was called Chimna.

The chyldren of Sobal were these: Aluan / Manahath / Ebal / Serpho & Onam. These were the chyldren of Zibed. Ana & Ana: thys was that Ana that sold the nules in the wilderness / as he fed his father Zibedons asses. The chyldren of Ana were these: Wilson and Zhalibama & daughter of Ana. These are the chyldren of Wilson / Hemdan / Eban / Jechia & Cheran. The chyldren of Efer were these: Bilhan / Seauan & Alkan. The chyldren of Bilan were: Miz & Aran. These are the dukes that came of Boz: duke Lothan / duke Sobal / duke Zibed / duke Ana / duke Wilson / duke Efer / duke Bilan. These be the dukes that came of Boz in their dukedoms in the

land of Seir. These are the kyngs that reigned in the land of Edom before they reigned any kyng amonge the chyldren of Israel. Bela the sonne of Beor reigned in Edom / & the name of his cyte was Dinhaba. And when Bela dyed / Jobab the sonne of Serah out of Bezara / reigned in his steade. When Jobab was dead / Husam of the lad of Cheman reigned in his steade. And after the death of Husam / Hadad the sonne of Bedad which slew the Madianites in the felde of the Moabites / reigned in his steade / & the name of his cyte was Adu. When Hadad was dead / Samla of Mascha reigned in his steade. When Samla was dead / Saul of the ryuer Rhybith reigned in his steade. When Saul was dead / Baal Hanan the sonne of Achboz reigned in his steade. And after the death of Baal Hanan the sonne of Achboz / Hadad reigned in his steade / & the name of his cyte was Hagu. And his wyfes name was Hatabel the daughter of Hatab the daughter of Hataba.

These are the names of the dukes that came of Esau / in the land of Edom / places & names: Duke Cheman / duke Alua / duke Jethe / duke Zhalibama / duke Ela / duke Pinon / duke Kenas / duke Cheman / duke Mibzar / duke Haguel / duke Fram. These be the dukes of Edom in their habitacions / in the lande of their possessions. This Esau is the father of the Edomites.

Gen. xlii. c. Joseph receiued his brethren. Joseph dreamed & was hated of his brethren & sold to the Chanaanites. Jacob bewepeth Joseph.

Gen. xlii. d. Chapter.

Gen. xlii. e. Jacob dwelt in the land where his father was a stranger / that is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was xviij. yere olde / he kepte shepe with his brethren / & the lad was with the sonnes of Bilha & of Zilpha his fathers wyues. And he brought vnto their father an euill saying: what was of them. And Israel loued Joseph more than all his chyldren / because he begat hym in his olde age / & he made hym a coote of many colours.

When his brethren sawe that their father loued him more than all his brethren / they hated him & could not speke one kynde word vnto hym. Moreover Joseph dreamed & dreamed & tolde it his brethren: wherefore they hated him yet more. And he sayde vnto the heare of I praye you thys dreame whych I haue dreamed: Beholde we were makinge sheues in the felde: & lo / my sheue arose and stode by myght / & your sheue toke aboute & made obeysaunce to my sheue. Then sayde his brethren vnto hym: what shalt thou be our

oure kyng? or shalt thou reigne ouer vs? And they hated him yet the more / because of his dreame and of his wordes.

And he dreamed yet another dreame & tolde it his brethren sayinge: beholde / I haue had one dreame more: me thought the sonne and the moone and xi. starres made obeysaunce to me. And when he had tolde it vnto his father and his brethren / his father rebuked hym & sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethren hated hym / but his father noted the sayinge.

His brethren went to hepe their sheaves in Sichem / and Israel sayde vnto Joseph: do not thy brethren hepe in Sichem: come that I may send the to the. And he answered: here am I. And he sayde vnto hym: goo & see whether it be well with thy brethren & the shepe / & bringe me worde agayne. And sent him out of the vale of Hebron / for to go to Sichem. And a certayne man founde hym wandryng out of his waye in the felde / and asked him what he soughte. And he answered: I seeke my brethren / tell me I praye the where they kepe shepe. And the man sayde / they are departed hence / for I herde the say let vs goo vnto Dothan. Thus went Joseph after his brethren / and founde them in Dothan.

And when they sawe hym a farre off before he came at them / they toke counsell agaynst hym / for to sleie him / & sayde one to another: Beholde thys * dreame cometh / come now and let vs sleie hym and cast hym in to some pyt / and let vs saye that some wycked beast hath deuoured him / and let vs see what his dreames wyll come to.

When Ruben herde that / he went aboute to ryde hym out of their handes and sayde / let vs not kyll hym. And Ruben sayde more ouer vnto the / we be not his * bloude / but cast him in to thys pyt that is in the wyldernes / and laye no handes vpon him: for he wolde haue rydd hym out of their handes and deliuered hym to his father agayne.

And as soone as Joseph was come vnto his brethren / they strepte hym out of his gay coote that was vpon hym / and they toke hym and cast hym in to a pyt: But the pyt was emptye and had no water therein. And they satt them downe to eate brede. And as they lyft vp their eyes & looked aboute / there came a compaignie of Chanaanites fro Gilead / & their camels laden with spicery / baulme / & myrr / & were goynge downe in to Egypte.

Then sayde Iuda to his brethren / what auayleth it that we sleie oure brother / & kepe his bloude secret: come on / let vs * sell hym to the Chanaanites / & let not oure handes be de-

tyled vpon him: for he is oure brother & oure flesh. And his brethren were content. Then as the Madianites marchant men passed by / they drew Joseph out of the pyt & sold hym vnto the Chanaanites for xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto the pyt and founde not Joseph there / he rent his clothes & went agayne vnto his brethren sayinge: the lad is not ponde / & whether shall I goo? And they toke Josephs coote & kyled a goate / & dypped the coote in the bloud. And they sent that gay coote and caused it to be brought vnto their father & sayd: This haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge: it is my sonnes coote / a wycked beast hath deuoured hym / & Joseph is rent in peces. And Jacob rent his clothes / and put sacke clothe aboute his loynes / & sorrowed for his sonne a longe season. Then came all his sonnes & all his daughters to comforte him. And he wold not be comforted / but sayde: I will go downe in to the graue vnto my sonne / mournyng. And thus his father wepte for him. And the Madianites sold hym in Egypte vnto Putiphar a lord of Pharaos: & his chiefe marshall.

Gen. xlii. f. The marriage of Iuda. The trespass of her and Onan and the vengeance of god that came ther vpon. Iuda laye with his daughter Chamara. The byrthe of Pharez and Zarah.

Gen. xlii. g. Chapter.

Gen. xlii. h. And it fortuned at that tyme that Iudas went from his brethren & gatt him to a man called Iria of Adolam / & there he sawe the daughter of a man called * Sua a Chanaanite: And he toke her and wet in vnto her. And he conceived & bare a sonne and called his name Er. And he concealed agayne and bare a sonne & called him Onan. And he concealed the thyrde tyme & bare a sonne / whos name he called Sela: & he was at Chesb why he bare him.

And Iudas gaue Er his eldest sonne a wyfe whose name was Chamara. But thys Er Iudas eldest sonne was * wycked in the sighte of the Lord / wherefore the Lord slewe him. Then sayde Iudas vnto Onan: goo in to thy brothers wyfe & marie her / & styre vp seed vnto thy brother. And when Onan perceived that the seed shulde not be his: he fled when he went in to his brothers wyfe / & he spylled it on the grounde / because he wold not geue seed vnto his brother. And the thinge which he dyd / displeased the Lord / wherefore he slewe hym also. Then sayde Iudas to Chamara his daughter in lawe: remayne a widow at thy fathers house / till Sela my sonne be growne: for he feared lest he shulde haue dyed also / as his brethren dyd. Thus went

went Chamarr & dwelt in his fathers house. And in processe of tyme / the daughter of **S**us Judas wyfe dyed. Chan Judas when he had left mourning / went into his wyfe herers to Chymnath in his frende Wyra of Odollam. And one told Chamarr sayinge: be holde / thy father in lawe goth by to Chymnath / to * there his wyfe. And she put his wydows garments of red her & covered her with a cloocke / & disguised her selfe: And sat her downe at the entrengye of Enaim which is by the hye wayes syde to Chymnath / for because the same that Sela was growne / & she was not guen unto him to wyfe.

* Gene. xxxi. c.
* Reg. xii. c.

When Juda sawe her / he thought it had bene an hoor / because she had covered his face. And turned to her unto the waye and sayde / come I praye the / let me lye with the / for he knewe not that it was his daughter in lawe. And she sayd what wilt thou geue me / for to lye wth me? Chan sayde he / I will sende the a kydd from the flocke. She answered / Chā geue me a pledge tyll thou sende it. Chā sayde he / what pledge shall I geue the? And she sayde: thy sygnett / thy bracelet / and thy staffe that is in thy hande. And he gaue it her a lay by her / & she was whiche childe by hym. And she gatt her by & went & put her mactell from her / and put on his wydows rayment agayne. And Judas sent the kydd by his neybour of Odollam / for to fetch out his pledge agayne fro the wyfes hande. But he found her not. Chan asked he the men of the same place sayinge: where is the whoore that satt at Enaim in the waye? And they sayde: there was no whoore here. And he came to Juda agayne sayinge: I can not fynde her / & also the men of the place sayd: that there was no whoore there. And Juda sayde: let her take it to her / lest we be shamed: for I sente a kydd and thou couldest not fynde her.

And it came to passe that after .iiij. monethes / one tolde Juda sayinge: Chamarr thy daughter in lawe hath played the whoore / & wyth playng the whoore is become great wth chylde. And Juda sayde: byngge her forth & let her be byente. And when they brought her forth / she sent to her father in lawe sayig: by the man unto whome these thynges pertayne / am I with chylde. And sayd also: loke whole are this leall / bracelet / and staffe. And Juda knewe them sayinge: she is moze ryght wth than I / because I gaue her not to Sela my sonne. But he laye with her nomore.

When tyme was come that she shoulde be deliuered / beholde there was .iiij. twynnes in his wombe. And as she traueled / the one put out his hande & the mydwyfe toke a bownde & reed thre aboute it sayinge: this wyll come out fyrst. But he plucked his hande

backe agayne / & his brother came out. And she sayd: wherfore hast thou rent a rent by the? & called hym Pharez. And afterwarde came out his brother & had the reade thre aboute his hande / which was / called Zarah.

God prospereth Joseph. Pharez was wyfe tempteth hym. He is accused & cast in prison. God hath mercye upon hym.

The xxxi. Chapter.

Joseph was brought unto Egypte / & Putiphar a lord of Pharaos: & his chiefe marshall an Egyptian / bought him of Ismaelites which brought him thither. And the Lord was wth Joseph / & he was a luckie selowe & continued in the house of his master the Egyptian. And his master sawe that the Lord was wth hym / and that the Lord made all that he doo prosper in his hande: wherfore he founde grace in his masters syghte / and serued him. And his master made hym ruelar of his house / & put all that he had in his hand. And as soone as he had made him ruelar ouer his house & ouer all that he had / the Lord blessed this Egyptians house for Josephs sake / and the blessinge of the Lord was vpon all that he had: both in the house & also in the felde. And therfore he left all that he had in Josephs hand / & looked vpon nothinge that was with him / save only on bread which he ate. And Joseph was a goodly person & a well fauored. And it fortuned after this / that his masters wyfe cast his eyes vpon Joseph & sayde: come lye wth me. But he denyed & sayde to her: Beholde / my master wotech not what he hath in the house wth me / but hath committed all that he hath to my hande. He hym selfe is not greater in the house than I / and hath kepte nothinge fro me / but only the because thou art his wyfe. How than can I do this great wickednes / for to synne agaynst God? And after this manner spake he to Joseph daye by daye: but he harkend not vnto her / to slepe nere her or to be in her company.

And it fortuned aboute the same season / that Joseph entred in to the house / to do his busynes: & there was none of the household by in the house. And she caught hym by the garment sayinge: come slepe with me. And he left his garment in his hande & fled and gotte him out. When she sawe that he had left his garment in his hande / and was fled out / she called vnto the men of the house / & tolde the sayinge: Se / he hath brought in an Hebrew vnto vs to do his wth us: for he came in to me / for to haue slept wth me. But I cryed wth a lowde voyce. And when he harde / I left by my voyce & cryed / he left his garment wth me and fled awaye and got hym out.

And she layed by his garment by her / vntill his lord

his lord came home. And she tolde hym accord byngge to these wordes sayinge. This Hebrewes seruante which thou hast brought vnto vs came in to me to do me shame. But as soone as I left by my voyce and cryed / he left his garment wth me & fled out. When his master herde & woordes of his wyfe which she tolde hym sayinge: after this manner doo thy seruante to me / he waxed wth ooth.

And he toke Joseph & put him in a prison: eue in the place where the kynges prisoners laye bounde. And there continued he in prison / but the Lord was wth Joseph & shewed hym mercie / & gott hym sauoure in the syghte of the keeper of the prison which committed to Josephs hande all the prisoners that were in the prison house. And what soeuer was done there / that doo he. And the keeper of the prison whed vnto nothinge that was vnder his hande / because the Lord was wth hym / and because that what soeuer he doo / the Lord made it come luckely to passe.

Joseph expoundeth the dreames of the two prysoners.

The xli. Chapter.

It chauced after this / that the chiefe butlar of the kyng of Egypte and his chiefe baker had offended the lord the kyng of Egypte. And Pharaos was angrie wth the and put the in ward in his chiefe marshalls house: euen in the prison where Joseph was bound. And the chiefe marshall gaue Joseph a charge wth them / and he serued them. And they continued a season in ward.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kyng of Egypte which were bounde in the prison house / ether of them his dreame / and eche mannes dreame of a sondrye interpretation. When Joseph came in vnto them in the morninge / & looked vpon them: beholde / they were sad. And he asked them sayinge: wherfore loke ye so sadly to daye? They answered hym / we haue dreamed a dreame / & haue no man to declare it. And Joseph sayd vnto the. Interpretynge belongeth to God but tel me yet. And the chiefe butlar tolde his dreame to Joseph and sayde vnto hym. In my dreame me thought there stode a byne before me / & in the byne were .iiij. branches / and it was as though it budded / and her blossoms shotte forth: & the grapes there of waxed ripe. And I had Pharaos cuppe in my hande / and toke of the grapes & wynged them in to Pharaos cuppe / & deliuered Pharaos cuppe in to his hande. And Joseph sayde vnto him / this is the interpretation of it. The .iiij. branches ar thre dayes: for wthin thre dayes shall Pharaos lye by thynne heade / and restore the bu-

to thynne office agayne / & thou shalt deliuer Pharaos cuppe in to his hande / after the old maner / euen as thou dydest when thou wast his butlar. But thynke on me wth the / when thou art in good case / & shewe mercye vnto me. And make mencion of me to Pharaos / & helpe to byngge me out of this house: for I was stolen out of the land of the Hebrewes / & here also haue I done nothing at all wherfore they shoulde haue put me in to this dongeon. When the chiefe baker sawe that he had well interpreted it / he sayde vnto Joseph / me thought also in my dreame / that I had .iii. wyker baskettes on my heade. And in the bypermost basket of all maner bakemeates for Pharaos. And the bydes ate them out of the basket vpon my head.

Joseph answered and sayde: this is the interpretation therof. The .iiij. baskettes ar .iiij. dayes / for thys daye .iiij. dayes shall Pharaos take thy heade from the / and shall hange the on a tree / and the bydes shall eate thy flesch from of the.

And it came to passe the thyrde daye which was Pharaos byrth daye / that he made a feast vnto all his seruantes. And he litted vpp the head of the chiefe buttelar and of the chiefe baker amonge his seruantes. And reuoyced the chiefe buttelar vnto his buttelar: thippe agayne / and he reched the cuppe in to Pharaos hande / and hanged the chiefe baker: eue as Joseph had interpreted vnto them. Notwithstandyng the chiefe buttelar remembred not Joseph / but forgot him.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypte. He hath two sonnes / Manasses and Ephraim. The berch begynneth in Egypte.

The xlii. Chapter.

It fortuned at .iiij. yerres ende / that Pharaos dreamed / & thought that he stode by a ryuers syde / and that there came out of the ryuer .vij. goodly kyne & satt flesched / and sedd in a meadowe / and hym thought that .viij. other kyne came by after them out of the ryuer euell fauored and leane flesched & stode by the other vpon & byngge of the ryuer. And the euill fauored & leane flesched kyne: ate by & by. well fauored and satt kyne: and he awoke they wth. And he slepte agayne and dreamed the second tyme / that .viij. yeres of corne grewe vpon one stalk the same & goodly. And that .viij. thynne eares blasted wth the wynde / sprangge by after them: & that the .viij. thynne eares deuouored the .viij. ranche and full eares. And thā Pharaos awoke: & se / here is his dreame. When the morninge came / his spytte was troubled. And he sent and called for all the soothsayers of Egypte & all his wyse men therof / and told them his dreame: but there was none

none of the that coude interpretate it unto Pharaon. Chan spake the chefe butelar unto Pharaon saying. I do remembre my sawte this daye. Pharaon was angrie wth his seruantes / & put in warde in the chefe marshalls house both me & the chefe baker. And we dreamed both of vs in one nyght & ech mānes dreame of a sondrye interpretation.

And there was with vs a yonge man / an Hebrue borne / seruante unto the chefe marshal. And we told him / and he declared oure dreames to vs accordyng to ether of oure dreames. And as he declared them vnto vs / euen so it came to passe. I was restored to myne office agayne / and he was hanged.

Chan Pharaon sent and called Joseph. And they made him haste out of * pylson. And he shaued him self and chaunged his raimēt / & wēt in to Pharaon. And Pharaon sayd vnto Joseph: I haue dreamed a dreame & no man can interpretate it / but I haue herde saye of the & as soone as thou hearest a dreame / thou doste interpretate it. And Joseph answered Pharaon sayinge: God shall geue Pharaon an answer of peace without me. Pharaon sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde / and there came out of the ryuer. bis. fact fleshed and well sauored kynne / and fedd in the medowe. And then. bis. other kynne came by after them / poore & very euell sauored & leane fleshed: so that I neuer sawe their lyke in all the lande of Egypte in euell sauorednesse. And the. bis. leane & euell sauored kynne ate by the fyrst. bis. fact kynne. And when they had eaten the by a mā coude not perceaue that they had eaten them: for they were still as euell sauored as they were at the begynnyng. And I awoke. And I sawe agayne in my dreame. bis. eares spryng out of one stalk full and good / &. bis. other eares wytheth / thynne & blasted wth wynd / spryng by after the. And the thynne eares deuorred the. bis. good eares. And I haue tolde it vnto the sothsayers / but no man can tell me what it meaneth. Then Joseph sayd vnto Pharaon: both Pharaons dreames are one. And god doth shewe Pharaon what he is aboute to do. The. bis. good kynne are. bis. yeres: and the. bis. good eares are seven yere also / and it is but one dreame. The wynde / the. bis. thynne & euell sauored kynne that came out after the / are. bis. deares: the. bis. emptie & blasted eares shalbe. bis. yeres of hunger. & this is that which I sayde vnto Pharaon / & God doth shewe Pharaon what he is aboute to do.

Beholde there shall come. bis. yere of great plenteousnesse throughe out all the lande of Egypte. And there shall arysse after them. bis. yeres of hunger. So & all the plenteousnesse shalbe forgotten in the lande of Egypte. And

the hunger shall consume the lande: so that the plenteousnesse shall not be once alene in the land by reason of that ylder that shall come after: for it shalbe exceedinge great. And as thou seest that the dreame was doubled vnto Pharaon the second tyme / it betokeneth the thynge is certainly prepared of God / and that God wyll shortly byngne it to passe.

Now therfore let Pharaon prouyde for a man of vnderstandyng & wysdome / and sette hym ouer the lande of Egypte. And let Pharaon make officers ouer the lande / & take by the fyfte parte of the lande of Egypte in the. bis. plenteous yeres & let the gather all the fooode of these good yeres that come / & lay by come vnder the power of Pharaon / that there may be fooode in the cyties / and there let the kepe it: that there may be fooode in stooze in the lande / agaynst the. bis. yeres of hunger which shall come in the lande of Egypte / and that the lande perishe not thowgh hunger.

And the sayinge pleased Pharaon & all his seruantes. Chan sayde Pharaon vnto his seruantes: where shall we fynde such a mā as this is / that hath the sperte of God in hym? wherfore Pharaon sayde vnto Joseph: for as much as God hath shewed the all this / there is no man of vnderstandyng or of wysdome lyke vnto the. Thou therfore shalt be * ouer my house / & accordyng to thy wyrd shall all my people obey: only in the kynges seate wyll I be aboue the. And he sayde vnto Joseph: he holde / I haue sett the ouer all the lande of Egypte. And he toke of hys rynge from hys fygure / & put it vpon Josephs fygure / and arrayed him in raimēt of bylle / & put a golde chayne aboute his necke & sette him vpon the best charrett that he had saue one. And they cryed before hym. Abrech / & Pharaon had made him tuelar ouer all the land of Egypte.

And Pharaon sayde vnto Joseph: I am Pharaon / without thy wyll / shall no man lyte by ether hys hand or fote in all the land of Egypte. And he called Josephs name * Zaphnath Paena. And he gaue him to wyfe Asenath the daughter of Putiphar prest of On. Chan went Joseph abrode in the lande of Egypte. And he was. xxx. yere olde: when he stode before Pharaon kynge of Egypte. And than Joseph departed from Pharaon / & went thowgh out all the lande of Egypte.

And in the. bis. plenteous yeres they made sheues & gathered by all the lode of the. bis. plenteous yeres whych were in the lande of Egypte & put it in to the cyties. And he put the fooode of the feldes that grewen rownde aboute euery cyte: euen in the same. And Joseph layde by come in stooze / lyke vnto the lande of the see in multitude of mesure / vntyll he left nombryng: for it was wyth out

out nombryng. And vnto Joseph were borne. ii. sonnes before the yeres of hūger came / whiche Asenath the daughter of Putiphar prest of On bare vnto hym. And he called the name of the fyrst sonne * Manasse / for God (sayde he) hath made me forgett all my laboure and all my fathers houshold. The seconde called he Ephraim / for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. bis. yeres of plenteousnesse that was in the land of Egypte were ended / than came the. bis. yeres of * berth / accordyng as Joseph had sayde. And the berth was in all landes: but in the land of Egypte was there yet fooode. When now all the lande of Egypte began to hunger / than cryed the people to Pharaon for bread. And Pharaon sayde vnto all Egypte: goo vnto Joseph / and what he sayth to you that doo. And when the berth was thowgh out all the land / Joseph opened all that was in the cyties and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye come: because that the hunger was so sore in all landes.

Josephs brythren came into Egypte to bye come. And he knoweth them and tryeth them. Symeon he put in pylson / the other restore to their fathers to fetch Benjamin. his father is to lye in let hym go: but at the last he graunted it.

Chapter.

When Jacob sawe that there was come to be solde in Egypt / he sayd vnto hys sonnes: why are ye negligent? beholde / I haue hearde there is come to be solde in Egypte. * Goe you thither and bye vs come from thence / & we may lyue & not dye. So went Josephs ten brythren downe to bye come in Egypte / for Benjamin Josephs brother wold not Jacob sende wth hys other brythren: for he sayde: some mysfortune myght happen hym.

And the sonnes of Israel came to bye come amonge other that came / for there was berth also in the lande of Canaan. And Joseph was gouernour in the lande / and solde come to all the people of the land. And his brythren came / & fell flat on the grounde before him. When Joseph sawe his brythren / he knewe the: but made straunge vnto them / and spake roughly vnto them sayinge: whence come ye? & they sayde: out of the lande of Canaan / to bye bytyle. Joseph knewe his brythren / but they knewe not hym.

And Joseph remembred his * dreames which he dreamed of them / and sayde vnto them: ye are spies / and to se where the lade is weake is youre compynge. And they sayde vnto him: nay my lord: but to bye bytyle thy seruantes are come. We are all one mans sonnes / & meane * lade / and thy seruantes are

no spies. And he sayd vnto them: nay herely / but euen to se where the lande is weake is youre compynge. And they sayde: we thy seruantes are. bis. brythren / the sonnes of one man in the lande of Canaan. & he pyngeth is yet with oure father / and one no mā woteth where he is. Joseph sayde vnto them: that is it that I sayde vnto you / that ye are suretye spies. Here by ye shall be proued. For by the lyfe of Pharaon / ye shall not goo hence / vntyll youre yongest bryther be come hither. Sende therfore one of you and lett hym sett youre bryther / & ye shalbe in pylson in the meane season. And thereby shall youre wordes be proued / whether there be any trueth in you: or els by the lyfe of Pharaon / ye are but spies. And he put them in warde thre dayes.

And Joseph sayde vnto the thre daye: this doo and lyue / for I feare God. If ye meane no hurte / let one of youre brythren be bounde in the pylson / and goo ye & byngne the necessarie fooode vnto youre householdes / and byngne youre yongest bryther vnto me: that youre wordes maye be beleued / & that ye dye not. And they dyd so.

Chan they sayde one to a nother: we haue herely synned agaynst oure bryther / in that we sawe the angurys of hys soull when he besought vs / & wold not heare him: therfore is this troubyll come vpon vs. Ruben answered them sayinge. Sayde I not vnto you & ye wold not lye agaynst the lad? but ye wold not heare. And now berely see / hys bloude is requyred. & they were not aware that Joseph vnderstonde them / for he spake the harte of and vnto them by an interpreter. And he turned from them & wepte / and than turned to them agayne & comened with the / & toke out Symeon from amonge them and bownde hym before their eyes / & commaunded to spyl their sackes wyth come / and to put euery mans money in hys sache / and to geue the bytyle to spende by the waye. And so it was done to them. And they laded their asses wyth the come & departed thence. And as one of them opened his sache / for to geue his assen prauen der in the tyme / he fpyed hys money in hys sacks mouth. And he sayde vnto his brythren: my money is restored me agayne / & is euē in my sacks mouth. Chan their hartes fayled them / and were astonyed and sayde one to a nother: how cometh it that God dealeth thus wth vs. And they came vnto Jacob their father vnto the land of Canaan / and tolde him all that had happened them sayinge. & he lorde of the lande spake roughly to vs / and toke vs for spies to serche the costre. And we sayde vnto him: we meane truly & are no spies. We be. xii. brythren sonnes of oure father / one is awaye / and the yongest is now wyth

Gen. xxxv. b. To requyre the bloude of and thre / so to take ben- Symeon from amonge them and bownde hym before their eyes / & commaunded to spyl their sackes wyth come / and to put euery mans money in hys sache / and to geue the bytyle to spende by the waye. And so it was done to them. And they laded their asses wyth the come & departed thence. And as one of them opened his sache / for to geue his assen prauen der in the tyme / he fpyed hys money in hys sacks mouth. And he sayde vnto his brythren: my money is restored me agayne / & is euē in my sacks mouth. Chan their hartes fayled them / and were astonyed and sayde one to a nother: how cometh it that God dealeth thus wth vs. And they came vnto Jacob their father vnto the land of Canaan / and tolde him all that had happened them sayinge. & he lorde of the lande spake roughly to vs / and toke vs for spies to serche the costre. And we sayde vnto him: we meane truly & are no spies. We be. xii. brythren sonnes of oure father / one is awaye / and the yongest is now wyth

our father in the lande of Canaan. And the
lord of the countre sayde unto vs: here by
shall I knowe yf ye meane trulye to saue one
of youre brethren here with me: & take soode
necessary for youre householdes and get you
awaye: & bynge youre yongest brother vnto
me. And thereby shall I knowe yf ye are
no spyes: but meane trulye. So wyll I deli-
uer you youre brother agayne: & ye shall oc-
cuppe in the lande.

And as they emptied their sakes/behold:
every mans bdsell of money was in his sacke
And when both they & their father sawe the
bundells of money: they were a frayde.

And Jacob their father sayde vnto the: We
haue ye robbed of my chyldren: Joseph is
awaye/and Symeon is awaye/ and ye wyll
take Benjamin awaye. All these thynges
fall vpon me. Ruben answered hys father
sayinge: See my two sonnes / yf I bynge
him not to the agayne. Welauer him therfore
to my honde / and I wyll bynge hym to the
agayne: And he sayde: my sonne shall not go
downe with you. For his brother is dead / &
he is left alone. Wherouer some my fortune
might happen vpon him by the waye which
ye go. And so shuld ye bynge my gray head
with sorrowe vnto the graue.

*b. bynge me
to my graue:
that is: ye shall
bynge me to
gytes. Symeon is
my dearth as in
Gen. xliij. d.*

The xliij. Chapter.

And the death waxed sore in the land.
And when they had eatte by the come
which they brought out of the lande
of Egypte: their father sayde vnto
them: goo agayne & by vs a lytle soode. Chan
sayde Juda vnto him: the ma dyd testifie vnto
vs sayinge: loke yf ye see not my face ex-
cepte youre brother be with you. Wherfore yf
thou wyll sende our brother with vs: we wyll
go & bye the soode. But yf thou wyll not sende
him: we wyll not goo: for the man sayde vnto
vs: loke that ye see not my face / excepte
your brother be with you. And Israel sayde:
wherfore delt ye so cruellye to me / as to tell
the man yf ye had yet another brother? And
they sayde: the ma asked vs of our kyndred
sayinge: is youre father yet alyue? haue ye
not another brother? And we tolde him acor-
dyng to these wordes. Nowe coulde we knowe
yf he wold byd vs bynge our brother downe
to vs: & ha sayde Juda vnto Israel his father:
Send the lad with me: & we wyll ryse & goo: &
we maye lyue & not dye: both we & thou & also
oure chyldren. I wyll be suretye for hym: and
of my handes requyre him. If I bynge him
not to the & sett hym before thine eyes: & thā
let me bere the blame for ever. For except
we had made this sayeng: by this we had

bene there twyse and come agayne.

Chan their father Israel sayd vnto them:
Yf it must nedes be so now: than do thus: take
of the best frutes of the lande in youre bes-
selles/and bynge the ma a present / a curte-
seye bawline/and a curtesye of hony/spices &
myrr/dates & alimodes. And take as moch
money moze with you. And the money that
was brought agayne in youre sakes / take
it agayne with you / peradventure it was
some ouersyghte.

Take also youre brother with you: & aryse
& goo agayne to the ma. And God almightie
geue you mercie in the syghte of the ma and
send you youre other brother and also Ben-
jamin/and I wyll be as a man robbed of his
chyldren.

Thus toke they the present and twyse so
moch moze money with them / and Benja-
min. And rose by / went downe to Egypte / &
presented the selfe to Joseph. When Joseph
sawe Benjamin with them: he sayde to the
ruelar of his house: bynge these men home
& they and make redie: for they shall dyne with
me at none. And the man dyd as Joseph bad/
and brought them in to Josephs house.

When they were brought to Josephs house/
they were a frayde and sayde: be cause of the
money that came in our sakes mouthes at
the first tyme/are we brought to ppe a qua-
rell with vs and to laye some thynge to our
charge to bynge vs in bondage & our allies
also. Wherfore came they to the man yf was
the ruelar ouer Josephs house / & comend
with him at the doore and sayde.

By we came hyther at the first tyme to
bye soode: & as we came to an inne & opened
oure sakes: beholde/ every mannes money
was in hys sacke with full weyghte: But we
haue brought it agayne to vs: & other money
haue we brought also in our handes: to bye
soode: but we cannot tell who put our mo-
ney in our sakes. And he sayde: be of good
chere/ feare not: youre God and the God of
your fathers hath put you that treasure in
your sakes: for I had youre money. And he
brought Symeon out to the & ledde him to Jo-
sephs house: & gaue the water to washe their
fete: & gaue them allies prauender. And they
made redie their present agaynst Joseph
came at none: for they herde say yf they shuld
dye there. When Joseph came home / they
brought yf present into his house to him: which
they had in their handes: & fell flat on the grounde
before him. And he welcomed the courteously
sayinge: is youre father yf old man whych ye
told me of/ in good health? & is he yet alyue?
they answered: thy seruante our father is
in good health / and is yet alyue. And they
bowed the selfes and fell to the grounde.

And

And he lyste by his eyes & behelde his bro-
ther Benjamin his mothers sonne: & sayde:
*is this youre yongest brother of whome ye
sayde vnto me? And sayde: God be mercifull
vnto yf my sonne. And Joseph made hast: for
*hys heart dyd melt vpon his brother: & sought
where to wepe / & entered in to his chambze/
for to wepe there. And he washed hys face &
came out & refraigned hym selfe: & hadd sett
bread on the table.

And they prepared for hym by hym selfe/
& for the by them selues: & for the Egyptians
which ate with him by them selues: because
the Egyptians may not eate bread with the
Hebrewes: for that is an abhominacion vnto
the Egyptians. And they satt before him:
the eldest acorbyng vnto hys age / and the
yongest acorbyng vnto hys youth. And the
men marueled and geve them selues. And they
broughte rewardes vnto them from before
hym: but Benjamins parte was syue ty-
mes so moch as any of theirs. And they ate
and they dronke: & were dronke with him.

Joseph accuseth his brother of theft. Juda becom-
meth suretye for Benjamin.

The xliij. Chapter.

And he commaunded the ruelar of
hys house sayinge: fill the mens
sakes with soode/as moch as they
can carpe / & put every mans money
in hys bagge mouth: & put my syluer cuppe
in the sakes mouth of the yongest and hys
come money also. And he dyd as Joseph bad
sayde. And in the mornynge as soone as it
was lychte: the men were let goo with their
alies. And when they were out of the cite &
not yet ferre awaye / Joseph sayde vnto the
ruelar of his house: by and solowe after the
men and ouertake them / and saye vnto the:
wherfore haue ye rewarded euell for good?
is that not the cuppe of which my lord dyd
drinke: and doth he not prophesye therein: ye
haue euell done that ye haue done.

And he ouertoke them and sayd the same
wordes vnto them. And they answered hym:
wherfore sayth my lord such wordes? God
forbydd yf thy seruantes shulde doo so. Be-
holde / the money which we founde in our
sakes mouthes / we brought agayne vnto
the / out of the lande of Canaan: how then
shuld we steale out of my lords house/ ether
syluer or golde: with whosouer of thy ser-
uantes it be founde let hym dye: and let vs
also be my lordes bondmen. And he sayde
Nowe therfore acorbyng vnto youre wordes
he is whom it is found: walbe my seruante:
but ye / walbe harmelesse.

And attonce every man toke downe hys
sacke to the grounde / & every man opened
his sacke. And he serched / and began at the

eldest and left at the yongest. And the cuppe
was founde in Benjamins sacke. When they
rent their clothes / and laded every ma hys
alle and went agayne vnto the cite. And Ju-
da & hys brethren came to Josephs house/
for he was yet there: & they fell before hym
on the grounde. And Joseph sayde vnto the:
what bede is this which ye haue done? wilt
ye not that loch a man as I can prophesye?

Then sayde Juda: what shall we saye vnto
my lord/ what shall we speake of what
excuse can we make? God hath founde out yf
wekednesse of thy seruantes. Behold/ both
we and he to whom the cuppe is founde/ are
thy seruantes. And he answered: God for-
bydd that I shulde do so / the man to whom the
cuppe is founde / he shalbe my seruante:
but go ye in peace vnto youre father.

Then Juda went vnto him and sayde:
oh my lord/ let thy seruante speake a worde
in my lordes eare / and be not wrooth with
thy seruante: for thou art euen as Pharao.
My lord axed his seruante sayinge: haue
ye a father or a brother? And we answered
my lord: we haue a father that is olde: & a
yonge lad which he begat in hys age: and the
brother of the sayde lad is dead: & he is all yf
is left of that mother. And his father loueth
him. Then sayde my lord vnto his seruantes
bynge hym vnto me / & I maye sett myne
eyes vpon him. And we answered my lord:
that the lad coulde not goo from hys father/
for yf he shuld leaue hys father/ he were but
a deed man. Chan saydest thou vnto thy ser-
uantes: excepte youre yongest brother come
with you/ loke that ye see my face no moare.

And when we came vnto thy seruante oure
father / we shewed hym what my lord had
sayde. And when oure father sayde vnto vs/
goo agayne & bye vs a lytle soode: we sayde/
ye we coulde not goo. Wherfore yf oure
yongest brother go with vs then wyll we go/
for we maye not see the manes face excepte
oure yongest brother be with vs. Then sayde
thy seruante oure father vnto vs. Ye knowe
that my wyfe bare me ii. sonnes. And the one
went out from me & it is sayde of a suretye
that he is come in peaces of wyld beastes /
and I sawe hym not sence. If ye shall take
this also awaye from me and some my for-
tune happē vpon him: then shall ye bynge
my gray head with sorrowe vnto the graue.

Nowe therfore when I come to thy seruante
my father/ yf the lad be not with me: sayinge
that his lyfe hagerh by the laddes lyfe / then
as soone as he seeth yf the lad is not come /
he wyll dye. So shall we thy seruantes
bynge the gray hedde of thy seruante oure
father with sorrowe vnto the graue. For I thy
seruante became suretye for the lad vnto my
father

c. xj.

Gen. xliij. b father and sayde: * If I bynge him not vnto the agayne. I will bere & blame all my lyfe longe. Now therefore let me thy seruante byde here for the lab/and be my lordes bondman: and let the lad goo home with his brethren. For how can I goo vnto my father / and the lad not with me: lest I shulde see the wretches that shall come on my father.

Gen. xliij. c Joseph maketh hym selfe knowne vnto his brethren / and sendeth for his father.

The xliij. Chapter.

Gen. xliij. d And Joseph coulde no longer re-
frayne befoze all them that stode aboute hym / but commaunded that they shuld goo all out from hym / & that there shuld be no man with him / whye he detred hym selfe vnto his brethren. And he wrote a word / to that the Egyptians a the house of Pharaos herde it. And he sayde vnto his brethren: I am Joseph / doth my father yet lyue? But his brethren coulde not an-
swer him / for they were abashed at his presence. And Joseph sayde vnto his brethren: come nere to me / and they came nere. And he sayde: I am Joseph your brother whom ye sold into Egypte. And now be not greued therewith / neither let it seme a cruel thinge in yre eyes / for ye sold me hyther. For god hath send me befoze you to saue lyfe. For this is the seconde yere of deth in the lande / and spue moo are behynd in which there shall ne-
ther be earunge nor heruest.

Gen. xliij. e And he sayde: For god hath sent me befoze you to make prouision / for ye myghte continue in the erth and to saue your lyues by a greates deliuerance. So now it was not ye that sent me hyther / but god: and he hath made me father vnto Pharaos and lord ouer all his house / & ruler in all the lande of Egypte. Hast you a goo to my father & tell hym / this sayeth thy sonne Joseph: God hath made me lord ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Golan and be by me: both thou and thy chyldren / and thy chyldrens chyldren: and thy shepe / and thy shepes / & all that thou hast. There will I make prouision for the: for there remaine yet .v. yeres of deth / lest thou and thy household and all that thou hast perishe.

Gen. xliij. f And he sayde: And the eyes also of my brother Beniamin / that I speake to you by mouth. & herfore tell my father of all my honoure which I haue in Egypte and of all that ye haue sene / and make hast and bynge my father hyther. And he fell on his brother Bensamins necke & wepte / and Beniamin wepte on his necke. And herfore he kyssed all his brethren & wepte vpon them. And after that / his brethren talked with him. And when the tydinges was come vnto Pharaos

house & Josephs brethren were come / it pleased Pharaos well & all his seruantes.

Gen. xliij. g And Pharaos spake vnto Joseph: saye vnto thy brethren / this do ye: lade your bestes & get you hence / And when ye be come vnto the lande of Canaan / take your father and your householdes & come vnto me / & I will geue you the best of the land of Egypte / and ye shall eate the face of the lande. And commaunded also. This do ye: take charettes for you out of the lande of Egypte / for your chyldren & for your wyues: & bynge your father & come. Also regarde not your stuffe / for the goodes of all the land of Egypte shall be yours.

Gen. xliij. h And the chyldren of Israel dyd euen so / And Joseph gaue them charettes at the commaundement of Pharaos / and gaue them bitayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Beniamin he gaue .iii. hundred peces of syluer & a chaunge of rayment. And vnto his father he sent after the same maner. x. asses laden with good out of Egypte / & x. asses laden with corne / byed and meate: to serue his father by the waye. So sent he his brethren awaye / and they departed. And he sayde vnto them: se that ye fall not out by the waye.

Gen. xliij. i And they departed from Egypte and came in to the lande of Canaan vnto Jacob their father / & told him sayinge. Joseph is yet a lyue and is gouernour ouer all the land of Egypte. And Jacobs heart wauered / for he beleued the not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charettes which Joseph had sent to carpe him / then his spryts reuiued. And Israel sayde. I haue ynough / for Joseph my sonne be yet alyue: I will goo and se hym / yet that I dye.

Gen. xliij. j And Jacob with all his householdes goeth to Joseph in to Egypte. The genealogie of Jacob. Joseph mereth his father.

The xliij. Chapter.

Gen. xliij. k Israel toke his journey with all that he had / & came vnto Berseba & offered offringes vnto the God of his father Isaac. And God sayde vnto him. **Gen. xliij. l** Israel was a byson by nyghte / & called vnto him: Jacob Jacob. And he answered here am I. And he sayde: I am the God of thy father / feare not to goo downe in to Egypte. For I will make of thee a great people. I will go downe with thee in to Egypte / and I will also bynge thee by agayne / & Joseph shall put his hand vpon thyne eyes. And Jacob rose by the night / & went vnto Berseba. And he somes of Israel carped Jacob his father / & their wyues in the charettes which Pharaos had sent to carpe him. And they toke their cattell & the goodes which they had gotten in the land of Canaan / and

and came in to Egypte: both Jacob & all his seed with hym / his sonnes and his sonnes sonnes with hym / his daughters & his sonnes daughters & all his seed brought he with hym in to Egypte.

Gen. xliij. m These are the names of the chyldren of Israel which came in to Egypte: both Jacob & his sonnes. Ruben Jacobs first sonne. The chyldren of Ruben: Hanoch / Pallu / Hezon and Chami. The chyldren of Symeon: Jemuel / Jami / Othad / Jachin / Zohar & Saul the sonne of a Canaanish woman. The chyldren of Levi: Gerson / Kahath and Merari. The chyldren of Iuda: Er / Onan / Sela / Pharez & Zerah / but Er and Onan dyed in the lande of Canaan. The chyldren of Pharez: Hezon & Hamul. The chyldren of Issachar: Gola / Phua / Job and Semion. The chyldren of Zabulon: Sered / Elon & Jachiel. These be the chyldren of Lea which she bare vnto Jacob in Mesopotamia with his daughter Dinah. All these soules of his sonnes and daughters make .xxx. and .ii.

Gen. xliij. n The chyldren of Gad: Ziphion / Haggi / Suni / Ebron / Eri / Arodi and Arel. The chyldren of Aser: Jemna / Jesua / Jesul / Biza & Serah their wyues. And the chyldren of Biza were Heber and Malchiel. These are the chyldren of Silpha whom Laban gaue to Lea his daughter. And these she bare vnto Jacob in nombe .xvi. soules.

Gen. xliij. o The chyldren of Rachel Jacobs wyfe: Joseph and Beniamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim which Asnath the daughter of Putiphar preast of On bare vnto him. The chyldren of Beniamin: Bela / Becher / Ashbel / Gera / Naaman / Chi / Ros / Mupim / Mupim & Ard. These are the chyldren of Rachel which were borne vnto Jacob. xvi. soules all together. The chyldren of Dan: Hushim. The chyldren of Nephtali: Jachezel / Guni / Jezer and Shilon. These are the sonnes of Billa which Laban gaue vnto Rachel his daughter / and she bare these vnto Jacob / all together .xvi. soules. All the soules that came with Jacob in to Egypte whych came out of his loyns (besyde his sonnes wyues) were all together .lx. & .vi. soules. And the sonnes of Joseph which were borne him in Egypte were xi. soules. So that all the soules of the house of Jacob which came in to Egypte are .lxx.

Gen. xliij. p And he sent Iuda befoze hym vnto Joseph that the waye myghte be shewed hym vnto Golan / and they came in to the lande of Golan. And Joseph made redye his charett and wēt to mete Israel his father vnto Golan / & presented hym selfe vnto hym / & fell on his necke & wepte vpon his necke a good while.

Gen. xliij. q And Israel sayde vnto Joseph: Now am I

content to dye / for somoch I haue sene the / that thou art yet alyue.

Gen. xliij. r And Joseph sayde vnto his brethren and vnto his fathers house: I will goo & shewe Pharaos and tell hym: that my brethren & my fathers house which were in the lande of Canaan are come vnto me / & how they are sheperdes (for they were men of cattell) and they haue brought their shepe and their oxen and all that they haue with the. If Pharaos call you and are you what your occupation is / saye: thy seruantes haue bene occupied aboute cattell / from oure chyldhood vnto this tyme: both we & oure fathers / that we maye dwell in the land of Golan. For the Egyptians abhorre all sheperdes.

Gen. xliij. s And Jacob cometh befoze Pharaos / & vnto hym is geue the lande of Golan. He sweareth his sonne for his byrall.

The xliij. Chapter.

Gen. xliij. t And Joseph went & tolde Pharaos and sayde: my father and my brethren their shepe and their bestes & all that they haue / are come out of the lande of Canaan and are in the lande of Golan. And Joseph toke a parte of his brethren: eue lyue of them / and presented them vnto Pharaos. And Pharaos sayd vnto his brethren: what is your occupation? And they sayde vnto Pharaos: sheperdes are thy seruantes / both we & also oure fathers. They sayd mozeouer vnto Pharaos: for to Golan in the lande are we come / for thy seruantes haue no pasture for their shepe so soze is the same smēt in the land of Canaan. Now therfore let thy seruantes dwell in the lande of Golan.

Gen. xliij. u And Pharaos sayd vnto Joseph: thy father & thy brethren are come vnto the. The land of Egypte is open befoze the: In the best place of the lande make both thy father & thy brethren dwell: And euen in the lande of Golan let the dwell. Whoeuer yet thou knowe any men of actiuite amonge them / make them rulers ouer my cattell. And Joseph brought in Jacob his father and sett hym befoze Pharaos. And Jacob blessed Pharaos. And Pharaos axed Jacob / how olde art thou? And Jacob sayde vnto Pharaos: the dayes of my pilgrimage are an hundred and .xxx. yeres. Fewe of my pilgrimage haue the dayes of my lyfe bene / & haue not attayned vnto the yeres of the lyfe of my fathers in the dayes of their pilgrimages. And Jacob blessed Pharaos and went out from hym. And Joseph prepared dwellinges for his father and his brethren / & gaue them possessions in the land of Egypte / in the best of the lande: euen in the lande of Ramesses / as Pharaos commaunded. And Joseph made prouision for his father / his brethren & all

hys fathers household/as ponge chylde are
fedd with bread.

Where was no bread in all the land/for the
deth was exceeding sore: so that the lād of
Egypte & h lande of Canaan / were famelshyd
by h reason of h deth. And Joseph brought
together all the money that was soude in h
lande of Egypte & of Canaan / for the come
which they boughte: & he layde by the money
in Pharaos house. When money faileth in h
lande of Egypte & of Canaan/all the Egyp-
tians came vnto Joseph and sayde: geue vs
sustenance: wherfore suffrest thou vs to dye
before h: for oure money is spent. Then sayd
Joseph: brynge youre catell / & I will geue
you for your catell/ye be without money.
And they brought their catell vnto Joseph.
And he gaue them bread for horses & shepe/
and oxen and asses: so he fed them with bread
for all their catell that yere.

When that yere was ended/they came vn-
to him the nexte yere and sayde vnto him: we
will not hyde it from my lord/how that we
haue nether money nor catell for my lord:
there is no moare left for my lord/but euen
oure bodys and oure lādes. wherfore latest
thou vs dye before thine eyes/and the lande
to goo to noughte: bpe vs and oure land/ for
bread: & let both vs and oure lādes be bonde
to Pharaos. Geue vs seed / that we may lye
& not dye: & that the lande goo nat to wast.

And Joseph boughte all h land of Egypte
for Pharaos. For the Egyptians soude euery
man hys land because h deth was soze vnto
them: & so the lande be came Pharaos. And
he appoynted the people vnto the cyties/ fro
one syde of Egypte vnto the other: only the
land of the Priestes bought he not. For there
was an ordinaunce made by Pharaos for the
priestes: h they shulde eate h which was
appoynted vnto them: whych Pharaos had
geue the wherfore they soude not their land.

Then Joseph sayde vnto h folke: beholde
I haue boughte you this daye & youre land
for Pharaos. Take there seed & goo sowe the
lande. And of the encrease/ye shall geue the
fyste parte vnto Pharaos/ & iiii. partes shal-
be youre awne/ for seed to sowe the seld: and
for you/ & them of youre householdes/ and for
your chylzen/ to eate. And they answered:
thou haste saued oure lyues. Let vs fynde
grace in the syghte of my lord/ and let vs be
Pharaos seruantes. And Joseph made it a
lawe ouer the lande of Egypte vnto thys
daye: that men must geue Pharaos the fyste
parte/ excepte the land of the priestes only/
which was not bond vnto Pharaos.

And Israel dwelt in Egypte: euen in the
countre of Gosan. And they had their posses-
sions therin / and they grew & multiplyed

exceedyngly. Moreover Jacob lyued in the
lande of Egypte. xliiij. yeres / so that the hole
age of Jacob was an hundred & xliiij. yere.

When the tyme drew nye / & Israel must
dye: he sent for his sonne Joseph & sayde vn-
to him: I haue soude grace in thy syghte/
put thy hande vnder my thigh and deale mer-
cyfully and truly with me/ that thou burye
me not in Egypte: but let me lye by my fa-
thers/ and carie me out of Egypte / & burye
me in thine buryall. And he answered: I will
do as thou hast sayde. And he sayde: I shal
be vnto me. And he swate vnto him. And than
Israel bowed hym vnto the beddes head.

And Jacob lyeth by the beddes head of Ephraim
and Manasses for hys sonnes and blesseth them.

The xliiij. Chapter.

After these beades / thynges were
brought vnto Joseph/ that his fa-
ther was seke. And he toke with
him his ii. sonnes / Manasses and
Ephraim. Then was it sayde vnto Jacob: he
holde/ thy sonne Joseph cometh vnto the.
And Israel toke hys strength vnto hym/ and
satt by on the bedd/ & sayd vnto Joseph: God
all myghtie appeared vnto me at Lus in the
lande of Canaan/ & blesed me/ & sayde vnto
me: beholde/ I will make the growe & will
multiplye the/ & I will make a great nobye
of people of the/ & I will geue this land vnto
the & vnto thy seed after the vnto an euera-
stygng possesid. Now therfore thy ii. sonnes
Manasses & Ephraim which were borne vn-
to the before I came to the / in to Egypte /
shalbe myne: eue as Ruben & Symeon shall
they be vnto me. And the chylde which thou
getest after the/ shalbe thine awne: but shal
be called with the names of their brether in
their inheritaunces. And after I came from
Mesopotamia/ Rabel * dyed vpon my hand
in the lande of Canaan/ by the waye: when I
had but a selde bryde to goo vnto Ephraim.
And I buried her there in h waye to Ephraim
which is now called Bethlechem.

And Israel behelde Josephs sonnes &
sayde: what are these? And Joseph sayde vn-
to his father: they are my sonnes/ which god
hath geue me here. And he sayd: brynge the
to me/ & let me blesse the. And the eyes of Is-
rael were dymme for age/ so h he coude not
well see. And he broughte them to hym / and
he kyssed them and embraced them. And Is-
rael sayd vnto Joseph: I had not thought to
haue sene thy face / and yet loo / God hath
shewed it me and also thy seed. And Joseph
toke the awaye from hys lappe / & they fell
on the grounde before hym.

Then toke Joseph them both: Ephraim
in hys ryght hande towardes Israels left
hande & Manasses in his left hande/ towardes
Israels

a. The put-
tyng on of h
his was comen
by wch of the
brether/ wher
they comen
at offred my
thyng to God/
as Gen. i. 1. 5.

Israels ryghte hande/ and brought the vnto
hym. And Israel stretched out hys ryghte
hande & sayde it vnto Ephraims head which
was the ponger / and hys left hande vpon
Manasses head / crossinge hys handes / for
Manasses was the elder. And he blesed Jo-
seph saying: God befoze whome my fathers
Abraham and Isaac dwelle / & the God
whych hath fedd me all my lyfe longe vnto
this daye/ And the angell which hath deliue-
red me from all euyl/ blesse these laddes: &
they maye be called after my name / & after
my father Abraham and Isaac / and that they
maye growe and multiplye vpon the erth.

When Joseph sawe that hys father layd
hys ryghte hand vnto the heade of Ephraim/
it displeased hym. And he lyfte by hys fa-
thers had/ to haue remoued it fro Ephraims
head vnto Manasses head / and sayde vnto
hys father: Not so my father/ for thys is the
eldest. Put thy ryght hande vpon hys head.
And hys father wold not/ but sayd: I knowe
it well my sonne/ I knowe it well. He shalbe
also a people & shalbe great. But of a truth
hys ponger brother shalbe greater than he/
and hys seed shall be full of people. And he
blesed the sayinge. At the ensample of these/
the Israelites shall blesse & saye: God make
the as Ephraim and as Manasses. Thus sett
he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde / I
dye. And God shalbe with you & brynge you
agayne vnto h land of youre fathers. More-
ouer I geue vnto the / a porcyon of h lande
about thy bretheren/ which I gaue out of the
handes of the Amorites with my swerde &
with my bowe.

And Jacob blesseth all his awne sonnes and sheweth the
what is to come. He appoynteth where he wolde be
buryed: and dyeth.

The xliij. Chapter.

And Jacob called for hys sonnes &
sayde: come together/ that I maye
tell you what shall happen you in
last dayes. Gather you together
and heare ye sonnes of Jacob / and hearken
vnto Israel youre father.

Ruben * thou art myne eldest sonne/ my
myghte and the begynnyng of my strength/
chefe in receaynyng and chefe in power. As
vnstable as water wast thou: thou shalt ther-
fore not be the cheffest / for thou * wast by
vpon thy fathers bedd / and than despyledst
thou my couche with goynge by.

The bretheren Symeon and Leui/ weked
the instrumentes are their weapons. In to their
secrettes come not my soule / and vnto their
congregaciō * be my honoure not coupled: for
in their wrath they slewe a mā / and in their
selfe will they * houghed any ore. Cursed

be their wrath for it was stronge / and their
fearnes for it was cruell. I will therfore
deuyde the in Jacob / & scatter the in Israel.

Juda/ thy brethren shall praye the/ & thine
hand shalbe in the necke of thine enemies/ &
thy fathers chylzen shall loue vnto the.

Juda is a * Lyons whelp / from spoyle my * Mich. v. 8.
some thou art come an hpe: he layde hym
downe and couched hym selfe as a Lyon/ and
as a * lionesse. Who dare stee him by? The
* sceptre shall not departe from Juda/ nor a
ruler from betwene his legges/ vntyll Sy-
lon come/ vnto whome h people shall herke.
He shall bynde hys sole vnto the byne/ & hys
alles coit vnto the byne brynche/ and shall
wash hys garment in wyne and hys mantell
in the bloud of grapes/ hys eyes are roudier
than wyne/ & hys teeth whitter then mylke.

Zabulon shall dwell in the haue of h se
and in the porte of thyrpes/ and shall reache
vnto Sydon.

Issachar is a stronge asse/ he couched hym
downe betwene ii. borders / and sawe that
rest was good and the land that it was plea-
sant/ and bowed hys shulder to beare/ and be-
came a seruante vnto tribute. Dan shall
iudge his people/ as one of the trybes of Is-
rael. Dan shalbe a serpent in the waye/ and
an adder in the path / & bite the horse heles /
so that hys ryder shall fall backward. After gouerne them/
thy sauyng loke I Iorde.

Gad/ men of warre shall make him. And
he shall turne them to flight.

Aser cometh fast breed/ and he shall
geue pleasures for a kynge.

Nephtalim * is a swift hynde/ & geneth
goodly wordes. That shal brynge chylde to
seph/ that shal brynge chylde and goodly vn-
to the eye: the laughters ran vpon the wall.
The moters haue enuyed hym and chyd vnto
hym and hated hym/ and yet hys bowe shal
fast/ & his armes & his handes were stronge/
by the handes of the myghty God of Jacob:

out of hym shall come an herbe man a stone
in Israel. Thy fathers god shall helpe the/
& the almyghtie shall blesse the w blesynges
from heauen aboue/ and with blesynges of
the water that lyeth vnder/ & with blesyngs
of the bestes and of the wombe. The bles-
synges of thy father were stronge: euen as
the blesynges of my elders/ after the desyre
of the best in the woide/ & these blesynges
shall fall on the head of Joseph / and on the
toppe of the head of hym that was separat
from hys bretheren.

Benjamin is a rauelhyng * wolfe. In
the morninge he shall deuoure his praye/ &
at nyghte he shall deuoure hys spoyle.

All these are the xii. tribes of Israel/ & this
is that whych their father spake vnto them: &
when

c. This name
Pharao was a
generall name
to all the kynge
of Egypte. As
Abimelech was
a comen name
to all the kynge
of the gentiles
as in Gen. xli.

d. To ym-
hande vnto
thys / loke
Gen. xxxij.

e. Gen. m.

f. Gen. xli.

g. Gen. xli.

h. Gen. xxxij.

i. Gen. xli.

j. John. xij.

k. Judge hys
people/ that is/
an adder in the path /
to that hys ryder shall fall
backward. After gouerne them/
as Gen. xli.

l. Fat breed-
that is plen-
tiousnes of the
erth: as encrea-
se of coare and
other. As the
with shall febe
lunge & all the
me of the erth/
as. Gen. xli.

m. Wolfe is
here taken in a
good sense/ and
signifieth a fer-
uent preacher
of godes word:
as was Paul
in whome this
is verified

when he blessed them / every man with a seuerall blessinge. And he charged the & sayde vnto the. I shall be put vnto my people: & ye burie in me with my fathers / in the caue that is in the selde of Ephron the Hethite / in the double caue & is in the selde before Hare in the lande of Canaan. which selde Abrahā boughte of Ephron the Hethite for a possession to burie in. where they buried Abrahā & Sara his wyfe / there they buried Isaac & Rebecca his wyfe. And there I buried Lea which selde and the caue that is therein / was boughte of the chyldren of Heth.

When Jacob had commaunded all that he wold vnto his sonnes / he plucked vp his lete vpon the bedd and dyed / and was put vnto his people. And Joseph fell vpon his fathers face / and wepte vpon him / and kyssed hym.

Jacob is buried. Joseph forgiueth his brethren the iniury that they dyd to hym. And he dyeth.

The I. Chapter.

And Joseph commaunded his seruantes that were Philistons / to embawme his father / and the Philistons embawmed Israel. xi. dayes longe / for so longe both the embawminge last and the Egypciens beweped hym. lxx. dayes.

And when the dayes of wepyng were ended / Joseph spake vnto the house of Pharaos sayinge. If I haue founde sauoure in your eyes / speake vnto Pharaos and tell him / how that my father made me swere and sayd: loo / I dye / se that thou burie me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo & burie my father / and than will I come agayne. And Pharaos sayde / goo & burie thy father / accordinge as he made the swere.

And Joseph went vp to burie his father / and with him went all the seruantes of Pharaos that were the elders of his house / and all the elders of Egypte / and all the house of Joseph and his brethren & his fathers house: only their chyldren and their shepe and their catell left they behynde them in the land of Goshan. And there went with hym also charrettes and horsemen: so that they were an exceeding great companye.

And when they came to the selde of Atad beyonde Iordane / there they made great & exceeding soze lamentaciō. And he mourned for his father. vii. dayes. When the inhabitants of the land of Canaan / sawe Joseph mourning in the land of Atad / they sayde: this is a greates mourning which the Egypciens make. wherfore the name of the place is called Abel mizraim / whych place lyeth beyonde Iordane. And his sonnes dyd vnto him accordinge as he had commaunded them.

And his sonnes carryed hym in to the land

of Canaan & buried hym in the double caue whych Abrahā had boughte with the selde to be a place to burie in / of Ephron the Hethite before Hamre. And Joseph returned to Egypte agayne and his brethren / and all that went vp with hym to burie his father / as he had buried hym.

When Josephs brethren sawe that their father was dead / they sayd: Joseph myghte fortune to hate vs and reward vs agayne all the euell which we dyd vnto him. They dyd therfore a commaundment vnto Joseph sayinge: thy father charged vs before his deeth sayinge. This wyse say vnto Joseph / forgiue I praye the the trespass of thy brethren & their synne for they rewarded the euell. Now therfore we praye the / forgiue the trespass of the seruantes of thy fathers God. And Joseph wepte when they spake vnto hym.

And his brethren came and fell before him and sayde: beholde we be thy seruantes. And Joseph sayde vnto them: feare not / for am not I vnder god: ye thought euell vnto me: but God turned it vnto good to bynge to passe / as it is this daye / euen to saue much people a lyue. feare not therfore / for I will care for you and for your chyldren / and he spake kindly vnto them.

Joseph dwelt in Egypte and his fathers house also / and lyued an hundred and x. yere. And Joseph sawe the Egypciens chyldren / euen vnto the thyrde generacion. And vnto Pharaos chylde the sonne of Manasses were chyldren borne / and satt on Josephs knees.

And Joseph sayde vnto his brethren: I dye / and God will surelie bysett you & bynge you out of this lande / vnto the lande whych he swore vnto Abrahā / Isaac and Jacob. And Joseph toke an oath of the chyldren of Israel and sayde: God will not faile but bysett you: therfore that ye carpe my bones hence. And so Joseph dyed / when he was an hundred and x. yere olde. And they embawmed hym and put hym in a chest in Egypte.

The end of the first boke of Moses.

The children of Jacob are numbered. The new lawe is opposed to the. The acte of the godly mydwives.

The first Chapter.

These are the names of the chyldren of Israel / whych came to Egypte with Jacob / every man with his household: Ruben / Simeon / Leui / Iuda / Issachar / Zabulon / Beniamin / Dan / Nephthali / Gad & Aser. All these soules that came out of the loynes of Jacob were. lxx. & Joseph was in Egypte all reue. When Joseph was dead & all his brethren & all the generacion the chyldren of Israel grewe / created multiplied & waxed exceedingly myghty: so that the lande was full of them.

Then there rose vp a new kynge in Egypte which knewe not Joseph. And he sayde vnto his folke: beholde the people of the chyldren of Israel are moo and mightier than we. Come on / let vs playe wisely with them: lest they multiplie / and then yf there chaunce any warre / they toyne them selues vnto oure enemies and fyghte agaynst vs / and so gete they out of the lande.

And he sette taskmasters ouer them / to kepe them vnder with burthens. And they bylde vnto Pharaos treasure cities: Phiton & Ramesses. But the more they beryd the / the more they multiplied & grewe: so that they abhorred the chyldren of Israel. And the Egypciens helde the chyldren of Israel in bondage without mercie / and made their lyues bitter vnto them with cruell labour in claye and bycke / and all maner woork in the felde / & in all maner of seruice / whych they caused them to worke cruelly.

And the kynge of Egypte sayde vnto the mydwives of the Ebriens / of which the ones name was Sephora & the other Phua: wher do ye office of a mydwife to the women of the Ebriens & se in the byrth tyme that it is a bope / kyll it. But yf it be a mayde / let it lyue. And with stōding the mydwives feared God & dyd not as the kynge of Egypte commaunded them: but saued the men chyldren.

Then the kynge of Egypte called for the mydwives and sayd vnto them: wherfore ye best on this maner and haue saued the men chyldren: And the mydwives answered Pharaos / that the Ebriens women were not as the women of Egypte: but were sturdy women / and were deliuered per the mydwives came at them. And God therfore delt well with the mydwives. And the people multiplied and waxed very mightie. And because the mydwives feared God / he made them houses. And Pharaos charged all his people sayinge

All the menchyldren that are borne / cast into the ryuer and saue the maydechyldren a lyue.

Moses is borne and cast into the flagges. He is taken by Pharaos daughter. He killeth the Egypcian. He fygth & marryeth a wyfe. The Israelites crye vnto the Lord.

The seconde Chapter.

And ther wēt a man of the house of Leui. And toke a daughter of Pharaos. And she conceaued & bare a sonne. And when she sawe that it was a pryncer childe / she hyd hym three monethes longe. And when she coude no longer hyde hym she toke a basket of bulrushes & darbed it with synne & pitch / & layd the childe therein / & put it in the flagges by the ryuers byrke. And his sister stood a ferre of / to wete what wold come of it. And the daughter of Pharaos came downe to the ryuer to washe her selfe / & hir maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flagges / she sent one of hir maydes & caused it to be set. And when she had opened it she sawe the childe. & beholde the babe wepte. And she had compassion on it and sayde: it is one of the Ebriens chyldren. When sayde his sister vnto Pharaos daughter: Shall I go and call vnto the a nurse of the Ebriens women / to nurse the childe: And she mayde rāne & called the childe mother. And Pharaos daughter sayde vnto her. Take this childe awaye and nurse it for me / & I will reward the for thy labour. And she took the childe / & nursed it vp.

And when the childe was growne / she brought it vnto Pharaos daughter / and it was made hir sonne / & she called it Moses / because she sayde: I toke him out of the water. And it happened in these dayes that Pharaos daughter was waite great / that he went out vnto the ryuer / & he behelde his brethren and looked on their burdons / & he spied an Egypcian mytynge one of his brethren an Ebrie. And he looked round aboute and when he sawe that there was no man by / he slew the Egypcian and hyd him in the sonde. And he went out a nother daye: & beholde / two Ebriens stroue to gether. And he sayde vnto him that dyd the wronge: wherfore myttest thou thine neyghboure: And he answered: who hath made the a ruler of a theer thylde iudge ouer vs: intende thou to kill me / as thou killedest the Egypcian? When Moses feared and sayde: of a suertie the thinge is knowne. And Pharaos herde of it and went aboute to see Moses: but he fled from Pharaos and dwelt in the lande of Madian / and he sat doune by a welles syde.

And the prest of Madian had vii. daughters which came and drew water and fylled the troughes

Moses in an Egypt name was made hir sonne / & she called it Moses / because she sayde: I toke him out of the water.

Pharaos daughter was waite great / that he went out vnto the ryuer / & he behelde his brethren and looked on their burdons / & he spied an Egypcian mytynge one of his brethren an Ebrie. And he looked round aboute and when he sawe that there was no man by / he slew the Egypcian and hyd him in the sonde. And he went out a nother daye: & beholde / two Ebriens stroue to gether. And he sayde vnto him that dyd the wronge: wherfore myttest thou thine neyghboure: And he answered: who hath made the a ruler of a theer thylde iudge ouer vs: intende thou to kill me / as thou killedest the Egypcian? When Moses feared and sayde: of a suertie the thinge is knowne. And Pharaos herde of it and went aboute to see Moses: but he fled from Pharaos and dwelt in the lande of Madian / and he sat doune by a welles syde.

And the prest of Madian had vii. daughters which came and drew water and fylled the troughes

He made them houses: that is / he created & multiplied them / & made householdes of them: ge mydwives. And the people multiplied and waxed very mightie. And because the mydwives feared God / he made them houses.

Pharaos charged all his people sayinge

troughes / for to water their fathers shepe. And the shepardes came & droue the awaye: but Moses stode by & helped the / & watered their shepe. And whē they came to Raguel their father / he sayde: how happeneth it that ye are come so soone to daye? And they answered: there was an Egyptian that deliuered vs fro the shepardes / & so droue vs water / & watered the shepe. And he sayde vnto his daughters: wher is he? why haue ye left the man? God call hym & he may eate bred. And Moses was content to dwell with the mā. And he gaue Moses Zephora his daughter which bare a sonne / & he called him Gerson: for he sayde: I haue bene a stranger in a strange lande. And she bare yet another sonne / whom he called Eliezer / sayinge: the God of my father is myne helper / and hath ryd me out of the handes of Pharaō.

And it chaunced in pcesse of tyme / that the kynge of Egypte dyed / and the chyldren of Israel syghed by the reason of labour / & that is he cryed. And their cōplaine came by vnto God from the labour. And God remembred hys promyse with Abrahā / Isaac & Jacob. And God looked vpon the chyldren of Israel / and knewe them.

Moses heareth these. God appeareth vnto hym in a bush / & sendeth hym to the chyldren of Israel / and to Pharaō that tyrant.



The iii. Chapter.

Moses kepte the shepe of Jethro his father in lawe pcesse of Madian / & he droue the flocke to the backside of the desert / and came to the mountayne of God / Horeb. And an angel of the Lorde appeared vnto hym in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre / & consumed not. When Moses sayde: I will goo hence / & see this greete syght / how it cometh & the hushe burneth not. And whē the Lorde sawe that he came for to see / he called vnto hym out of the bush & sayde: Moses / Moses. And he answered: here am I. And he sayde: come not hyther / but put thy shoes of thy feet: for the place whereon thou standest is holy grounde. And he sayde: I am the God of thy father / the God of Abrahā / the God of Isaac

as the God of Jacob. And Moses hyd hys face / for he was afrayed to loke vpon God. Then the Lorde sayde: I haue surely sene the trouble of my people which are in Egypte / & haue herde their crye / whiche they haue of their taskemasters. For I knowe their sorowe / & am come downe to deliuer them out of the handes of the Egyptians / & to brynge them out of that lande vnto a good lande & a large & vnto a lande that floweth with myche & honny: euen vnto the place of the Cananytes / Hethytes / Amozites / Pherezites / Heuites / & of the Jebusites. Now therfore beholde / the complaine of the chyldren of Israel is come vnto me / and I haue also sene the oppresyon wherewith the Egyptians oppresse the. But come / I will sende the vnto Pharaō / & thou mayst brynge my people & chyldren of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharaō / & to brynge the chyldren of Israel out of Egypte? And he sayde: I will be to the. And this shalbe a token vnto the that I haue sent the: after that thou hast brought & people out of Egypte / ye shall serue God vpon this mountayne.

Then sayde Moses vnto God: whē I come vnto & chyldren of Israel & saye vnto the / the God of your fathers hath sent me vnto you / & they saye vnto me / what is his name / what answer shall I geue the? Then sayd God vnto Moses: I will be what I will be: & he sayd: this shalbe thou saye vnto the chyldren of Israel: I will be vnto send me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto & chyldren of Israel: the Lorde God of your fathers / & God of Abrahā / the God of Isaac / & & God of Jacob hath sent me vnto you: this is my name for euer / and this is my memozy all thozow out all generacyōs. God therfore & gather the elders of Israel to gether / & saye vnto the: the Lorde God of your fathers / the God of Abrahā / the God of Isaac / & the God of Jacob appeared vnto me / & sayde: I haue bene & sene both you & that which is done to you in Egypte. And I haue sayde it / that I will brynge you out of the tribulacyō of Egypte vnto the lande of the Cananytes / Hethytes / Amozites / Pherezites / Heuites & Jebusites: euen a lande that floweth with myche and honny.

If it come to passe & they heare thy voyce then goo / both thou and the elders of Israel vnto the kynge of Egypte / & saye vnto hym: The Lorde God of the Hebrews hath mette with vs: let vs go therfore. Ifi. dayes journey vnto the wyldernesse / that we may sacrifice vnto the Lorde our God. Notwithstandinge I am sure that the kynge of Egypte will not lette you goo / excepte it be to a mightie hādē: & ye & I will therfore stretch out myne hādē & smyte

Egypte with all my wonders / whiche I will do therein. And after that he will lette you goo. And I will gett this people fauoure in the sight of the Egyptians: so that when ye goo / ye shall not goo emptye: but euery wyfe shall borrow of hir neyghbour / & of her & logozneth in hir house / Jewels of syluer and of gold and rayment. And ye shall put them on your sonnes and doughters / & shall robbe the Egyptians.

Moses receiued signes of his callinge and was sent into Egypte. His wyfe zephora circumcised hir sonne. Aaron meeteth with Moses. Moses taketh his leave of his father in lawe.

The iiii. Chapter. Moses answered & sayde: Soe / they wil not beleue me no / herke vnto my voyce: but will saye / the Lorde hath not appeared vnto the. Then the Lorde sayde vnto him: what is that in thine hand? and he sayde: a rodd. And he sayd cast it on the grounde / & it turned vnto a serpent. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande & take it by the tayle. And he put forth his hand and caught it / and it became a rodd agayne in his hand / that they may beleue & the Lorde God of their fathers / the God of Abrahā / the God of Isaac and the God of Jacob hath appeared vnto the.

And the Lorde sayd forther moze vnto hym: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And behold / his hand was leperous euen as snowe. And he sayde: put thine hande in to thy bosome agayne. And he put his hande in to his bosome agayne / and plucked it out of his bosome / & beholde / it was turned agayne as his other flesh. If they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But & yf they will not beleue the two signes nether herken vnto thy voyce / then take of the water of the riuer and poure it vpon the drye lond. And & water which thou takest out of the riuer shall turne to bloude vpon the drye lond.

And Moses sayde vnto the Lorde: oh my Lorde / I am not eloquent / no not in tymes past and namely sence thou hast spoken vnto thy seruante: but I am slowe mouthed & slowe tongued. And the Lorde sayde vnto him: who hath made mans mouth / or who hath made the domme of the beaſt / the seynge or & bynde: haue not I the Lorde? So therfore I will be with thy mouth and teach the what thou shalt saye. But he sayde: oh my Lorde / send I pray the whom thou wilt. And the Lorde was angrie with Moses and sayd: I knowe Aaron thy brother the leuite that he can speake. And mozoer beholde / he co-

meth to mete the / and when he seyth the / he wilbe glad in his heart. And thou shalt speake vnto him and put the wordes in his mouth / and I wilbe with thy mouth and with his mouth / and will teach you what ye shall do. And he shalbe thy spokesman vnto the people: he shall be thy mouth & thou shalt be his God: and take this rodd in thy hande / wherewith thou shalt do myracles.

And Moses went and returned to Jethro his father in lawe agayne and seide vnto him: let me goo (I pray the) & tume agayne vnto my brethren which are in Egypte / that I may see whether they be yet aloue. And Jethro sayde vnto Moses: goo in peace. And & Lorde sayd vnto Moses in Madian: retorne agayne in to Egypte / for they are dead which went aboute to kyll the. And Moses toke his wyfe & his children & put the on an asse & wēt agayne to Egypte / & toke & rodd of God in his hādē.

And the Lorde sayde vnto Moses: when thou art come in to Egypte agayne / se that thou doo all & wordes which I haue put in thy hand: but I will harden his heart / so that he shall not let the people goo. And tell Pharaō / thus sayth the Lorde: Israel is myne eldest sonne / and therfore sayth vnto the: let my sonne goo / that he may serue me. If thou wilt not let him goo: beholde / I will slee thyne eldest sonne.

And it chaunced by the waye in the ynnē that the Lorde mett hym & wolde haue kyſed him. When Zephora toke a stone & circumcised hys sonne & fell at hys fette / and sayde: a bloudy husban dart thou vntome. And he lett him goo. So he sayde a bloudy husbonde / because of the circucision. When sayde the Lorde vnto Aaron: go mete Moses in & wil demeſse. And he wēt & mett him in & mount of God & kyſed hym. And Moses told Aaron all the wordes of & Lorde which he had sent by him / & all the tokens which he had charged hym with all. So went Moses & Aaron and gathered all the elders of the chyldren of Israel. And Aaron told all the wordes which the Lorde had spokē vnto Moses / & by the myracles in the syght of the people / & & people beleued. And whē they herde & the Lorde had blyssed the chyldren of Israel and had lo- ked vpon their tribulacion / they bowed the kyſes and worshipped.

Moses & Aaron goeth vnto Pharaō. The people of Israel are oppressed moze and moze / and they crye oute vpon Moses & Aaron therfore.

The v. Chapter. When Moses & Aaron went & told Pharaō / thus sayth the Lorde God of Israel. Let my people goo / that they may kepe holpe daye vnto me in & wyldernesse. And Pharaō answered: what seiow

felowe is the Lorde/that I shoulde heare his
 hope for to let Israel goo. I knowe not the
 Lorde/whether will let Israel goo. And they
 sayde: the God of the Hebrews hath mett to
 us: let vs goo (we praye) for thre dayes for me
 into the deserte/that we maye sacrifice vnto
 the Lorde our God: lest he smyte vs ether
 with pestilence or with swerde. When sayde þ
 hyng of Egypte vnto them: wherfore do ye
 saye: Moses and Aaron let the people from their
 worke/get you vnto your laboure. And Pha
 rao sayd furthermoze: beholde there is moch
 people in the lande/and ye make them playe
 and let their worke stonde.

And Pharaos commaunded the same daye vnto
 the taskmasters ouer the people/ & vnto
 the officers saying: se that ye geue þ people
 no moze strawe to make byrche with all/ as
 ye dyd in tyme past: let them goo & gather
 them strawe them selues/ and the nombze of
 byrche whiche they were wont to make in
 tyme past/ laye vnto their charges also/ &
 wryte nothinge therof. For they be vylle
 therfore crye saying: let vs goo and do sacri
 fice vnto our God. They must haue moze
 worke layd vpon them/ that they maye la
 boure theryn/ and than will they not turre
 them selues to false wordes.

Chan went the taskmasters of the peo
 ple and the officers out and tolde the people
 saying: thus sayeth Pharaos: I will geue
 you no moze strawe/ but goo your selues &
 gather you strawe where ye can fynde it/ yet
 shall none of youre laboure be mynyshed.
 Chan the people scatered abrode thowme
 out all þ land of Egypte for to gather them
 stubbe to be in stead of strawe.

And the taskmasters hastid the forwarde
 saying: fulfill youre werke daye by daye/ eu
 as when strawe was geuen you. And the of
 ficers of the children of Israel which Pha
 raos taskmasters had sett ouer them/ were
 beaten. And it was sayde vnto them: wherfor
 haue ye not fulfilled youre taske in makinge
 byrche/ both yesterdaye and to daye/ as well
 as in tymes past.

Chan went the officers of the children of
 Israel & complained vnto Pharaos sayinge:
 wherfore dealest thou thus with thy seruantes
 there is no strawe geuen vnto thy ser
 uantes/ and yet they saye vnto vs: make
 byrche. And soo/ thy seruantes are beaten/
 and thy people is foule intreated. And he an
 swered: whyll as ye will and therfore ye saye:
 let vs goo and do sacrifice vnto the Lorde.
 Soo therfore and worke/ for there shall no
 strawe be geuen you/ and yet see that ye deli
 uer the hole tale of byrche.

When the officers of the children of Israel
 sawe them selfe in thys case (in þ he sayde

ye shall mynysh nothinge of youre daye ma
 kinge of byrche) than they mett Moses and
 Aaron stonunge in there waye as they came
 out from Pharaos/ and sayde vnto them: the
 Lorde loke vnto you and iudge/ for ye haue
 made the sauoure of vs sincke in the sighte
 of Pharaos and of his seruantes/ and haue
 put a swerde in to their handes to sle vs.

Moses returned vnto the Lorde & sayde:
 Lorde wherfore dealest thou cruelly with
 this people: & wherfore hast thou sent me
 for sence I came to Pharaos to speke in thy
 name/ he hath sared soull with this folke/ &
 yet thou hast not deliuered thy people at all.
 When the Lorde sayde vnto Moses: How
 shalt thou see what I will doo vnto Pharaos
 for with a myghtie hande shall he let them
 goo/ and with a myghtie hande shall he dreye
 them out of his lande.

God promyseth deliuerance of the Israelites/ &
 the lande of Canaan. The genealogie of Ruben/ Sa
 meon and Leui.

The vii. Chapter.

And God spake vnto Moses sayig I
 vnto him: I am the Lorde/ and I
 appeared vnto Abraham/ Isaac &
 Jacob an allmightie God: but in
 my name Iehouah was I not knowne vnto
 them. Mozeouer I made an appoyntment
 with them to geue them the lande of Canaan:
 the lande of their pilgrimage wher in they
 were straungers. And I haue also herde the
 groynge of the children of Israel/ because
 the Egyptians kepe them in bondage/ and
 haue remembred my promysse.

Wherfore saye vnto the children of Israel
 I am the Lorde/ & will drynge you out from
 vnder the burdens of the Egyptians/ & will
 rydd you out of their bondage/ and will deli
 uer you with a stretched out arme and with
 great iudgements. And I will take you for
 my people and wilbe to you a God. And ye
 shall knowe that I am the Lorde your God
 which drynge you out from vnder the bur
 dens of the Egyptians. And I will drynge
 you vnto the lande ouer the which I dyd swe
 re by my hande to geue it vnto Abraham/ Isaac
 and Jacob/ and will geue it vnto you for a
 possession: euē I the Lorde. And Moses
 tolde the children of Israel euē so: But they
 hardened not vnto Moses for angurthe of
 sperte and for cruel bondage.

And the Lorde spake vnto Moses sayig
 Moo and bydd Pharaos hyng of Egypte/ &
 he let the children of Israel goo out of his
 lande. And Moses spake before the Lorde
 sayinge: beholde/ the children of Israel herke
 not vnto me/ how than shall Pharaos heare
 me: seynge that I haue vncircumcised lip
 pes. And the Lorde spake vnto Moses and
 Aaron

Aaron and gaue them a charge vnto the chi
 dren of Israel & vnto Pharaos hyng of Egypte
 to drynge the children of Israel out of the
 lande of Egypte. These be the herdes of
 their fathers houses. The children of Ru
 ben the eldest sonne of Israel are these: Pa
 rach/Pallu/ Heryon/ Charni/ these be the
 householders of Ruben. The children of Sy
 meon are these: Semuel/ Jamin/ Ohad/ Ja
 chem/ Zohar/ & Saul the sonne of a Cana
 nitish wyfe: these are the kynredes of Sy
 meon. These are the names of the chil
 dren of Leui in their generations: Gerson/
 Kahath and Merari. And Leui spued ar
 hundred and xxxviij. yere. The sonnes of Ge
 son: Ashi and Semel in their kynredes.
 The children of Kahath: Amram/ Jethar/ Pe
 dyon and Uziel. And Kahath spued an hun
 dred and xxxviij. yere. The children of Me
 rari are these: Shaleph and Mushi: these are the
 kynredes of Leui in their generations.

And Amos toke Jochebed his nere to wyf
 which bare him Aaron and Moses. And Am
 os spued an hundred and xxxviij. yere. The
 children of Jether: Bozab/ Sepheg and Sh
 chur. The children of Uziel: Misael/ Elza
 phan and Sathyr.

And Aaron toke Elizaba daughter of A
 minadab a sister of Rahabon/ to wyfe: which
 bare him Nadab/ Abihu/ Eleazar and Jetha
 mar. The children of Bozab: Alit/ Elhana
 & Abiasaph: these are the kynredes of the
 Bozabites. And Eleazar Aarons sonne toke
 him one of the daughters of Putiel to wyfe
 which bare him Pincas: these be the princ
 pall fathers of the Leuites in their kynredes.

These are that Aaron and Moses to wh
 the Lorde sayde: carie the children of Israel
 out of the land of Egypte/ with their armyes
 These are that Moses and Aaron whiche
 spake to Pharaos hyng of Egypte/ that they
 myghte drynge the children of Israel out of
 Egypte. And in the daye when the Lorde
 spake vnto Moses in the lande of Egypte/
 he spake vnto him sayinge/ I am the Lorde
 se that thou speake vnto Pharaos the hyng
 of Egypte all that I saye vnto the. And Mo
 ses answered before þ Lorde: I am of vncir
 cumcised lippes/ howe shall Pharaos than
 geue me audience?

The tokens to knowe God. The robbe of Moses
 is turned to a serpet. The forcerars do cal the same.
 The waters are turned into bloude.

The viii. Chapter.

And the Lorde sayde vnto Moses:
 behold/ I haue made þ Pharaos
 God/ & Aaron thy brother shall be
 thy prophete. Thou shalt speake
 all that I commaunde the & Aaron thy bro
 ther shall speake vnto Pharaos: that he sende

the children of Israel out of his lande. But I
 will harden Pharaos herte/ that I maye multi
 plye my myacles and my wordes in the land
 of Egypte. And yet Pharaos shall not herken
 vnto you/ that I maye sett myne hande vpon
 Egypte and drynge out myne armyes/ euē
 my people the children of Israel out of the
 lande of Egypte/ with greatch iudgements.
 And the Egyptians shall knowe that I am
 the Lorde when I haue stretched forth my
 hande vpon Egypte/ and haue brought out
 the children of Israel from amonge them.

Moses and Aaron dyd as the Lorde com
 maunded them. And Moses was xxx. yere
 olde and Aaron xxxviij. whē they spake vnto
 Pharaos. And the Lorde spake vnto Mo
 ses and Aaron sayinge: when Pharaos spea
 keth vnto you & sayth: whate a wordre/ than
 saye thou vnto Aaron/ take the rodd &
 cast it before Pharaos/ and it shall turne to a
 serpet. Chan went Moses & Aaron in vnto
 Pharaos/ and dyd euē as the Lorde had co
 mmaunded. And Aaron cast forth his rodd be
 fore Pharaos and before his seruantes/ & it
 turned to a serpete. Chan Pharaos called for
 the wyse men and enchaunters of Egypte:
 & they dyd in lyke maner with there sojcery.
 And they cast doune euery mā his rodd/ and
 they turned to serpetes: but Aarons rodd ate
 vp the other roddes: & yet so/ all that Pharaos
 herde was hardened/ so that he herkened not
 vnto them/ euē as the Lorde had sayde.

Chan sayde the Lorde vnto Moses. Pha
 raos herte is hardened/ and he refuseth to let
 the people goo. Get the vnto Pharaos in the
 morninge/ for he will come vnto the water/
 & sonde thou apon the ryuers byrche agē
 he come/ and the rodd whiche turned to a se
 pente take in thine hande. And saye vnto
 him: the Lorde God of the Hebrews hath
 sente me vnto the sayinge: let my people goo/
 that they maye serue me in the wilderness:
 but hitherto thou woldest not heare. Wher
 fore thus sayth the Lorde: hereby thou shalt
 knowe that I am the Lorde. Behold/ I will
 smyte with þ staffe that is in myn hande apon
 the waters that are in the ryuer/ and they
 shall turne to bloude. And the fische that is in
 the ryuer shall dye/ and the ryuer shall stinke
 so that it shall geue þ Egyptians to drynke
 of the water of the ryuer.

And the Lorde spake vnto Moses/ saye
 vnto Aaron: take thy staffe and stretch out
 thine hande ouer the waters of Egypte/
 ouer their streames/ ryuers/ pordes and all
 pooles of water/ that they maye be bloude/
 & that there maye be bloud in all þ land of E
 gypte: both in vessels of wood & also of stone.
 And Moses & Aaron dyd euē as þ Lorde
 commaunded. And he left þ staffe

none such in all the lande of Egypte / since
people inhabited it. And the hayle smote in
the lande of Egypte all that was in the felde
both man and beest. And the hayle smote all
the herbes of the felde and brake all the trees
of the felde: only in the land of Goshan where
the children of Israel were / was there no
hayle. And Pharaos sent and called for Mo-
ses and Aaron / and sayde vnto them: I haue
now synned / the Lorde is rightwys and I &
my people are wicked. Praye ye vnto the
Lorde / that the thunder of God & hayle maye
cease / and I will let you go: and ye shall ca-
rie no longer. And Moses sayde vnto him:
asone as I am out of the cite / I will praye
abrode my handes vnto the Lorde / and the
thunder shall cease / nether shall there be any
more hayle: that thou mayst knowe how
that the erth is the Lordes. But I knowe
that thou & thy seruantes yet feare not the Lorde
God. The flaxe and the barly were smitten /
for the barly was thott by and the flaxe was
boulled: but the whete and the rye were not
smitten / for they were late sowne.

And Moses went out of the cite vnto Pha-
rao and prayde abroad his handes vnto the
Lorde / and the thunder and hayle ceased / ne-
ther rayned it any more vpon the erth / wher
Pharaos sawe that the rayne and the hayle &
thunder were ceased / he synned agayn and
hardened his herte: both he & his seruantes.
So was the hert of Pharaos hardened / that
he wolde not let the chyldre of Israel go: as
the Lorde had sayd by Moses.

The hert of Pharaos is hardened of God.
The grethoppers. The thicke darchnes.



The x. Chapter.

The Lorde sayde vnto Moses: go
vnto Pharaos: neuerthelesse I haue
hardened his herte & he hath
of his seruantes / that I myght
dreme these my sygnes amongest the / so that
thou tell in the audience of thy sonne & of thy
sonnes sonne / the pageantes whiche I haue
played in Egypte / and the miracles whiche I
haue done amonge the: that ye may knowe
how that I am the Lorde. Then Moses &
Aaron went in vnto Pharaos / & sayde vnto
hym: thus sayth the Lorde God of the He-

brewes: how long shall it be so / thou wilt sub-
myt thy selfe vnto me? Let my people go
that they maye serue me. If thou wilt not
let my people go: beholde / to morrow will I
brynge grethoppers in to thy land / and they
shall couer the face of the erth that it can
not be sene / and they shall eate the residue
which remaineth vnto you and escaped the
hayle: and they shall eate all your grene
trees vpon the felde / and they shall fill thy
houses and all thy seruantes houses / and
the houses of all the Egyptians after such a
manner: as nether thy fathers nor thy fathers
fathers haue sene / since the tyme they were
vpon the erth vnto this daye. And he turned
him asyde aboute / and went out from Pharaos

And Pharaos seruantes sayde vnto him:
How longe shall we be thus euell intreated?
Let the men go that they maye serue the
Lorde their God: wilt thou not yet knowe
that Egypte is destroyed? And than Moses
and Aaron were broughte agayn vnto Pha-
rao and he sayde vnto them: Goo and serue
the Lorde your God / but who are they that shall
go? And Moses answered: we will go with
ponge & olde: ye & your sonnes and your
daughters / & your oxen & your asses must
go: for we must holde a feast vnto the Lorde.

And he sayde vnto them: let it be so? The
Lorde be with you / whilste I lett you go /
and your chyldren also: Take herde / for ye
haue some myschefe in hande. Nay not for
but goo ye that are men and serue the Lorde
for that was your desire. And they thrust
them out of Pharaos presence.

And the Lorde sayd vnto Moses: stretch
out thine hande ouer the lande of Egypte
for grethoppers / that they come vpon the
lande of Egypte and eate all the herbes of the
lande / and all that the hayle left brouched.
And Moses stretched forth his rodd ouer the
lande of Egypte / and the Lorde broughte an
east wynde vpon the lande / all that daye and
all nyghte. And in the morninge the east
wynde broughte the grethoppers / and the
grethoppers went by ouer all the lande of
Egypte and lighted in all quarters of Egyp-
te berre greuously: so that before them
were there no such grethoppers / nether af-
ter them shall be. And they couered all the
face of the erth / so that the lande was darke
therewith. And they ate all the herbes of the
lande and all the frutes of the trees which
the hayle had lefte: so that there was no grene
thinge lefte in the trees & herbes of the felde
thorow all the lande of Egypte.

Then Pharaos called for Moses & Aaron
in haste & sayde: I haue synned agaynst the
Lorde your God & agaynst you. For geue
me yet my synne only this once / & pray vnto the

the Lorde your God & he maye take away
from me this death onely. And he wet out from
Pharaos / & prayed vnto the Lorde: & the Lorde
turned & wynde in to a myghtye stroke west
wynde / & it toke awaye the grethoppers and
cast the in to the reed see: so that there was not
one grethopper in all the colles of Egypte.
But the Lorde hardened Pharaos herte / so
that he wolde not let the chyldre of Israel go.

And the Lorde sayd vnto Moses: stretch
out thy hand vnto heauē / & let there be dar-
chnesse vpon the lande of Egypte: euē that they
maye seale the darchnesse. And Moses stretch-
ed forth his hande vnto heauē / & there was
a thicke darchnesse vpon all the lande of Egypte
thre dayes long / so that no man sawe another
nether rose by from the place where he was
by the space of thre dayes / but all the chyldre
of Israel had lychte where they dwelled.

Then Pharaos called for Moses & sayde:
go & serue the Lorde / only let your shepe /
go with you. And Moses answered: thou must
geue us also offrynges & burnt offrynges for
to sacrifice vnto the Lorde our God: ouer ca-
tell therfore shall go with us / and there shall
not one hooft be left behynde / for therof
must we take to serue the Lorde our God.
Wherouer we can not knowe wherewith we
shall serue the Lorde / vntill we come thither.
But the Lorde hardened Pharaos herte / so
that he wolde not let the go. And Pharaos sayd
vnto hym: get the sed me & take heade to thy
selfe that thou see my face no more. For whē
thou comest in my syghte / thou shalt
dye. And Moses sayde: Let it be as thou hast
sayde: I will see thy face no more.

The Lorde commaundeth to robbe the Egyptians.
The death of all the fyrst begotten in Egypte.

The xi. Chapter.

The Lorde sayde vnto Moses:
yet will I bringe one plage moare
vpon Pharaos & vpon Egypte / and
after that he will let you go hence.
And when he letteth you go / he shall biterly
bryue you here. But byd the people that eue-
ry man bozwe of his neyghbour and eue-
ry woman of hyr neyghbouresse: ierwels of syl-
uer & ierwels of golde. And the Lorde gaue the
people fauoure in the syght of the Egyptians.
Wherouer Moses was very great in the
lande of Egypte: both in the syght of Pharaos
and also in the syght of the people.

And Moses sayde: thus sayth the Lorde:
aboute my nyghte will I go out amonge
the Egyptians / & all the fyrst borne in the
lande of Egypte shall dye: euē from the fyrst borne
of Pharaos that sitteth on his seate / vnto the
fyrst borne of the maydes seruante that is in
the mylle / and all the fyrst borne of the cattell.

And there shall be a great crye thorow out all
the lande of Egypte: so that there was neuer
none lyke no / shall be. And amonge all the
chyldren of Israel shall not a dogge moue his
tonge / nor yet man or beest: that ye maye
knowe how the Lorde putteth a dyfference
betwene the Egyptians & Israel. And these
thy seruantes shall come downe vnto me / &
saye before me & saye: get the out & all the peo-
ple that are vnder the / & the wyll I departe.
And he wet out vnto Pharaos in a great anger.
And the Lorde sayde vnto Moses: Pharaos
shall not regarde you / & many wonderes may
be wrought in the lande of Egypte. And Mo-
ses & Aarons shall saye these wonderes before Pha-
raos. But the Lorde hardened Pharaos herte /
so that he wolde not let the chyldre of Israel
go out of his lande.

The passouer is eaten. The swete herbe. The
muste teache their chyldren what the passouer signy-
fyeth. The destruction of the fyrst begotten in Egypte.
The robbery of the Egyptians. The goinge out of
the Israelites.

The xii. Chapter.

The Lorde spake vnto Moses & A-
arons in the land of Egypte sayng:
this moneth shall be your chiefe
moneth: euē of the fyrst moneth of
the yere shall it be vnto you. Speake ye vnto
all the felowshyp of Israel sayng: what
they take the x. daye of this moneth to euery
householde / a shepe. If the householde be to few
for a shepe / then let hym and his neyghbour
that is nexte vnto his house / take accordyng
to the nombre of the soules / & counte vnto a
shepe accordyng to euery mans eatynge. If
they without spot & a male of one yere olde
shall it be / and from amonge the lambes and
the gootes shall ye take it.

And ye shall kepe hym in / vntill the xiiii.
daye of the same moneth. And euery man of
the multitude of Israel shall kyl him about
euē. And they shall take of the bloud & strike
it on the ii. side post / & on the upper doore post
of the houses / wher in they eate hym. And they
shall eate the fleshe the same nyght / rost with
fye & in briedened bread / & in sowe herbe
they shall eate it. So that ye eate not therof
rawe nor soden in water / but rost with fye:
both the head / sette / & purtenance to gether. And
ye shall let nothing of it remayne vnto the
morning: if ought remayne burne it with fye.
Of this manner shall ye eate it: with your
loynes girded / & shons on your fete / & your
shaves in your handes. And ye shall eate it in
haste / for it is the Lordes passouer / for I
will go aboute in the lande of Egypte this
same nyght / & will smyte all the fyrst borne
in the lande of Egypte / both of man & beest /
& vpon all the Goddes of Egypte will I the
Lorde do execution. And the bloude shall be
vnto

What is here
called a shepe
is in Chanaan
a worde indiffe-
rent to be take
either for shepe
or goate.

The lamb
was called the
passouer: that
raue her soden in water / but rost with fye:
the very name
both the head / sette /
it selfe
Childe
kepe in memo-
ry what was
signified then
by which phar-
se a manner of
speakinge the
scripture blych
often callynge
the signe by the
name of the
synge / as
vnto



17 The
plage.

e. Citer is not
here take for a
time without
ende but for a
longe reason
whose ende is
not determyne
ned as in
Genes. xij. b. and
Exo. xij. g.

Leui. xxiij. a.
Dumc. xxiij. g.

unto you a token upon the houses wherein ye
are/for whē I se the bloude/I will passe ouer
you/ & the plage shall not be vpon you to de-
stroye you/when I smyte the land of Egypt.

And this daye shall be vnto you a remem-
brance/ & ye shall kepe it holy vnto the Lorde:
euen thozow out youre generacyōs after you
shall ye kepe it holy daye/that it be a custome
for euer. Soe dayes shall ye eate unleuēded
bread/so that euen the fyrst daye ye shall put
awaye leuē out of youre houses. For whoso
euer eateth leuēded bread frō the fyrst daye
vntill the viij. daye/that soule shall be pluck-
ed out from Israel. * The fyrst daye shall be a
holy feast vnto you/ & the viij. also. Where shall
be no maner of woꝝke done in them /saue
about that only which euery man must eate
that only maye do. And se that ye kepe you
to unleuēded bread. For byd that same daye
I will brynge youre armyes out of the lande
of Egypte/therfoze ye shall obserue this daye
& all youre chyldzen after you/that it be a cus-
tome for euer. The fyrst moneth & the xxiij.
daye of the moneth at euē/ye shall eate swete
bread vnto the xxiij. daye of the moneth at euē
agayne. Soe dayes se that there be no leuē-
ded bread founde in youre houses. For whoso
euer eateth leuēded bread/that soule shall be
roted out frō the multitude of Israel: whē-
ther he be a straunger or bozne in the lande.
Therfoze se that ye eate not leuēded bread/
but in all youre habitacyōs eate swete bread.

And Moyses called for the elders of Israel
& sayde vnto them:chose out & take to euery
houholde a shepe/ & kill pascheouer. And take
a bunch of yflope/ & dyppe it in the bloud that
is in the basyn/and strycke it vpon the upper
posse & on the iiij. syde postes / & se that none
of you go out at the doze of hys house vntill
the morning. For the Lorde will goo aboute
& smyte Egypte. And when he seyth the bloud
vpon the upper dooze posse & on the two syde
postes/ he will passe ouer the dooze/and will
not suffice the destroyer to come in to poure
house to plage you. Therfoze se that thou ob-
serue this thyng/that it be an ordynance to
moze/ but that the & thy sonnes for euer.

b. To passe o-
uer is a maner
of speache of
the scripture/
signifieth no
moze/ but that
as he wolde pla-
ge the wyched/
as he byd here
the Egyptians/
euen so he wold
seruice to this
the sa-
crifice of the
Lords pascheouer/
which passed
ouer the houses
of the chyldzen
of Israel in
Egypte/as he
smote the Egyp-
tians & saued
oure houses.
Chan the people
bowed them
selues & woꝝshipped.
And the chyld-
zen of Israel
went/and byd
as the Lorde
had commaun-
ded Moyses &
Aaron.

And when ye be come in to the lande which
I Lorde will geue you accordyng as he hath
promysed/ se that ye kepe this scrupce. * And
euen so he wold
seruice to this
the sa-
crifice of the
Lords pascheouer/
which passed
ouer the houses
of the chyldzen
of Israel in
Egypte/as he
smote the Egyp-
tians & saued
oure houses.
Chan the people
bowed them
selues & woꝝshipped.
And the chyld-
zen of Israel
went/and byd
as the Lorde
had commaun-
ded Moyses &
Aaron.

And at mydnyght the Lorde smote all the

fyrst bozne in the lande of Egypte: frō the fyrst
bozne of Pharaos that satt on his seat/ vnto
fyrst bozne of the captiue & was in prison/
& all the fyrst bozne of cattell. And Pharaos
arose the same nyght & all hys seruantes &
all the Egyptians: & there was a great cryg
thozow out Egypte/for there was no house
where there was not one dead.

And he called vnto Moyses and Aaron by
nyghte saying: Ryse by/ & get you out from
amonge my people: both ye & also the chyld-
zen of Israel/ & go & serue the Lorde as ye haue
sayde. And take youre shepe & youre oxen
id you as ye haue sayde/ & departe. * I blesse me
also. And the Egyptians were ferce vpon the
people/ & made haste to send them out of the
lande: for they sayde: we be all deed men.

And the people toke the dough before se
was sowerd whiche they had in store/ and
broude it in clothes/ & put it byd their shoul-
ders. And the chyldzen of Israel byd accordyng
to the saying of Moyses: and they borrowed of
the Egyptians iewels of syluer/ & iewels of
gold/ & raimēt. And the Lorde gat the people
faueur in the syghte of the Egyptians: and so
they borrowed & robbed the Egyptians.

Thus toke the chyldzen of Israel their yow-
ney frō Ramesses to Sooth. by hundred
thousand men of foote/ belyde chyldzen. And
moch comon people went also with thē / and
shepe/ & oxen/ & cattell exceeding moche. And
they baked swete cakes of the dough whiche
they broughte out of Egypte/ for it was not
sowerd: because they were thrust out of
Egypte & coude not tarpe / nether had they
prepared any other prouysyon of meate.

And the tyme of the dwellinge of the chy-
ldzen of Israel which they dwelled in Egypte/
was iiii. hundred & xxx. yere. And when the
iiiij. hundred & xxx. yeres were expyred/ euen
the selfe same daye departed all the hostes of
the Lorde out of the lande of Egypte. This is
a nyght to be obserued to the Lorde/ because
he brought them out of the lande of Egypte.
Thys is a nyght of the Lorde to be kepte of
all the chyldzen of Israel and of their genera-
cyōs after them.

And the Lorde sayde vnto Moyses & Aarō:
this is the maner of Pascheouer: ther shall no
straun-

Exo. xij. g.

Leui. xxiij. a.
Dumc. xxiij. g.

Exo. xxiij. g.

Deute. x. b.

Leui. xxiij. a.
Dumc. xxiij. g.

John. xxi. g.

Exo. xxiij. g.

Exo. xxiij. g.

Exo. xxiij. g.

Deute. x. b.

Leui. xxiij. a.
Dumc. xxiij. g.

straunger eate therof/ but all the seruantes
that are bought for money shall ye circum-
cise/ & then let them eate therof. A straunger
& a hyerd seruante shall not eate therof. In
one house shall it be eate. Ye shall eate none
of the flesh out at the doozes: moze ouer/ se
ye bryke not a bone therof. All the multi-
tude of the chyldzen of Israel shall obserue it.

If a straunger dwell amonge you/ and will
holde Pascheouer vnto the Lorde/ let him cir-
cise all that he makes/ & then let hym come &
obserue it/ & he take as one of his bozne in the
lande. No vncircumcysed person shall eate
therof. One maner of lawe shall be vnto thē
that are bozne in the lande/ & vnto the stra-
ngers & dwell amonge you. And all the chyld-
zen of Israel byd as the Lorde commaunded Mo-
yses & Aaron. And euē the selfe same daye byd
the Lorde brynge the chyldzen of Israel out
of the lande of Egypte with their armyes.

The fyrst begotten must be sanctified vnto the
Lorde. The memoꝝiall of their deliuerance. Whē
they were carryed thozow the wyldernes. The bones
of Joseph. The pyler of the clowde.

The xxiij. Chapter.

And the Lorde spake vnto Moyses
saying: Sanctifye vnto me all
fyrst bozne that opē all maner ma-
trices amonge the chyldzen of Israel
as well of men as of bestes: for they are
myne. And Moyses sayde vnto the people:
thynke on this daye in which ye came out of
Egypte and out of the house of bondage: for
with a myghtie hand the Lorde brought you
out from thence. Se therfoze that ye eate no
leuēded bread. Thys daye come ye out of
Egypte in the moneth of Adib.

When the Lorde hath brought the into
the lande of the Cananytes/ Bethites/ Amozites
Peuytes & Jebusites/ whiche he sware vnto
thy fathers that he wolde geue the a lande
where in mylke & hony floweth/ then se that
thou kepe this seruice in thys same moneth.
Soe dayes thou shalt eate swete bread: &
the viij. daye shall be feast full vnto the Lorde.
Therfoze thou shalt eate swete bread seven
dayes/ & se there be no leuēded bread sene
noꝝ yet leuē amonge you in all your quarters.

And thou shalt shewe thy sonne at what tyme
saying: this is done/ because of that which
the Lorde byd vnto me whē I came out of Egypte.
Therfoze it shall be a signe vnto the vpon
thyne hande a remembꝝance betwene thyne
eyes/ that the Lordes lawe maye be in thy
mouth. For with a stronge hande the Lorde
brought the out of Egypte/ se thou kepe ther-
foze this ordynance in his seal on frō yere to
yere. Mozeouer when the Lorde hath brought
the in to the lande of the Cananytes/ as he
hath sworne vnto the & to thy fathers/ & hath

geue it the/ then thou shalt apoynte vnto the
Lorde all that openeth the matryce/ all the
fyrst bozne amonge the bestes which thou hast
if they be males. And all the fyrst bozne of
asses/ thou shalt redeme w a shepe: if thou
redeme hym not/ then bryke his necke. But
all the fyrst bozne amonge thy chyldzen shalt
thou bye out.

And when thy sonne asketh the in tyme to
come saying: what is thys/ thou shalt saye
vnto hym: with a myghtie hande the Lorde
brought us out of Egypte/ out of the house
of bondage. And when Pharaos was looth to
let us goo/ the Lorde slewe all the fyrst bozne
in the lande of Egypte: as well the fyrst bozne
of men as of bestes. And therfoze I sacrifice
vnto the Lorde all the males that opē the ma-
trice/ but all the fyrst bozne of my chyldzen I
must redeme. And thys shall be as a token in
thyne hand/ & as a thyng hanged by betwene
thyne eyes: because the Lorde broughte us
out of Egypte with a myghtie hande.

When Pharaos had let the people go/ God
carried the not thozow the lande of the Philis-
tynes/ though it were a nye waye. For God
sayde: the people myght happely repēt when
they se warre/ & so turne agayne to Egypte:
therfoze God led the aboute thozow the wy-
ldernes that boudeth on the red see. The chil-
dzen of Israel wēt harnessed out of the lande
of Egypte. And Moyses toke the bones of Jo-
seph with him: for he made the chyldzen of Is-
rael swere saying: * God will surely byset
you/ take my bones therfoze awaye hence w
you. And they toke their iourney from Su-
coth: & pitched their tentes in Etham in the
edge of the wyldernes. * And the Lorde wēt
before them by daye in a pyler of a clowde to
leade the waye: & by nyghte in a pyler of
fyr to geue them lght: that they myght goo
both by daye & nyghte. * And the pyler of the
clowde neuer departed by daye noꝝ the pyler
of fyr by nyghte out of the peoples syghte.

Pharaos heart is hardened & soloweth the Israel-
ites with all his host & capitaynes and is browed.
The Israelites grudge. They go thozow the red see.

The xxiij. Chapter.

And the Lorde spake vnto Moyses
saying: byd the chyldzen of Israel that
they turne & pitch their tentes before
the tenting of Pharaoh betwene Mig-
dole & the see toward Baalzephon: euen be-
fore that shall ye pitch vpon the see. For Pha-
raos will saye of the chyldzen of Israel: they are
tangled in the lande/ the wyldernes hath
shut the in. And I will harden his harte/ that
he shall solowe after thē/ that I may gett me
honoure vpon Pharaos & vpon all hys hoste/
that the Egyptians maye knowe that I am
the Lorde. And they byd euen so.

b. ij. And



And whē it was tolde the kynge of Egypte that the people fled / thā Pharaos harte and all his seruantes turned vnto the people & sayde: why haue we thys done that we haue let Israel go out of oure seruyce? & he made readie his charettes & toke his people wth hym and toke. vi. hundred chosen charettes and all the charettes of Egypte & captaynes wth all his people. For the Lord hardened the harte of Pharaos kynge of Egypte / & he folowed after the childre of Israel which for all p^{er}uēt oute

thozow* an hve hāde & Egyptiās folowed after thē & ouertoke thē where they pyched by the see / wth all the hoyses & charettes of Pharaos & wth his hoysen & his hoste: euē fast by the entrynge of Piros before Baal Zephō. And Pharaos dyed wth hys / & when the childre of Israel yst by their eyes & sawe how the the Egyptians folowed after thē / they were forē a frayde & cryed out vnto the Lord.

Chan sayde they vnto Moyses: were there no graues for vs in Egypte / but thou must bynge vs awaye for to dye in the wyldernesse: wherfore hast thou serued vs thus / for to carie vs out of Egypte? Wth not we tell the this in Egypte saynge / let vs be in rest & serue the Egyptians? For it had bene better for vs to haue serued the Egyptians / than for to dye in the wyldernesse. And Moyses sayde vnto the people: feare ye not but stonde still and beholde how the Lord shall saue you this daye: for as ye se the Egyptians thys daye / shall ye se the nomozes for euer tyll the mozt ende. The Lord shall fyghte for you and ye shall holde poure peace.

The Lord sayde vnto Moyses: wherfore cryest thou vnto me? speake vnto the childre of Israel that they goo forwarde. But lyfte thou by thy rodd & stretch out thy hand ouer the see and deuyde it a sondze / that the childre of Israel may goo on dze grounde betwene the two sondzes. And beholde I will harden the hertes of the Egyptians that they maye folowe you. And I will gett me a name vnto the Egyptians & vnto all his hoste / both this word & the word of the Lord. And so honoure vpon Pharaos & vpon all his hoste / both this word & the word of the Lord. And so honoure vpon Pharaos & vpon all his hoste / both this word & the word of the Lord. And so honoure vpon Pharaos & vpon all his hoste / both this word & the word of the Lord.

And the angell of God which wēt before the hoste of Israel / remoued & went behinde them. And the cloud p^{er}uēt that was before them remoued & stode behinde thē and went betwene the hoste of the Egyptians & the hoste of Israel. It was a darke clowde / & gaue lyghte by nyghte: so that all the nyghte long the one coude not come at the other.

nyghte / & made the see dze lande and the water couered it selfe. And the childre of Israel went in thozow the myddel of the see vpon the dze grounde. And the water was a walle vnto thē / both on their ryght hande & on their lefte hande. And the Egyptians folowed & wēt in after them to the myddel of the see / wth all Pharaos hoyses / & hys charettes & his hoysen. And in the moynynge watch / the Lord looked vnto the hoste of the Egyptians out of the fiery and cloudy pyler / and troubled their hoste & smote of their charettes wheles and cast them doune to the grounde. Chan sayde the Egyptians: let vs be from Israel / for the Lord fyghteth for thē agaynst vs. Chan sayde the Lord vnto Moyses: stretch out thyne hande ouer the see / that the water maye come agayne vpon the Egyptians wth their charettes and hoysen.

Chan stretched forth Moyses his hande ouer the see / & it came agayne to his coultre in the moynynge / & the Egyptians fled agaynst it. Thus the Lord ouerthrewe the Egyptians in the myddel of the see / & he waer returned & couered the charettes and the hoysen: so that of all the hoste of Pharaos & came in to the see after thē / there remayned not one. But the childre of Israel went wth dze lande in the myddel of the see / and the water was a walle vnto them: both on the ryght hande of them and also on the lefte.

Thus the Lord deliuered Israel the selfe same daye out of the honde of the Egyptians / & Israel sawe the Egyptians deade wth the see. And when Israel sawe that mightie hande which the Lord had wth vpon the Egyptians / they feared the Lord: & belueuē both the Lord / & also his seruante Moyses.

Moyses and the people wth the women synge. He the prayer of Moyses / the bytter waters were swete. God must be heard. They come to Elim.

The xii. Chapter. When Moyses & a chyldre of Israel lange this songe vnto the Lord & sayd. Let vs synge vnto the Lord / for he is become glorious / & hoysen & him & rode wth hym hath he ouerthromē in the see. The Lord is my strength & my sonne / and is become my saluacion.

He is my God and I will glorifye hym / he is my fathers God & I will lifte him vp an hve. I. Thozow / The Lord is a man of warre / & thozow is his name: Pharaos charettes and his hoste hath he cast in to the see. His soyle captaynes are drownd in the redd see / the depe waters haue couered thē: they sonke to the botome as a stone. Thyn hande Lord is glorious in power / thyn hande Lord hath all to dash the enemye. And wth thy greute glozpe thou hast destroyed thyn aduersaries / thou sentest forth thy wyth & it consumed them / such as Robell. Wth the bytch of thyn anger the water gathered to gether and the floodes stode still as a rocke / & the depe water congeled to gether in the myddel of the see.

The enemye sayde: I will folowe & ouer take thē / & I will deuyde the spoyle: I will satisfye my lust vpon them: I will dze my sword / & myne hande shall destroye them.

Thou bluest wth thy bytch & the see couered thē / & they lanche as leed in the myghty waters. Who is lyke vnto the Lord amonge goddes: who is lyke the so glorious in holynes / ferfull / laudable & that shewest wondres? Thou stretchedest out thy ryght hande / & the erth swallowed thē. And thou variedest wth thy merce this people which thou deliueredest / & broughtest them wth thy strength vnto thy holy habitacyō. The nacyōs hearde / & were afrayed / pages came vpon the Philistines. Chan the dukes of the Edomites were amased / & tremblynge came vpon the myghtiest of the Moabites / & all the inhabitants of Canaan wared saynte harted. Let feare & drede fall vpon them thozow the greatnesse of thyn arme / & let them be as still as a stone: wth the people passe thozow the Lord / wth the people passe thozow / which thou hast gotten. Bynge them in / & plante them in the mountayns of thyn enherytance / the place Lord which thou hast made for to dwell in / the sanctuary Lord / which thy handes haue prepared.

The Lord & raygne curr & all waye. For Pharaos wēt in on horsebacke wth hys charettes & hoysen in to the see / & the Lord brought the waters of the see vpon them. And the childre of Israel went on dze land thozow the myddel of the see. And Miriam a prophete the syster of Aaron toke a tymbrell in hys hand / & all the women came out after her wth tymbrells in a daunce. And Miriam lange before thē: Syng ye vnto the Lord / for he is become glorious in deade: the horse & his ryder hath he ouerthromē in the see. Moyses brought Israel fro the redd see / & they went out into the wyldernesse of Sur. And they went thre dayes longe in the wyldernesse / & coude fynde no water. At

the last they came to Mara: but they coude not dzycke of the waters for bitternesse / for they were bitter / therfore the name of the place was called Mara. Then the people murmured agaynst Moyses / saynge: what shall we dzycke? And Moyses cried vnto the Lord / & he shewed hym a tree: & he cast it into the waters / and they wared swete.

There he made thē an ordynance & a law / & there he tempted them / & sayde: If ye will herke vnto the voyce of the Lord your God / I will do that which is ryght in his syght & will geue an eare vnto his comaundementes / and kepe all hys ordynances: than will I put none of these diseases vpon the whiche I brought vpon the Egyptians / for I am the Lord thy sargiane.

The Israelites come into the desert of Sin. I. e. We must do that which is right in gods syght & as hys word teacheth brought vpon the Egyptians / for I am the Lord thy sargiane.

The xvi. Chapter. And they came to Elim where were twelues of waters & xii. date trees. And they pyched there by the water. And they toke their journey from Elim / & all the hole company of the childre of Israel came to the wyldernesse of Sin / which lyeth betwene Elim & Sinai: the x. daye of the moneth after they were come out of the lande of Egypte. And the hole multitude of the childre of Israel murmured agaynst Moyses & Aaron in the wyldernesse / & sayde vnto thē: wolde to God we had dyed by the hande of the Lord in the lande of Egypte / wth we satt by fleshpottes / & ate bred oure belyes full / for ye haue brought vs out into this wyldernesse to hyl this hole multitude for hongre.



Chan sayde the Lord vnto Moyses: behold I will rayne bred from heauē doune to you / & let the people go out / & gather daye by daye that I maye p^{ro}ue them whether they will walke in my lawe or no. The xi. daye let thē a. The glozpe prepare that which they will bynge in / and of the Lord here taken for the brightnes daye. And Moyses & Aaron sayde vnto all the childre of Israel: at euen ye shal knowe that was sene in the it is the Lord / wth broughte you out of the lande of Egypte / and in the moynynge ye shal see the glozpe of the Lord: because he hath hearde your grugynge agaynst the Lord.

at all seasons. If there be any grete matter let the bynge that unto the / & let them iudge all small causes them selues / & ease the selfe & let them here with the. If thou shalt do this thing / then thou shalt be able to endure that which God chargeth the with all / & all this people shall goo to their places quietly.

And Moses hearde the voyce of his father in lawe / and byd all that he had sayd / & chose actiue men out of all Israel and made them heedes ouer the people / captaynes ouer thou sandes / ouer hundredes / ouer fiftie and ouer ten. And they iudged the people at all seasons / & broughte the harde causes unto Mo ses / & iudged all small matters them selues. And than Moses let his father in lawe de parte / and he went in to his awne lande.

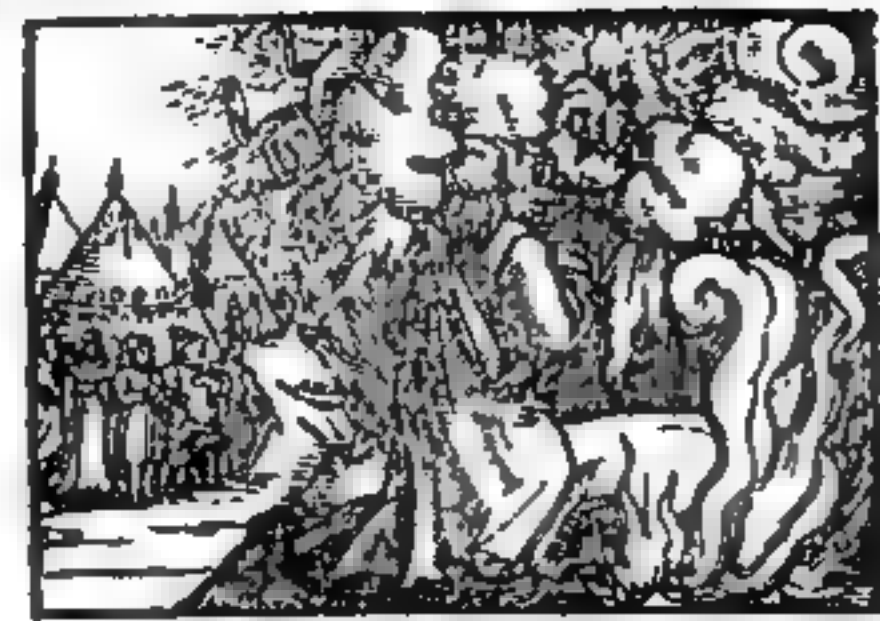
The chyldren of Israel come to the mounte Sinai. The people of God are holpe a royall pfecthode. He that toucheth the hill dyeth. God appeareth vnto Mo ses vpon the mounte in thonder & lychtenyng.

The. xix. Chapter.

The thyrde moneth after the chylde of Israel were gone out of egypt: the same daye they came in to the wyldernesse of Sinai. For they were departed fro Raphaim / & were come to the desert of Sinai / and had pitched their tentes in the wyldernesse. And there Israel pitched before the mounte. And Moses wet by vnto God. And the Lorde called to hym out of the mountayne / saying: thus saye vnto the house of Jacob / & tell the chyldren of Israel: ye haue sene what I byd vnto the egyptians and how I toke you by vpon egles wynges / & haue brought you vnto my selfe. Now therfore ye will heare my voyce & kepe myne appoyntment: ye shall be myne awne aboute all nacions / for all the erth is myne. Ye shall be vnto me a kyngdome of prestes & an holy people: these are the wordes which thou shalt saye vnto the chyldren of Israel.

And Moses came & called for the elders of Israel / & layde before the all these wordes which the Lorde had comaunded hym. And the people answered all to gether and sayde: All that the Lorde hath sayde / we will doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo / I will come vnto the in a thynke clowde / that the people maye heare when I talke with the / & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Go vnto the people & sanctifye them to daye & to morrow / & let them wash their clothes: that they maye be redy agaynst the thyrde daye. For the thyrde daye the Lorde will come downe in the syght of all the people vpon mounte



Sinai. And let markes rounde about the people & saye: beware that ye go not by in to the mounte / & that ye touch not the bordres of it / for whosoever toucheth the mounte / shall surely dye. There shall not an hande touch it / but that he shall ether be stoned or els shot thorow: whether it be beast or man / it shall not lyue / when the borne bloweth: than let them come by in to the mountayn.

And Moses went downe from the mounte vnto the people and sanctified them / & they washed their clothes: And he sayde vnto the people: be redy agaynst the thyrde daye / & let that ye come not at your wyues. And the thyrde daye in the mornynge there was thyn der / & lychtenyng & a thicke clowde vnto the mounte / & the voyce of the borne waxed excea dyng lowde / & all the people that was in the hoste was afraied. And Moses brought the people out of the tentes to mete with God / & they stode vnder the hyll.

And mounte Sinai was all to gether on a smoke: because the Lorde descended downe vnto it in fyre. And the smoke therof ascended vp / as it had bene the smoke of a hyll / & all the mount was exceeding fearfull. And the voyce of the borne blewe & waxed lowder & lowder. Moses spake / & God answered hym & he with a voyce. And the Lorde came downe vpon mounte Sinai / euē in the toppe of the hyll / & called Moses by into the toppe of the hyll. And Moses went by.

And the Lorde sayde vnto Moses: go downe & charge the people that they preale not by vnto the Lorde for to se hym / & so many of the perishe. And let the prestes also which come to the Lordes presence sanctifye the selues: lest the Lorde smyte the. When Moses sayde vnto the Lorde: the people can not come by in to the mounte Sinai / for thou chargedest vs saying: let markes about the hyll / & sanctifie it. And the Lorde sayde vnto hym: a waye / & get the downe: & come by both thou & Aaron with the. But let not the prestes & the peo ple presume for to come by vnto the Lorde: lest he smyte them. And Moses went downe vnto the people / and tolde them.

The. x. commandmentes are geuen. The altare of erth.

The

The. xx. Chapter.

God spake all these wordes & sayd: I am the Lorde thy God which haue brought the out of the lande of egypte and out of the house of bondage. Thou shalt haue none other godd in my syght. Thou shalt make the no graue ymage / nether any symilitude that is in heauē aboue / ether in the erth benethe / or in the wa ter that is benethe the erth. Se that thou ne ther bowe thy selfe vnto them nether serue the: for I the Lorde thy God / am a gelouse God / & byset the synne of the fathers vpon the chyldre vnto the thyrde and fourth genera cyon of the that hate me: and yet shewe mer cye vnto thousandes and age them that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lorde thy god in vayne / for the Lorde will not holde hym guiltlesse that taketh his name in vayne. Remembre the Sabbath daye that thou san ctifye it. Sixe dayes mayst thou labour & do all that thou hast to do: but the seventh daye is the Sabbath of the Lorde thy God / in it thou shalt do no maner worke: nether thou nor thy sonne / nor thy daughter / nether thy man seruante nor thy mayde seruante / ne ther thy catell nether yet the straunger that is within thy gates. For in sixe dayes the Lorde made both heauen & erth & the see & all that in them is and rested the seventh daye: wher fore the Lorde blessed the Sabbath daye & halowed it. Honour thy father and thy mo ther / the thy dayes may be longe in the lande which the Lorde thy God geueth the.

Thou shalt not kill. Thou shalt not brye the wedlocke. Thou shalt not steale. Thou shalt bere no false witness agaynst thy neighbour. Thou shalt not court thy neighbours house: nether shalt court thy neighbours wyfe / bys man seruante his mayde / his oxe / his asse or voughte that is his.

And all the people sawe the thunder & the lychtenyng & the noyse of the borne / & howe the mountayne smoked. And when the people sawe it / they remoued & stode a ferre of and sayde vnto Moses: talke thou with vs & we will heare: but let not god talke with vs lest we dye. And Moses sayd vnto the people: feare not / for god is come to proue you / & that his feare maye be amonge you & ye synne not.

And the people stode a ferre of / & Moses wet in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldre of Israel: Ye haue sene how that I haue talked with you from out of heauē. Ye shall not make therfore to me goddes of syluer nor goddes of golde: in

no wyse shall ye do it. An alter of erth thou shalt make vnto me and thereon offer thy burnt offerynges & thy peace offerynges / & thy shepe and thyne oxen. And in all places where I shall put the remembraunce of my name / thither I will come vnto the & blesse the. But and if thou wilt make me an alter of stone / se thou make it not of hewed stone / for if thou lyste by thy tole byd it thou shalt polute it. Wherouer thou shalt not goo by with steppes vnto myne alter / that thy nakednesse be not shewed there on.

Temporall and cyuile ordinaunces.

The. xxi. Chapter.

These are the lawes wherch thou shalt set before the. If thou bye a Lawes. a seruante that is an hebreue / or a peregrine he shall serue / & the seventh ye he shall goo out fre paynge nothing. If he came alone / he shall goo out alone: If he came married / his wyfe shall goo out with him. And if his master haue geuen hym a wyfe & we haue borne hym sonnes or daughters: then the wyfe & his chyldre shall be his masters & he shall goo out alone. But and if the ser uante saye I loue my master & my wyfe & my chyldre / I will not goo out fre. When let his master bryng him vnto the Godd & sett hym to the doore of the doorepost / & boze his eare thorow with a naule / and let him be his seruante for euer.

If a mā sell his daughter to be a seruante: she shall not goo out as the men seruantes doo. If she please not her master / so that he hath geue her to no mā to wife / then shall he let her go fre: to sell her vnto a strange nacio shall he haue no power / because he despyed her. If he haue promysed her vnto his sonne to wyfe / he shall deale wth her as men do with their daughters. If he take hym another wyfe / yet his fode / rayment & dutie of mariage shall be not mynished. If he do not these thynges vnto her / then shall she goo out fre & paye no monny. If he smyteth a man & he dye / he shall be slayne for it. If a mā lase not awayte but God deliuer hym in to his hyde / then I will poynte the a place whether he shall lie. If a man come presumptuously vpon his neigh boure & see him wth gyle / thou shalt take him fro myne alter that he dye. And he that smyteth his father or his mother / shall dye for it.

He that stealeth a man & selleth him / if he be proued vpon hym / shall be slayne for it. And he that curseth his father or mother / shall be put to deth for it. If men stryue to gether & one smyte another wth a stone or wth his fyfte / so that he dye not / but lyeth in bedd: yet he ryse agayne & walke wthout vpon his staffe then shall he that smote hym go quyte: saue only he shall bere his charges

whyle

a. To sanctifye eye is here to purge & cleanse them from the synnes of bothe these body and garments / as is in this same chapter beneth.

Leuit. xx. b. Deuter. xx. c. Math. xv. d. Mar. vi. b.

whyle he laye in bed & paye for his healing.
If a mā smyte his seruante or hys mayde
wth a staffe & they dye vnder his hand / it shall be
auenged. But and yf they continue a daye or
two / it shall not be auenged for they are hys
money. When men stryue & smyte a woman
wth chylde so that hyr frute departe fro her &
yet no misfortune foloweth: then shall he be
merced / accordyng as the womans husband
will laye to his charge / & he shall paye as
dayes men appoynte him. But * and yf any
misfortune folowe / then shall he paye lyle
for lyle / eye for eye / toth for toth / hande for
hande / fote for fote / burnynge for burnynge /
wounde for wounde and strype for strype.

Leuit. xxiii. c.
Deute. xix. d.
Mat. v. f.

God so abhor
reth murder
that the breca
sonable beastes
must dye ther
for: and their
skyn shall awaye

the b. after
an ounce: but
after the g. it
is Latyned it is
but the fourth
part of an ounce
cc. and it cōtey
neth. xv. grains
as in Exo. xxx.
whyth is ten
pence sterling
or thereabout

Chis.

If a mā smyte his seruante or hys mayde
in the eye & put it out / he shall let the goo fre
for the eyes sake. Also yf he smyte out his
maunters or his maydes toth / he shall lett the
go out fre for the tothes sake. If an ore goze
a man or a womā that they dye / then the ore
shall be stoned / & hys flesh shall not be eaten:
and his master shall go quyte.

If the ore were wont to mine at men in
tyne past & it hath bene tolde hys master / &
he hath not kepte hym / but yf he hath kylled
a man or a womā: then the ore shall be stoned
and hys master shall dye also. If he be sett to
a summe of money / then he shall geue for yf
depueraunce of his lyle / accordyng to all yf
is put vnto him. And whether he hath gozed
a sonne or a daughter / he shall be serued after
the same maner. But yf it be a seruaint or
or a mayde that the ore hath gozed / then he
shall geue vnto their master the summe of

the b. after
an ounce: but
after the g. it
is Latyned it is
but the fourth
part of an ounce
cc. and it cōtey
neth. xv. grains
as in Exo. xxx.
whyth is ten
pence sterling
or thereabout

If a mā open a well or dygge a pytt & couer
it not / but that an ore or an asse fall therein /
the owner of the pytt shall make it good &
geue money vnto their master / and the dead
beest shall be his.

If one mans ore hurte anothers & he dye:
then they shall sell the lye ore & deuyde the
money / & the deed ore also they shall deuyde.
But & yf it be knowen that the ore hath bled
to pynne in tyne past / then because hys
master hath not kepte him / he shall paye ore
for ore / and the deed shall be his awne.

Soche lye lawes as are in the chapter above.

The. xxi. Chapter.

If a man steale an ore or shepe and
kylle it or selle it / he shall restore
b. oren for an ore / and. iiii. shepes for
a shepe. If a thefe be founde brea-
kynge by & he smyteth that he dye / there shall
no bloude be shed for hym: excepte the sonne
be by when he is founde / then there shall be
bloude shed for hym.

If these shall make restitution: yf he haue
not wherewith / he shall be sold for his thefte.

If the thefte be founde in his hande alwey / whe-
ther it be ore / asse / or shepe / he shall restore
double. If a mā do hurte selde or byne parde /
to that he put in his beest to fede in another
mans selde: of the best of his owne selde / and
of the best of hys awne byne parde / shall he
make restitution.

If a thefe be caught in the thornes /
so that the stiches of come or the stonnyng
come or selde be consumed therewith: he that
handed the thefe shall make restitution.

If a man depyuer his neyghboure money or
stuffe to kepe / & it be stolen out of his house:
If yf the thefe be founde / he shall paye double. If
the thefe be not founde / then the goodma of
the house shall be brought vnto the goddes &
swore / whether he haue put hys hande vnto
his neyghbours good.

And in all maner of trespass / whether it be
ore / asse / shepe / rayment or any maner lost
thyng which another chalengech to be his /
the cause of both parties shall come before
the goddes. And who the goddes cōdemne: yf
same shall paye double vnto his neyghboure.

If a man depyuer vnto his neyghboure to
kepe / asse / ore / shepe or what soeuer beest it
be & it dye or be hurte or bynne awaye and
no man se it: then shall an othe of the Lozde
goe betwene them / whether he haue put his
hande vnto his neyghbours good: & the owner
of it shall take the othe / and the other shall
not make it good. If it be stollē fro him / then
he shall make restitution vnto the owner: yf
it be tome with wybe beestes / then let hym
byngge recozde of the terryng: & he shall not
make it good. When a mā bozoweth oughte
of his neyghbour yf it be hurte or els dye / and
yf the owner therof be not by / he shall make
it good: yf the owner therof be by / he shall
not make it good namely yf it be an hyred
thyng and came for hyre.

If a man begyle a mayde that is not be-
trauthed & lye with her / he shall endote her /
and take her to his wyfe: yf hir father refuse
to geue her vnto hym / he shall paye money
accordyng to the dowrye of virgins.

Thou shalt not suffer a witch to lyue. who
soeuer lyeth with a beest / shall be slayne for it
be that offeth vnto any goddes saue vnto
y^e Lozde only / let hym dye without redempcion.

There was not a straunger nether oppresse hym
for ye were strangers in the land of Egypt.
Ye shall trouble no widow nor fatherlesse
chylde: yf ye shall trouble them: they shall
crye vnto me / & I will surely heare their crye
& then will I wyath waye boote & I will
kylle you with y^e swerde / & poure wyues shall
be widowes and poure chylde ren fatherlesse.

If thou sende money to any of my people &
is poore by y^e / thou shalt not be as an blamer
vnto

2. And
in the one
scryp^t was
written / that
was the lawe
of the gl^ory
of our
re^o for
men we
shall not
be as
a blamer

Wp^t ch^o

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

Leuit. xxi.

into him / nether shalt oppresse him with dse-
rye. If thou take thy neyghbours rayment to
pledge / & yf thou deliuer it vnto him agayn
by that the sonne goo doune. For that is hys
couerlet only: eue the rayment for his skynne
wherin he slepeth: or els he will crye vnto me
and I will heare him / for I am mercifull.

Thou shalt not rayle vpon the goddes / ne-
ther curse the ruler of thy people.

Thy frute / whether they be dype or moyst /
if thou kepe not backe / thy first borne sonne
thou shalt geue me: yf he wyfe shalt thou doo
of thyne oren and of thy shepe. Seue dayes
it shall be with the dame / and the bus. daye
thou shalt geue it me. Ye shall be holpe people
vnto me / and therfore shall ye eate no flesh yf
is toome of beestes in y^e selde. But shall call
it to dogges.

There I set no come: because I wolde all men shuld
reade the chapter thowto oute / and the two that are
next before also.

The. xxii. Chapter.

Thou shalt not accepte a bayne ta-
le / nether shalt put thyne hande vnto
the wyphed to be an vnyghteous
wytnesse. Thou shalt not folowe a
multitude to do euill: nether answere in a
mater of plee that thou woldest to folow
many / turne a lyde fro y^e trouth / nether shalt
thou paynte a poore mans cause.

When thou metest thyne enemies ore or
asse goynge a straye / thou shalt bringe them
to him agayne. If thou se thyne enemies asse
lynke vnder his burthe / thou shalt not passe
by and let him alone: but shalt helpe hym to
lyfte hym by agayne.

Thou shalt not hynder the ryghte of the
poore that are amonge you in their sute.

Kepe the ferre from a falsse matter / & the
Innocent & righteous se thou sty not / for I
will not iustifye y^e wiche. Thou shalt take
no gyftes / for gyftes blynde the sepyng &
peruerthe the wordes of the ryghteous.

Thou shalt not oppresse a straunger / for
I knowe the herte of a straiger / because ye
were strangers in Egypt. Sixe yeres thou
shalt sowe thy lande & gather in the frutes
therof: & the seuenth yere thou shalt let it rest
& lye fall / that the poore of thy people maye
eate / and what they leaue / the beestes of the
felde shall eate: In lyke maner thou shalt do
with thy byne parde and thyne olyue trees.

Sixe dayes thou shalt do thy worke and
the seuenth daye thou shalt kepe holle daye /
that thyne ore & thine asse maye rest and the
sonne of thy mayde & the straunger maye be
refreshed. And in all thynges yf I haue sayd
vnto you be circumspecte. And make no rache-
fall of the names of straunge goddes / nether
let any mā heare the out of your mouthes.

Thy seedes thou shalt horde vnto me in
a yere. Thou shalt kepe the feast of swete
bread that thou eate vnto me vnto the dayes
longe as I commaunded the in the tyne ap-
poynted of the moneth of Abib / for in that
moneth thou camest out of Egypt: & se y^e frute
of the fruite / wher thou reapest the frutes
of thy laboures which thou hast sowne in y^e
felde. And the feast of ingathering / in the
ende of the yere: when thou hast gathered in
thy laboures out of the felde.

Thy tymes in a yere shall all thy menichils
ben appere before the Lozde Jehouah.

Thou shalt not offer the bloude of my sacri-
fyce with leuened bread: nether shall the fatt
of my feast remayne vntill the moynyng.
The frute of the firstfrutes of thy land thou
shalt byngge in to the house of the Lozde thy
God: thou shalt also not sette a hydd in hys
mothers mylke.

Beholde / I sende myne angell before the /
to kepe the in the waye / & to byngge the in to
y^e place wher I haue prepared. Beware of
him & heate his voyce & angre him not: for
he will not spare your mysdedes / yee and
my name is in him. But yf thou shalt her-
ken vnto his voyce & kepe all y^e I shall tell
the / the I will be an enemye vnto thyne ene-
mies and an aduersarie vnto thine aduersa-
ries. When myne angell goth before the and
hath brought the in vnto the Amoytes / He-
thites / Pherezites / Cananites / Huites &
Gebusites & I shall haue destroyed them / se
thou worshyppe not their goddes / nether serue
the / nether do after y^e wythes of the but ouer-
throwe the & bryake doune the places of the
And se that ye serue the Lozde your God / &
he shall blyde thy byed & thy water / & I will
take all thyne euilles awaye fro amonge you.

Wherouer there shall be no woman child-
lesse or vn frutefull in thy land / & y^e nombr
of thy dayes I will fulfyll. I will sende my
fear before the and will kylle all the people
whether thou shalt go. And I will make all
thyne enemies turne their backs vnto the /
& I will sende a homettes before the / & they
shall byngge out the Huites / the Cananites lyke a waspe
& the Hethites before the. I will not cast the
out in one yere / lest y^e land growe to a wilder-
nesse: & the beestes of the felde multiplie vnto
the. But a lyle & a lyle I will byngge the out
before the / vntill thou be increased & thou
mayst enheret the land. And I will make thy
cottes fro the red see vnto the see of the Phi-
lities and from the deserte vnto the ryuer.
I will depyuer the inhabitants of the lande in
to thyne hande / & thou shalt byngge them out
before the. And thou shalt make none ap-
poyntment with them nor with their goddes.

And thou shalt make none ap-
poyntment with them nor with their goddes.

And thou shalt make none ap-
poyntment with them nor with their goddes.

And thou shalt make none ap-
poyntment with them nor with their goddes.

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poyntment with them nor with their goddes.

And thou shalt make none ap-
poyntment with them nor with their goddes.

*Cro. 5.

Nether shall they dwell in thy lade / lest they make the synne agaynst me: for yf thou suffer these goddes: it will surely be thy decaye.

¶ Moses asendeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenant. The elders of Israel iudge the people.

¶ The xxiii. Chapter.

And he sayde vnto Moses: come vnto the Lorde: both thou and Aaron / Nadab & Abihu / & the lxx. elders of Israel / and worshyppe a ferre of.

*Cro. xix. a.

And Moses went hym selfe alone vnto the Lorde: but they came not nye / nether came the people by with him. * And Moses came & tolde the people all the wordes of the Lorde & all the lawes. And all the people answered with one voyce & sayde: all the wordes which the Lorde hath sayd / will wee doo. Then Moses wrote all the wordes of the Lorde & rose by early and made an alter vnder the hyll / & xlii. pillars accordynge to the nombre of the tribes of Israel / and sent yonge men of the chyldre of Israel to sacrifice burnt offrynges

& peace offrynges of oxen vnto the Lorde. And Moses toke halfe of the bloude & put it in basens / and the other halfe he sprenkeled on the alter.

¶ And he toke the booke of the appoyntment & red it in the audience of the people. And they trespasse: as some men saye: for peace obtayned after victorie in the table. ¶ And Moses & Aaron / Nadab & Abihu and the lxx. elders of Israel / and he sawe the God of Israel / and vnder his feete as it were a byrche wozke of Sapphires as God / that is: it were the face of beault when it is cleare / they answered: & vpon the nobles of the chyldre of Israel he sett not his hande. And when they had sene God they ate and dronke.

¶ And the Lorde sayde vnto Moses: come by to me into the hyll and be there: for I will geue the tables of stone and a lawe and commaundmentes / which I haue wrytten to teach the. ¶ Then Moses rose by & his mynister Josua / & Moses went by in to the hyll of God / & sayd vnto the elders: tarpe ye here vntill we come agayne vnto you: And beholde where is Aaron & Hur wyth you. ¶ If any man haue any matters to do / let him come to the. ¶ When Moses was come by in to the mount / a clowde couered the hyll / and the glozpe of the Lorde abode vpon mounte Sinai / and the clowde couered it. ¶ And the sequent daye he called vnto Moses out of the clowde. And the facyon of the glozpe of the Lorde was lyke consuminge fyre on the toppe of the hyll in the syghte of the chyldren of

e. Of this glozpe is spoken afore in the xxi. Chapter.

Israel. * And Moses went in to the mount: & Moses was in the mount. xl. dayes and xl. nyghtes.

¶ The Lorde sheweth Moses the facyon of the holy place and the thynges pertaininge thereto.

¶ The forme of the arke of wytnesse with hyr staues and cherubyns.



¶ The xxv. Chapter.

And the Lorde talked with Moses saynge: speake vnto the chyldren of Israel that they geue me an heue offryng: & of euery man & geueth it willingly with his herte / ye shall take it.

* And this is the heue offryng which ye shall take of them: gold / siluer and brasse / and Jacynthe coloure / scarlet / purpull / byss and gootes here: rams skynnes that are red / and the skynnes of tartis and sethim wood / oyle for lightes / and spices for a noyntynge oyle and for sweete cense: Onix stones and sett stones for the Ephod and for the byrestappe.

¶ And they shall make me a sanctuarye that I may dwell amonge them. And I shall shewe the the facyon of the habitacio and of all the ornaments therof: euen so se that ye make it in all thynges. And they shall make an arke of sethim wood. ii. cubytes & an halfe long / a cubyte & an halfe byade & a cubyte & an halfe hye. And thou shalt ouerlepe it w pure gold both within & without / & shalt make an hye byp to it a crowne of gold rounde aboute. And thou shalt cast. iiii. rynges of golde for it and put them in the. iiii. corners therof. i. rynges on the one syde of it and. ii. on the other. And thou shalt make staues of sethim wood and couer them with golde / and put the staues in the rynges alonge by the sydes of the arke / to bere it with all. And the staues shall abyde in the rynges of the arke / & shall not be taken awaye. And thou shalt put in the arke / & wytnesse which I shall geue the.

And

¶ The facyon of the candellsticke with his lampes / snuffers and other necessaries.



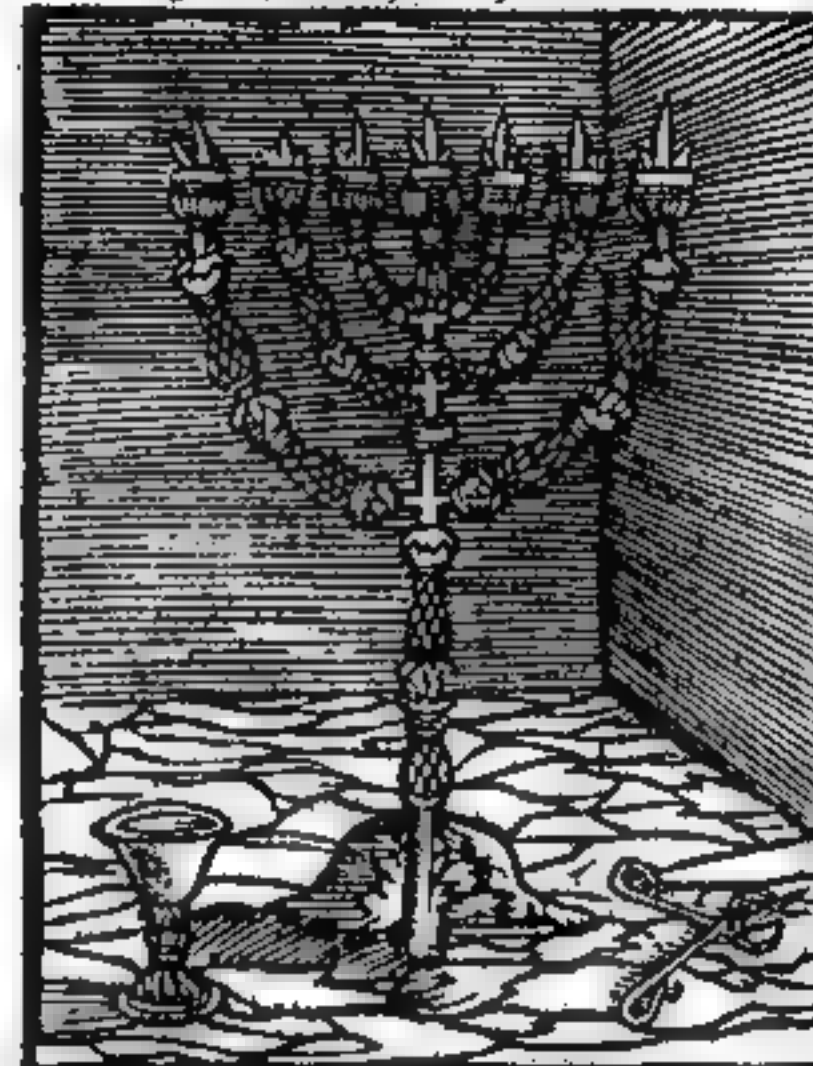
And thou shalt make a mercyseate of pure golde. ii. cubytes and an halfe longe and a cubyte and an halfe byode. And make. ii. cherubyns of thycke golde on the. ii. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the. ii. endes therof. And the Cherubyns shall stretch their wynges abroad: ouer an hye / and couer the mercyseate wyth their wynges / & their faces shall loke one to another: eue to the mercyseate warde / shall the faces of the cherubyns be. And thou shalt put the mercyseate aboute vpon the arke / & in the arke thou shalt put the wytnesse which I will geue the.

¶ There I will mete the and will comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse / of all thyng which I will geue the in commaundment vnto the chyldren of Israel.

¶ Thou shalt also make a table of sethim wood of two cubytes longe and one cubyt byode and a cubyte and an halfe hye. And couer it with pure gold and make there to a crowne of golde rounde aboute. And make vnto that an whope of. iiii. rynges byode / rounde aboute / And make a golden crowne also to the whope rounde aboute. And make for it. iiii. rynges of golde and put them in the corners that are on the. iiii. setes therof: euen harde vnder the whope shall the rynges be / to put in staues to bere the table w all. And thou shalt make staues of sethim wood / & ouerlepe them with golde / that the table maye be borne with them. And thou shalt make his dishes / spones / pottes & flatpeces to poure out withall / of fyne gold. And thou

shalt sett vpon the table / shewbyces before me al waye.

¶ The table of shewbyces with the loues of byced vpon it / and his other vessels.



And thou shalt make a candellsticke of pure thycke golde with his shaft / byasches / bolles / knoppes and floures proceedinge there out: byre byasches shall procede out of the sydes of the candellsticke. iiii. out of the one syde and. iiii. out of the other. And there shall be. iiii. cuppes lyke vnto almondes wyth knoppes and floures vpon euery one of the. vi. byaunches that procede out of the candellsticke: & in the candellsticke selfe. iiii. cuppes lyke vnto almondes with their knoppes and floures: that there be a knope vnder euery. ii. byasches of the fyre that procede out of the candellsticke. And the knoppes & the byaunches shall be all together / one pece of pure thycke golde.

¶ And thou shalt make. vii. lampes and put them an hye there on / to geue lighte vnto the other syde that is ouer agaynst it: w snuffers & fyre pannes of pure golde. And an hundred ponde wryghte of fyne golde shall make it with all the apparell. * And se thou make the after the facyon that was shewed the in the mounte.

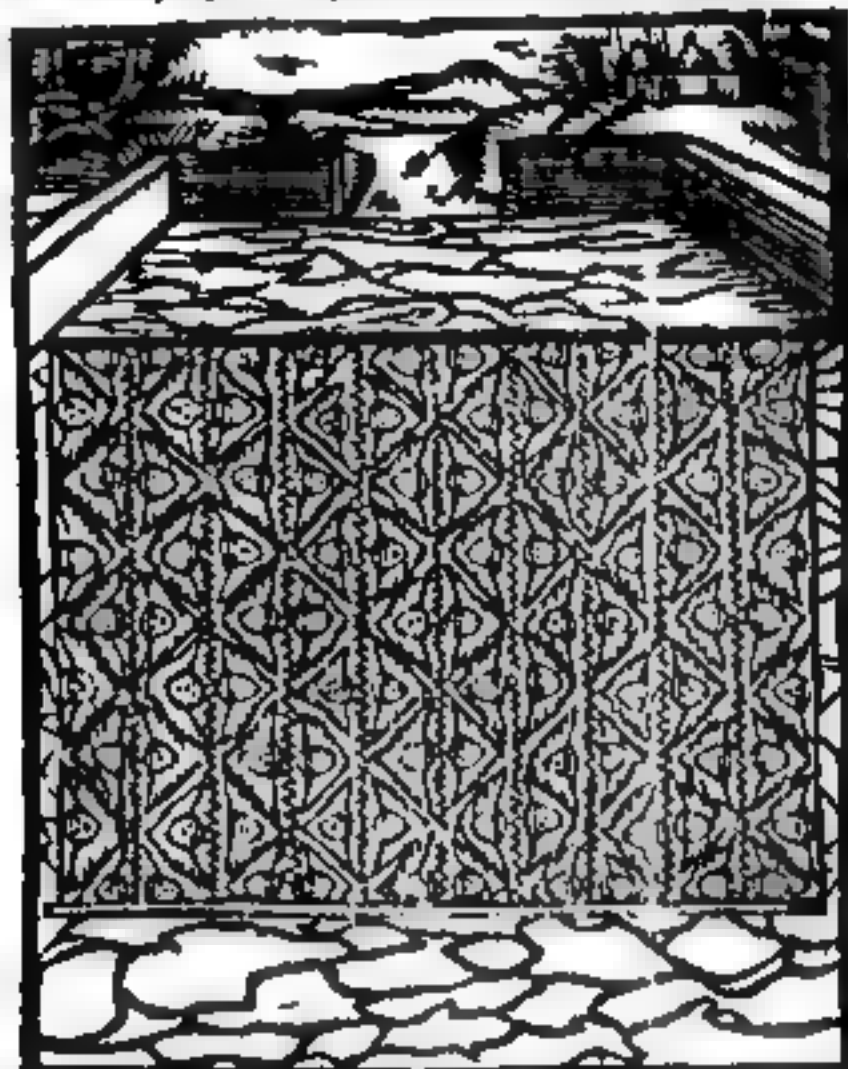
¶ This chapter also describeth the thynges pertaininge to the holy place.

¶ The xxvi. Chapter.

And thou shalt make an habitacion w ten curtaynes of twyned byss / & Jacynthe scarlet and purpull / & shalt make them wyth cherubyns of byderd wozke. The lenghte of a curtayne shall be. xxi. cubytes / and the byrdth. iiii. and they shall be all of one measure: fyue curtaynes shall be coupled to gether one to another: and the other fyue likewise shall be coupled together one to another.

¶ Then

The forme of the ten courtaynes of the tabernacle with their Cherubins & fyfte loupes.



When thou shalt make loupes of Jacynthe coloure / a longe by the edge of the one courtayne even in the seluege of the couplunge courtayne. And lykewyse thou shalt make in the edge of the bmost courtayne that is coupled therewith on the other syde. Fyfte loupes shalt thou make in the one courtayne / & fyfte in the edge of the other that is coupled therewith on the other syde: so that the loupes be one ouer agens the other. And thou shalt make fyfte buttons of golde / & couple the courtaynes to gether with the buttons: that it maye be an habitacon.

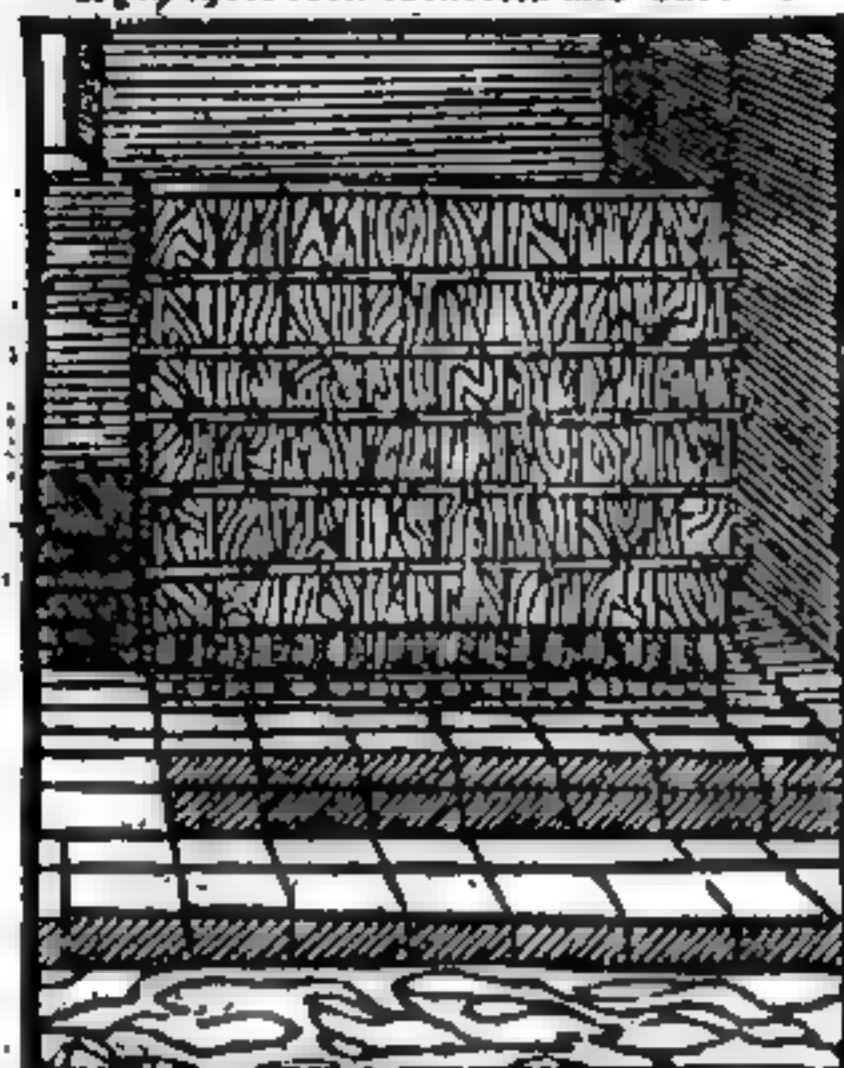
And thou shalt make .x. courtaynes of goates heere / to be a tente to couer the habitacon. The lengthe of a courtayne shall be .xxx. cubytes / & the bzyeth .iij. & they shall be all .x. of one measure. And thou shalt couple by the selues / & the other syde by them selues / & shalt double the fyfte in the fore frde of the tabernacle. And thou shalt make fyfte loupes in the edge of the bmost courtayne on the one syde: eue in the couplunge courtayne: & as many in the edge of the couplunge courtayne on the other syde. And thou shalt make fyfte buttons of bzye and put the on the loupes / and couple the tent to gether wpyth all / that there maye be one couerynge.

And the remmaunt that resteth in the courtaynes of the tente: eue the bzyeth of halfe a courtayne & resteth / shall be lyste on the backe sydes of the habitacion: a cubyte on the one syde & a cubyte on the other syde / of that that remayneth in the length of the courtaynes of the tabernacle / which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another couerynge for the tente of rams skynnes dyed red: & yet another aboute all of carus skynnes.

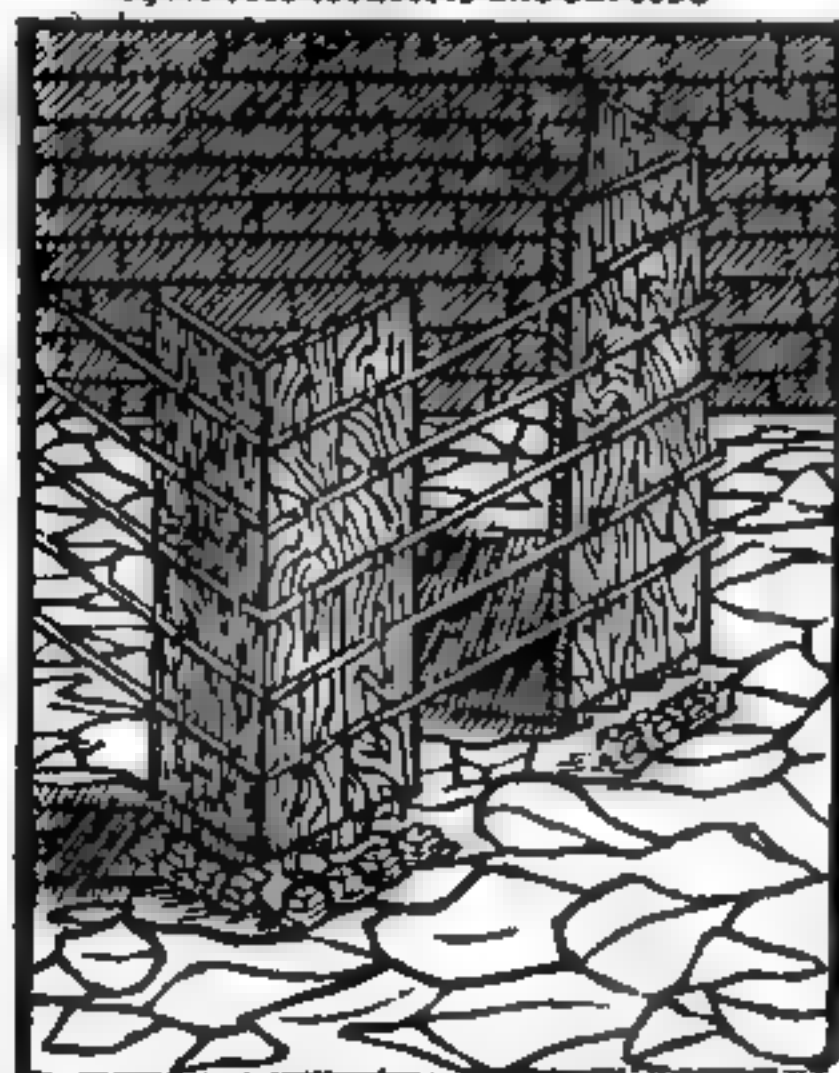
And thou shalt make bozdes for the habitacion of sethim wodd to stode by ryghte: ten cubytes longe shall euery bozde be / & a cubyte & an halfe bzyde. & twofete shall one bozde haue to couple the together to all / & so thou shalt make into all the bozdes of the habitacion.

The facion of the bozdes of the tabernacle wpyth their fyete / sockettes and barres.



And thou shalt make .xx. bozdes for the habitacion on the south syde / & thou shalt make .xx. sockettes of syluer & put the under the .xx. bozdes. & .xx. sockettes under euery bozde / for their .xx. fyete. In lyke maner in the north syde of the habitacion there shall be .xx. bozdes & .xx. sockettes of syluer: two sockettes under euery bozde.

The facion of the corner bozdes with their fyete sockettes and barres.



And for the west ende of the habitacion / thou shalt make fyve bozdes & two bozdes moo for the two west corners of the habitacion: so that these two bozdes be coupled together beneth and lykewyse aboute with clampes. And so shall

shall it be in both the corners. And so there shall be .viij. bozdes in all & .xxi. sockettes of syluer. & .xxi. sockettes under euery bozde.

And thou shalt make barres of sethim wodd fyue for the bozdes of the one syde of the tabernacle / & fyue for the other syde / and fyue for the bozdes of the west ende. And the myble barre shall goo alonge thozowe the myddes of the bozdes & barre the together from the one ende into the other. And thou shalt couer the bozdes with golde and make golden rynges for them to put the barres thozow / & shalt couer the barres with golde also. And xereby the habitacion accordyng to the facion throzof it was shewed the in the mount.

And thou shalt make a bayle of Jacynthe / of scarlett / purpull & tyned byse / and shalt make it of bzyerd worke and full of Cherubyns. And hange it by .iij. pylers of sethim wodd couerd with golde & that their knoppes be couerd with golde also & stonde by .iij. sockettes of syluer. And thou shalt hange by the bayle with rynges / & shalt bzyng in within the bayle / the arke of witness.

And the bayle shall couer the holpe fro the most holpe. And thou shalt put the mercreate by the arke of witness in the holpest place. And thou shalt put the table wpythout the bayle & candlestiche ouer agaynst the table by the south syde of the habitacion. And put the table on the north syde.

And thou shalt make an hangenge for the dooze of the tabernacle: of Jacynthe / of scarlett / of purpull & of tyned byse wroughte with nedle worke. And thou shalt make for the hangenge / fyue pylers of sethim wodd / & shalt cast fyue sockettes of bzye for the. And thou shalt make an hangenge for the dooze of the alter of the burnt offryng with his bozdes / rynges / stauces / gredpernes & other ornaments.



Get no thynges pertaininge to the holpe place.

The .xxviij. Chapter.

And thou shalt make an altare of sethim wodd: fyue cubytes longe & a .v. cubytes bzyde / that it be square / & .iij. cubytes hie. And make it bozdes proceeding out in the .iij. corners of it / & couer it with bzye. And make his adhepannes / bouels / basens / fleshyokes / fyrepannes and all the apparell therof / of bzye and thou shalt make a gredpern also lyke a net / of bzye: by whose .iij. corners shall be .iij. bzyen rynges: & the gredpern shall reache into the myddes of the altare. And thou shalt make stauces for the altare of sethim wodd / & couer the with bzye / & let them be put in rynges alonge by the fydes of the altare to beare it with all and make the altare holowe with bozdes: euen as it was shewed the in the mount / so let them make it.

And thou shalt make a court into the habitacion / which shall haue in the south syde .x. pylers of tyned byse / byng an habde / & .xx. cubytes longe / & .xx. pylers therof / & their .xx. sockettes of bzye: but the knoppes of the pylers and their whopes shall be syluer. In lykewyse on the north syde there shall be hangenges of an habde cubytes longe & .xx. pylers in their sockettes of bzye / & knoppes & whopes of syluer. And in the bzyeth of the court westwarde / there shall be hangenges of fyfte cubytes longe / & .x. pylers with their .x. sockettes. And in the bzyeth of the court eastwarde towarde the ryfynge of the sonne / shall be hangenges of .i. cubytes.

The figure of the orderynge of the ornamented which must stande in the tabernacle.



Hangenges of .x. cubytes in the one syde of it with .iij. pylers & .iij. sockettes: & lykewyse on the other syde shall be hangenges of .x. cubytes with .iij. pylers and .iij. sockettes.

And in the gate of the court shall be a bayle

baile of .xx. cubites: of iacincte/scarlet/purpull & twyned bylle wought to nedle woike/ & .iiij. pylers with their .iiij. sockettes. All the pylers rounde about the court shalbe who- ved with syluer/ & their knoppes of syluer/ & their sockettes of brasse. The length of þe court shalbe an hundred cubytes/ & the bredeth .l. the heygth fyue / and the hangynges shalbe of twyned bylle & the sockettes of brasse. And all the beffels of the habytacion to all maner scrupce & the pyntes ther of: yee & the pyntes also of the court/ shalbe brasse.

And commaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye in to the lampes. In the tabernacle of wytnesse wpythout the bayle which is befoze the wytnesse: & Aaron & hys sonnes shal bryse it both euen & mo- nyng befoze the Loze: and it shalbe a dewtie for euer vnto poure generacions after you: to be geuen of the chyldren of Israel.

¶ Aaron's apparell & hys sonnes.

Chapter.

And take thou vnto the Aaron thy brother and his sonnes with hym/ & amonge the chyldren of Israel/ & he may mynytre vnto me/ bothe Aaron/ Nadab/ Abihu/ Eleazar & Ithamar Aaron's sonnes. And thou shalt make holpe rayment for Aaron thy brother/ both hono- rable & glorious. Moreover speake vnto all that are wyse harted/ which I haue spyled to the spyte of wyldome: that they make Aaron's rayment to collectate him in/ that he may my- nytre vnto me.

These are the garmentes which they shal make: a byrellap/ & ephod/ a tuncle/ a prayte cote/ a mytre and a gyz- dell. And they shall make holpe garmentes for Aaron thy brother/ & his sonnes that he may my- nytre vnto me.



And they shall take thereto golde / iacincte/scarlet/purpull & bylle. And they shall make þe ephod of golde/ iacincte/scarlet/ purpull and whyte twyned bylle with byrded woike. The two sides shal come to gether/ closed by in the edges therof. And the gyzdel of the ephod shalbe of þe same woikman wyppye & of the same stuffe / euen of golde/ iacincte/scarlette/ purpull & twyned bylle.

grave in them the names of the chyldren of Israel: fire in the one stone/ & the other fire in the other stone: accoording to þe order of their birth. After the woike of a stonegrauer/ eue as signettes are graue/ shal thou graue the .ii. stones with the names of the chyldren of Israel/ & shal make them to be set in ouches of golde. And thou shalt put the two stones vpon the two shoulers of the ephod/ & they shalbe stones of remembraunce vnto the chyldren of Israel. And Aaron shall beate their names be- fore the Loze vpon hys two shoulers for a remembraunce. And thou shalt make hokes of golde & two cheynes of fyne golde: lyke woike and wyched / and fasten the wyched cheynes to the hokes.

And thou shalt make the byrellap of iud gemet in byrded woike: eue after the woike of the ephod shal thou make it: of golde/ iacincte/scarlet/ purple and twyned bylle shal thou make it. For square it shalbe & double an hand byde longe & an hand byde byde. And thou shalt fylle it with .iiij. rowes of stones. In the fyrt rowe shalbe a Sardios / & a To- pas & a Smaragd. The second rowe / a Ru- bye/ Saphir & Diamonde. The thyrde: L ygi- rios an Ichat & Amatis. The fourth: a Tur- cas/ Onix and Iaspis. And they shalbe set in golde in their inclofers. And the stones shalbe graue as signettes be graue: in the names of the chyldren of Israel eue with .iiij. names eue vpon one in his name accoording to the .iiij. tribes.

And thou shalt make vpon the byrellap two fastenyng cheynes of pure golde & wy- chen woike. And thou shalt make lyke wyse vpon the byrellap .ii. rynges of golde & put them on the edges of the byrellap/ & put the .ii. wychen cheynes of golde in the .ii. rynges which are in þe edges of the byrellap. And þe .ii. endes of the .ii. cheynes thou shalt fasten in þe .ii. rynges/ & put the vpon the shoulers of the ephod on þe fore syde of it. And thou shalt yet make .ii. ringes of gold/ & put the in þe .ii. edges of the byrellap euen in the byrdes therof towarde the insyde of the ephod that is ouer agaynst it. And yet .ii. other rynges of golde thou shalt make/ & put the on the .ii. sydes of the ephod/ beneth ouer agaynst þe byrellap alowe where the sydes are tomyed to gether vpon the byrded gyzdel of the ephod. And they shall bynde the byrellap by his rynges vnto the rynges of the ephod with a lace of iacincte/ that it maye lye close vnto the by- dored gyzdel of the ephod/ that the byrellap be not loosed from the ephod.

And Aaron shall beate the names of the chyldren of Israel in the byrellap of iudgemet vpon his hert/ when he goth in to þe holy place for a remembraunce befoze the Loze alwaye. And thou shalt put in the byrellap of iudgemet

ment* bym and Chumim: that they be euen vpon Aaron's herte when he goeth in befoze the Loze and Aaron shall beate the ensam- ple of the chyldren of Israel vpon his herte befoze the Loze alwaye.

And thou shalt make the tuncle vnto þe ephod all to gether of Iacincte. And thou shalt make an hole for the heed in the myddes of it/ and let there be a bonde of wouen woike rounde aboute the coler of it/ as it were the coler of a parlet/ that it rent not. And be- neeth vpon the hem/ thou shalt make pomgra- nates of Iacincte/ of scarlet/ and of purpul rounde aboute the hem/ and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate/ a gol- den bell and a pomgranate rounde aboute vpon the hem of the tuncle. And Aaron shall haue it vpon him when he mynytreth/ & the cosse maye be herde when he goeth in to the holy place befoze the Loze and when he co- meth out/ that he dye not.

And thou shalt make a plate of pure gol- de/ and graue there on/ as signettes are gra- uen/ the holynes of the Loze/ & put it on a lace of Iacincte & tye it vnto the mytre/ vpon the forefront of it/ & it be vpon Aaron's forehead: that Aaron beate the synne of the holy thynges which the chyldren of Israel haue halowed in all their holpe gyftes. And it shalbe alwayes vpon Aaron's forehead/ & they maye be accepted befoze the Loze.

And thou shalt make an albe of bylle/ and thou shalt make a mytre of bylle & a gyz- dell of nedle woike.

And thou shalt make for Aaron's sonnes also cotes/ gyzdels and bonettes honourable and glorious/ and thou shalt put them vpon Aaron thy brother and on hys sonnes with hym & shalt anoynte them & fylle their hand/ and colectate them that they maye myny- tre vnto me. And thou shalt make them lynen byches to couer their pseyntes: from the loynes vnto the thyres shall they reach. And they shalbe vpon Aaron & his sonnes/ when they go in to the tabernacle of wytnesse/ or when they go vnto the altare to mynytre in holynes/ that they beate no synne and to dye. And it shalbe a lawe for euer vnto Aaron & his seed after him.

¶ The consecration of Aaron and his sonnes.

Chapter.

And this is the thyng that thou shalt doo vnto them when thou halowest them to be my pzeastres. Take one oxe & two rames that are wythout blemish/ and blycueded byrd and cakes of swete byrd tempered with oyle & wafers of swete byrd anoynted with oyle/ of whete flour

that thou make them/ & put the in a masse and bryng them in the maunde with the oxe and the .ii. rammes.

And bynge Aaron and hys sonnes vnto the doore of the tabernacle of wytnesse / and wash the with water/ & take the garmentes/ and put vpon Aaron: the prayte cote/ and the tuncle of the ephod/ and the ephod and the byrellap: & gyzd the to hym with the byrded gyzdel of þe ephod. And put the mytre vpon his heed and put the holy crowne vpon the mytre. Then take the anoyntyng oyle and poure it vpon his heed and anoynte hym. And bynge hys sonnes and put albes vpon them/ and gyzd them with gyzdels: as well Aaron as his sonnes. And put the bonettes on them & the pzeastes office maye be theirs for a perpetuall lawe.

And fylle the handes of Aaron and of hys sonnes/ and bynge the oxe befoze the taber- nacle of wytnesse. And let Aaron and hys sonnes put their handes vpon hys heed & fylle him befoze the Loze in the doore of the taber- nacle of wytnesse. And take of the bloude of the oxe and put it vpon the hornes of the alter with thy fynger & poure all the bloude vpon the botome of the alter/ and take all the fatt that couereth the inwardes/ & þe hall that is on the lyuer and the .ii. kidneys with the fatt that is vpon them: and burne them vpon the alter. But the flesch of the oxe and his synne and hys donge shalt thou burne with fyre without the holte. For it is a synne offering.

Then take one of the rammes/ & let Aaron and hys sonnes put their handes vpon the heade of the ram/ & cause hym to be slayne / and take of his bloude and sprenhell it rounde aboute vpon the alter / and cutt the ram in peces and wash the inwardes of him and his legges/ & put them vnto the peces & vnto his heed/ and burne the hole ram vpon the alter. For it is a burnt offering vnto the Loze/ & a swete sauoure of the Lozes sacrifice.

And take the other ram and let Aaron & his sonnes / put their handes vpon hys heed and lett hym than be kylled. And take of hys bloude & put it vpon the tyype of the ryghte eare of Aaron and of hys sonnes / and vpon the thombe of their ryghte handes and vpon the great too of their ryghte fete & sprenhell the bloude vpon the alter rounde aboute.

Then take of the bloude that is vpon the alter and of the anoyntyng oyle/ and spren- hell it vpon Aaron and his vestimentes/ and vpon his sonnes and vpon their garmentes also. Then is he and his clothes holy and his sonnes and their clothes holpe also.

Then take the fatt of the ram and hys rompe & the fatt that couereth the inwardes and the hall of the lyuer & the two kidneys

a. It is called the tabernacle of wytnesse: be cause therein was conserued the couenante & wytnesse when vnto god wold that the chyldren of Israel shuld trust as Leuit. iiij. c. b. Make in the tabernacle.

a. Byrellap: of byrded woike: as the byrellap of a cope.

a. Cutt. i. d.

a. What a swete sauoure is/ &c. Shall fynd in Leuit. i. c. and Exod. xxv. c.

and the fact that is upon them and the right shoulder (for that ram is a full offering) and a synnell of bzed & a cake of oyled bzed and a wafer out of the baskett of swete bzed that is before the Lord & put all upon the hand of Aaron and on the handes of hys sonnes: and waue them in and out a waueoffryng vnto the Lord. Then take it from of their handes & burne it vpon the alter: euē vpon the burnt offering / to be a sauoure of swetnesse before the Lord. For it is a sacrifice vnto the Lord. The take & brest of & ram & is Aarons full offering and waue it a waueoffryng before the Lord & lett that be thy parte. And sanctifye the brest of the waueoffryng and the shoulder of the heueoffryng whiche is waued and heued by of the ram whiche is & full offering of Aarō and of his sonnes. And it shall be Aarōs & his sonnes due for euer / of the chyldren of Israel / for it is an heueoffryng. And the heueoffryng shall be & Lord due of & chyldren of Israel: euē of the sacrifice of their peaceoffryngs which they heue vnto & Lord. And & holpe garments of Aarō shall be hys sonnes after hym / to anoynte the therein / and to fyll their handes therein. And that sonne & is preast in his stede after hym / shall put them on seuen dayes: that he goo in to the tabernacle of wytnesse / to mynistrer in the holpe place.

When take the ram & is the full offering & sette his flesh in an holpe place. And Aaron and his sonnes shall eat the flesh of hym / & the bzed that is in the baskett: euē in the doze of the tabernacle of wytnesse. And they shall eat the / because the attornment was made therewith to fyll their handes & to sanctifie them: but a stranger shall not eat thereof / because they are holpe.

If I thought of the flesh of the full offerings of the bzed remayne vnto the morning / thou shalt burne it with fyre: for it shall not be eaten / because it is holpe. And se thou doo vnto Aaron and hys sonnes / euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offere euery daye an oze for a synneoffryng for to recōple with all. And thou shalt halowe the alter whē thou recōplest it / & shalt anoynte it to sanctifye it. Seuen dayes thou shalt reconyle the alter and sanctifye it / & it maye be an alter most holpe: so that no man maye touche it but they that be consecrate.

This is that which thou shalt offere vpon the alter. ii. lambes of one yere olde daye by daye for euer / the one thou shalt offere in the morning and the other at euen. And vnto the one lambe take a tenth deale of flour myngled with the fourth parte of an hin of beaten oyle / & the fourth parte of an hin of

wyne / for a drynkeoffryng. And the other lambe thou shalt offer at euen and shalt doo thereto accordinge to the meateoffryng and drynkeoffryng in the morning / to be an oboure of a swete sauoure of the sacrifice of the Lord. And it shall be a continuall burnt offering amonge your chyldren after you / in the doze of the tabernacle of wytnesse before the Lord / where I wyll mete you to speke vnto you there. There I wyll mete the chyldren of Israel / and wybe sanctified in myne honoure. And I wyll sanctifye the tabernacle of wytnesse & the alter: & I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And moreouer I wyll dwell amonge the chyldren of Israel & wybe their God. And they shall knowe that I am the Lord their God that broughte them out of the lande of Egypt for to dwell amonge the: euen I the Lord their God.

The forme of the altare of incense with all that belongeth vnto it.



The altare of incense. The brasen lauer. The anoyntinge oyle.

The xxx. Chapter. And thou shalt make an alter to burne cense therein / of sethim wode: a cubyte longe / & a cubyte bzyde / euē fouresquare shall it be & two cubytes hye: with hornes proceeding out of it / & thou shalt ouerlay it w synne golde both the rosse & the walles round aboute / & hys hornes also / & shalt make vnto it a crowne of gold rounde aboute / & ii. golde rnynges on ether syde / euē vnder & crowne / to put stauess therein for to bere it with all. And thou shalt make the stauess of sethim wode & couer the walle that hangeth before the arche of wytnesse / & before the mercysate that is before the wytnesse / where I wyll mete the. And

And

And Aarō shall burne thereon swete cense euery morning when he dresseth the lampes: and syke wyle at euen when he setteth by the lampes he shall burne cense perpetually before the Lord thowout your generacions. Ye shall put no strange cense thereon / nether burnt sacrifice nor meateoffryng / nether pourre any drynkeoffryng thereon.

And Aaron shall reconyle vpon the hornes of it once in a yere / with the bloude of the synneoffryng of reconynging: euen once in the yere shall he reconyle it thowout your generacions. And so is it most holpe vnto the Lord.

And the Lord spake vnto Moses sayinge: When thou takest the summe of the chyldren of Israel & tellest the / they shall geue euery man a reconyng of hys soule vnto the Lord that there be no plage amonge them whē thou tellest them. And thus moch shall euery mā geue & goeth in the nombze: halfe a cycle / after the cycle of the sanctuarie: a cycle is xx. geeras: and an halfe cycle shall be the heueoffryng vnto the Lord. And al that are nombred of the that are xx. yere olde & aboue shall geue an heueoffryng vnto the Lord. The riche shall not passe / & the poore shall not goo vnder halfe a cycle / when they geue an heueoffryng vnto the Lord for & attornement of their soules. And thou shalt take the reconyng money of the chyldren of Israel and shalt put it vnto the vte of the tabernacle of wytnesse / & it shall be a memoriall of the chyldren of Israel before & Lord / to make an attornement for their soules.

The figure of the lauer of brasen with his foote.



And the Lord spake vnto Moses sayinge: Thou shalt make a lauer of brasen & his foote of bzyde to wash with all / and shalt put it betwene the tabernacle of wytnesse & the alter: and put water therein that Aaron and

hys sonnes maye wash both their handes and their fete therout / when they goo in to the tabernacle of wytnesse / or when they go vnto the altare to mynistrer & to burne & Lord offryng / lest they dye. And it shall be an ordinaunce for euer vnto hym & hys seed amonge your chyldren after you.

And the Lord spake vnto Moses sayinge: take princypall spices: of pure myrrour fyue hundred cycles / of swete cynamonie halfe so moch two hundred and sytie cycles: of swete calampye / two hundred and. i. of cassia / two hundred and. i. after the holpe cycle / & of oyle olyue an hin. And make of the holpe anoynting oyle euē an oyle compounde after the crafte of the apoticarpe. And noynte the tabernacle of wytnesse therewith / & the arche of wytnesse / and the table with all hys apperell / and the candelsyck with all his ordynauce / and the alter of incense / & the alter of burnt sacrifice and all his vessels / and the lauer and his foote. And sacrifice them & they maye be most holpe: so that no man touche the but they that be halowed. And anoynte Aaron and his sonnes and consecrate the to mynistrer vnto me.

And thou shalt speake vnto the chyldren of Israel sayinge: this shall be an holpe anoynting oyle vnto me / thowout your generacions. Whomā slyeth shall be anoynted therewith: nether shall ye make any other after & makinge of it for it is holpe / & therfore that ye take it for holpe: whosoever maketh syke that / or whosoever putteth any of it vpon a stranger / shall perishe from amonge hys people.

And the Lord saye vnto Moses: take vnto the swete spices: stacte / onycha / swete galbanū & pure frāhencēs / of etche syke moch: & make cens of the cōpōde after & crafte of & apoticarie / myngled together: & it maye be made pure & holpe. And beate it to powder and put it before the wytnesse in the tabernacle of wytnesse / where I wyll mete the / but let it be vnto you holpe. And se that ye make none after the makinge of that / but let it be vnto you holpe for the Lord. And whosoever shall make syke vnto that / to smell thereto / shall perishe from amonge hys people.

The callinge of Bezaleel and Aholiab the woddymen. The tabernacle is commaunded. The tables of stone are geuen Moses.

The xxxi. Chapter. And the Lord spake vnto Moses sayinge: behold I haue called by name / Bezaleel the sonne of Azy come to Hur of the trybe of Iuda. And I haue fylled him w the sprete of God / with wyldome / vnderstandyng and knowledge: euen in all maner wyse / to fynde oute. i. i. solt

This holpe anoynting oyle both figure the vertue of the holy ghoost declared by the wordes of god: & descēdyng downe fyll on the hed of Aarō which is chryst & consequently vpon the Apostles & all the saythfull / as I sayd.

tole seape / to worke in gold syluer & brasse
and with the crafte to graue stones / to sett a
to carue in tymber & to worke in all maner
workmanshipe. And beholde / I haue geuen
hym to be his companion Aholiab the sonne
of Ahisamach of the trybe of Dan / & in the
bertes of all that are wyse harted I haue put
wisdomme to make all that I haue commaun-
ded the tabernacle of wytnesse / and the
arche of wytnesse / and the mercysate that is
there vpon all the ornaments of the taber-
nacle / and the table with hys ordinaunce / &
the pure candellstike with all hys apparell /
and the alter of incens / & the alter of burnt-
offrynges with all hys vessels / and the lauer
with hys sote / & the bestimentes to mynstre
in / and the holpe garmentes for Aaron the
preat / and the garmentes of hys sonnes to
minstre in / and the anoyntynge oyle and the
swete cense for the sanctuary: accordynge to
all as I haue commaunded the shall they doo.

The Sabbath in any wyse se that ye kepe my Sabbath /
beside that it is a signe betwene me and you in
poure generacions for to knowe / that I the
Lorde do sanctifye you. Kepe my Sabbath
therfore / that it be on holpe thyng vnto you
as a signe of the coveynant betwene me and
you / whosoever workech therein / the same soule
shall be rote out from amonge hys people.
The Sabbath daye is the Sabbath of the holpe re-
ste of the Lorde: so that whosoever doeth any worke
in the Sabbath daye / shall dye for it: wher-
fore lett the chyldre of Israel kepe the Sab-
bath / that they obserue it thowse out their
generacions / that it be an appoyntment for
euer. For it shall be a signe betwene me and
the chyldre of Israel for euer. For in syx
dayes the Lorde made heauen and erthe and
the seventh daye he rested & was refreshed.

And when he had made an ende of come-
nyng with Moses vnto the mounte Sinai
he gaue him two tables of wytnesse: which
were of stone and wyttē with the synger of
the lawe.

The Israelites worship the golden calfe. Moses
prayeth for them puttynge God in remembrance of
his promys. He breaketh the tables for anger. He
chastyseth Aaron: The idolaters are slayne. Moses
prayeth God to forgive the people: to put him out of the
booke of lyfe.

The xxxij. Chapter.

And when the people sawe that it
was longe / Moses came doune
out of the mountayne / they ga-
thered them selues together and
came vnto Aaron and sayde vnto hym. * Make
us a god to goe before vs: for of
this Moses the felowe that brought vs out

of the lande of Egypt / we wotte not what ys
become.

And Aaron sayde vnto them: plucke of the
golden earynges which are in the eares of
your wyues / your sonnes and of your
daughters: and brynge them vnto me. And
all the people plucked of the golde earynges
that were in their eares / and broughte them
vnto Aaron. And he receaued them of their
hand / and facyned it with a grauer & made
it a calfe of molten metall. And they sayde:
* This is thy God O Israel / which broughte
the out of the lande of Egypt.

And when Aaron sawe that / he made an al-
tare before it / & made a proclamation sayynge
to morowe shall be holy daye vnto the Lorde.
And they rose vp in the mornynge and offered
burntoffrynges / and brought offrynges of
attouement also. And than they satt them
downe to eate and brynke / & rose vp agayne
to playe.

Then the Lorde sayde vnto Moses: * goo
get the doune / for thy people which thou
broughtest out of the lande of Egypt haue
marrd all / they are turned at once out of
the waye which I commaunded the: & haue made
the a calfe of molten metall / & haue worshi-
ped it & haue offered thereto & haue sayd: This
is thy God thou Israel / which hath brought
the out of the lande of Egypt. And the Lorde
sayd vnto Moses: beholde / I se this people
that it is a styfnecked people / & now ther-
fore suffre me & my wrath maye ware hote
vpon the / and that I maye consume the: and
then wyll I make of the a myghtie people.

Then Moses besoughte the Lorde hys
God & sayde: O Lorde / why shuld thy wrath
ware hote vpon thy people which thou hast
brought out of the lande of Egypt to great
power and with a myghtie hāde: wherfore
shuld the Egyptians speake and saye: For
a myschefe dyd he brynge them out: euen for
to sle them in the mountayns / and to con-
sume them from the face of the erth. Turne
from thy seuer wrath / and haue compassion
ouer the wretchednesse of thy people. Remembere
Abraham / Isaac and Israel thy seruantes /
to whom thou swarest by thine owne selfe &
saydest vnto them: * I wyll multiplye your
seed as the starrs of heauē / & all thys lande
which I haue sayde / I will geue vnto your
seed: & they shall inherite it for euer. And the
Lorde refrayned hym selfe from that euell /
which he sayde he wolde do vnto his people.

And Moses turned his backe & wet doune
from the hyll / & the ii. tables of wytnesse in
his hand: which were wyttē on both sides
and were the worke of God / & the wytyng
was the wytyng of Gods grauen vpon the
tables. And when Josua herde the noyse of the
people

people as they shouted / he sayde vnto Mo-
ses: there is a noyse of warre in the hoste. And
he sayde: it is not the crye of them that haue
the masterye / nor of the that haue the worse:
but I doo heare the noyse of synngynge.

And as soone as he came vnto the hoste
and sawe the calfe and the dauncynge / hys
wrath waxed hote / and he cast the tables out
of his hande / and brake them euē at the hyll
fote. And he toke the calfe which they had
made and burned it with fyre / and stampit
it vnto powder and strawed it in the water / &
made the chyldre of Israel drynke. And then
Moses sayde vnto Aaron: what dydstys
people vnto the that thou hast brought so
great a synne vpon them.

And Aaron sayde: let not the wrath of my
Lorde waxe seuer / thou knowest the people
that they are euen sett on myschefe: they sayde
vnto me: make vs a god to goe before vs / for
we wotte not what is become of Moses the
felow that brought vs out of the lande of Egypt.
And I sayde vnto them: let them that haue
golde / take and brynge it me: and I cast it in
to the fyre / and there of came out this calfe.

When Moses sawe that the people were
naked / for Aaron had made them naked vnto
their shame when they made insurrection / he
went & stode in the gate of the hoste & sayde:
If any man pertayne vnto the Lorde / let him
come to me. And all the sonnes of Leui ga-
thered them selues together and came vnto
him. And he sayde vnto them: thus sayeth the
Lorde of Israel: put euery man hys swerde
by his syde / and goo in and out from gate to
gate thowse out the hoste: and see euery mā
his bryther / euery man his frende and euery
man his neyghboure. And the chyldre of Leui
dyd as Moses had sayde. And there were
slayne of the people the same daye / aboute
thre thousande men. Then Moses sayd: fyll
your handes vnto the Lorde this daye / euery
man vpon his sonne & vpon his bryther: to
brynge vpon you a blesynge this daye.

And on the morowe / Moses sayde vnto
the people: Ye haue synned a great synne. But
now I wyll goo vnto the Lorde / to wytte
whether I can make an attouement for you-
re synne.

And Moses went agayne vnto the Lorde
& sayd: O / this people haue synned a great
synne & haue made them a god of golde: Yet
forgiue them their synne I praye the: for I
wote me out of thy booke which thou hast
written. And the Lorde sayde vnto Moses:
I wyll put him out of my booke that hath syn-
ned agaynst me. But go & brynge the people
vnto the lāde which I sayd vnto the: beholde /
myne angell shall goe before the. Further-
more later in the daye when I byset. I wyll byset

their synne vnto the. And the Lorde plagued the
people / because they made the calfe which
Aaron made.

The Lorde sendeth an angell before his people. The
Lorde denyeth to goo vnto the people. The people
lament their synne. Moses talketh with the Lorde &
besyeth to se his face: and is commaunded to stande
vpon the rocke.

The xxxij. Chapter.

And the Lorde sayde vnto Moses: *
departe & goo hence: both thou &
the people which thou hast brought
out of the lande of Egypt / vnto the
lande which I sware vnto Abraham / Isaac
and Jacob sayynge: vnto thy seed I will geue
it. And I wyll sende an angell before the / &
wyll cast out the Cananytes / the Amorytes /
the Hethytes / the Pherezites / the Heuites / &
the Jebusites: that thou mayst go in to a lāde
that floweth with mylke and honye. But I
wyll not goe among you my selfe / for ye are
a styfnecked people: lest I consume you by
the waye. And when the people heard this euell
tydynge / they sorowd: and no man dyd put
on his best rayment.

And the Lorde spake vnto Moses / saye vn-
to the chyldre of Israel: ye are a styfnecked
people: I must come once sodenly vpon you /
& make an ende of you. But now put your
goodly rayment from you / that I maye wete
what to do vnto you. And the chyldre of Is-
rael layde their goodly rayment from them
euen vnder the mount Mozeb.

And Moses toke the tabernacle & pitched
it without the hoste a ferre of fro the hoste /
& called it the tabernacle of wytnesse. And all
that wold are any questio of the Lorde / wet
out vnto the tabernacle of wytnesse which
was without the hoste. And when Moses
went out vnto the tabernacle / all the people
rofe vp and stode euery man in his tent doze
and looked after Moses / vntill he was gone
in to the tabernacle. And as soone as Moses
was entred in to the tabernacle / the cloude
pyler descended and stode in the doze of the
tabernacle / and he talked with Moses. And
when all the people sawe the cloude pyler
stande in the tabernacle doze / they rose vp &
worshipped: euery man in his tent doze.

And the Lorde spake vnto Moses: face
to face / as a man speaketh vnto his frende.
And when Moses turned agayne in to the
hoste / the ladd Josua his seruante the sonne
of Nun departed not out of the tabernacle. And
Moses sayde vnto the Lorde: se / thou
saydest vnto me: leade this people forth / but
thou shewest me not whom thou wilt send
with me. And hast sayde mozeouer: I knowe
the by name and thou hast also seene grace
in my syghte: Now therfore / let I haue seene
thy face.

To byset
their synne / is
to haue their
synne in reme-
brance to po-
nysh it as in
Gen. 1.6

Exo. xxxij. c.

Exo. xxxij. c.

To se God
is to speake to
God face to
face: is to haue
a manifeste &
sure know-
ledge of him
as in Genesij.
xxxij. g.

To wyte
me out of the
booke is to put
me out of the
booke of the
liue and to
cast him cleane
out from gods
booke. 1. c.

purpul and bylle. And all the women that ex-
celled in wysdome of herte/spaue the godes
haye. And the Lozdes brought onir stones
and set stones for the Epod/ and for the best
lapper/and spye a oyle: both for the lychtes
and for the anoyntinge oyle a for the sweete
cens. And the chyldre of Israel brought wyl-
lynge offrynges vnto the Lozde/ both men a
women: as many as their hartes made them
wyllyuge to bynge / for all maner wothes
which the Lozde had commaunded to make
by the hande of Moyses.

And Moyses sayde vnto the chyldren of Is-
rael: beholde the Lozde hath called by name
Bezaleel a sonne of alyp a sonne of Bur of
the trybe of Iuda/ and hath fylled him with
the spyete of God / with wysdome / vnder-
standyng and knowlege/ euen in all maner
wothe / a to fynde out curyous wothes / to
wothe in golde/ syluer and brasse: and with
grauyng of stones to sett/ a with keruyng
in wodd/ and to wothe in all maner of softe
woth. And he hath put in his harte a grace
to teache: both him a Ahaliab a sonne of A-
hisanach of the trybe of Dan hath he fylled
in wysdome of herte/ to wothe all maner of
grauen wothe: they are also bzoderers and
wothers with neele / In facyncte / scarlet/
purple and bylle / and are weuers that can
make all maner wothe/ and can deuyse softe
wothes.

The thynges that Bezaleel and Ahaliab made for
the holy place of the Lozde.

The xxxi. Chapter.

And Bezaleel wrought a Ahaliab
a all wise harted men to whom the
Lozde had geuen wysdome and
vnderstandyng/ to knowe how to
wothe all maner wothe for a holpe seruyce/
in all that the Lozde commaunded. And Mo-
yses called for Bezaleel Ahaliab a all a wyle
harted men in whose hertes a Lozde had put
wysdome/ eue as many as their hartes co-
ged to come vnto a wothe to wothe it. And
they receaued of Moyses all a heue offryngs
which the chyldre of Israel had brought for
the wothe of the holpe seruyce to make it to
all. And they brought besyde that wyllynge
offrynges euery mozyng.

And all the wyle men that wrought all the
holpe wothe/ came euery man fro his wothe
which they made / and spake vnto Moyses
sayyng: the people bynge to moch a about
that is ynough to serue for the werke which
the Lozde hath commaunded to make. And
then Moyses gaue a commaudemēt / a they cau-
sed it to be proclaimed thowout the hoste
sayyng: se that nether man nor woman pre-
pare any moare wothe for the holpe heue of

fynges/ and to the people were forbidden to
bynge: for the stuffe they had/ was suffyete
for them vnto all the wothe / to make it and
to moch.

And all the wyle harted men amonge the
that wrought in the wothe of the habyta-
cyon made: eue. x. cortaynes of twyned bylle/
facyncte/scarlet and purple / and made the
full of Cherubyns with bzoder wothe. The
length of one curtayne was xxxij. cubyte a
and the bzedth. iij. and were all of one fyle. B
And they coupled fyue curtayns by them sel-
ues/ and other fyue by the selues. And they
made fyfte loupes of facyncte alonge by
the edge of the vtmost curtayne / euen in the
seluege of the couplynge courtayne. And ly-
kewyse they made on the fyde of the vtmost
couplynge curtayne on the other fyde/ fyfte
loupes they made in the one curtayne / and
fyfte in the edge of a couplynge courtayne
on the other fyde: so that the loupes were one
ouer agent another.

And they made fyfte rynges of golde / a
coupled the curtaynes one to another with
the rynges: and so was it made a dwellynge
place.

And they made. x. curtaynes of gootes
haye to be a tent ouer the tabernacle. xxx.
cubytes longe a pece and. iij. cubytes bzode/
a they all. x. of one fyle. And they coupled. b
by them selues/ and. bi. by them selues / and
they made fyfte loupes alonge by the bzod-
der of the vtmost couplynge courtayne on
the one side/ and fyfte in the edge of the cou-
plynge curtayne on the other fyde. And they
made fyfte rynges of brasse to couple the
tent together that it might be one. And they
made a couerynge vnto the tent of rammes
skynnes red/ and yet a nother of taxus skyn-
nes a boue all.

And they made bzodes for the dwellynge
place of sethim wodd that stode by night euery
bzode. x. cubytes longe a a cubite a an halfe
bzode. And they made. iij. fete to euery boozde
of the dwellynge place fornyng one to ano-
ther. And they made. xx. boozdes for the south-
fyde of the habytacyon/ a. xl. sockettes of syl-
uer vnder the. xx. boozdes. iij. sockettes vnder
euery boozde/ euen for the. iij. fete of the. And
for the other fyde of the dwellynge towarde
the north/ they made other. xx. boozdes with
xl. sockettes of syluer. iij. sockettes vnder eu-
ry boozde. And behynde in the ende of the ta-
bernacle towarde the west/ they made. bi.
boozdes a. iij. other boozdes for the corners of
the habytacyon behynde/ a they were ioyned
close both beneth and also aboute with cly-
pes and thus they dyd to both the corners: so
they were in all. biij. boozdes and. xvi. soc-
kettes/ vnder euery boozde two sockettes.

And

And they made barres of sethim wodd. b
for the bzodes of the one fyde of the habyta-
cyon a. b. for the other/ a fyue for the bzodes
of the west ende of the habytacyon. And they
made the myddell barre to styte thowout the
bzodes: euen from the one ende to the other/
and ouerlayde the bzodes with golde/ a made
the ryngs of gold to thust the barres thowout/
and couered the barres with golde. And they
made an hangyng of facyncte/ of scarlet/ pur-
ple and twyned bylle with Cherubyns of bzod-
der wothe. And made ther vnto. iij. pylers of
sethim wodd/ a ouerlayde them with gold.
Cherubyns were also of gold/ a they cast
for the. iij. sockettes of syluer. And they made
an hangyng for the tabernacle doze: of fa-
cyncte/scarlet/ purple a twyned bylle of neele
wothe/ a the pylers of it were fyue with their
knoppes/ and ouerlayde the heades of them
and the whooppes with gold/ with their fyue
sockettes of brasse.

The arche of witness. The mercyseate. The ta-
ble. The candellstiche. The lychtes. The altar and
the incense.

The xxxii. Chapter.

And Bezaleel made the arche of se-
thym wodd two cubyt a an halfe
long a a cubyte and a halfe bzode/
a a cubyt a a halfe hys: a ouerlayde
it with fyne golde bothe within a without/ a
made a crowne of golde to it rounde about/ a
cast for it. iij. rynges of golde for the. iij. cor-
ners of it: two rynges for the one fyde a two
for a other/ a made staues of sethim wodd/
a couered the with golde/ and put the staues
in the rynges alonge by the fyde of the arche
to bere it with all.

And he made the a mercyseate of pure gold
two cubytes a a halfe longe and one cubite a
a halfe bzode / and made two Cherubyns of
thycht golde vpon the two endes of the mer-
cyseate: One Cherub on the one ende/ a ano-
ther Cherub on the other ende of the mercy-
seate. And the Cherubyns spredde out their
wynges aboute an hys/ a couered the mercy-
seate therewith. And their faces were one to
another: euen to the mercyseate warde/ were
the faces of the Cherubyns.

And he made the table of sethim wodd two
cubytes longe and a cubite bzode/ and a cu-
bite and a halfe hyghe/ and ouerlayde it with
fyne golde/ a made therto a crowne of golde
rounde aboute / and made therto an whope
of an harde bzode rounde aboute / and made
vnto the whope a crowne of golde rounde
aboute/ and cast for it. iij. rynges of golde a
put the rynges in the. iij. corners by the fete:
eue vnder the whope to put staues in to bere
the table with all. And he made staues of se-
thym wodd and couered them with golde to

bere the table with all/ and made the bellers/
a were on the table of pure golde/ the bylthes
spones/ flat peces a pottes to poure with all.

And he made a candellstiche of pure thiche
golde: bothe the candellstiche and hys shaft:
with bzauces/ bolles/ knoppes and floures
procedyng out of it. Sixe bzauces proce-
dyng out of the fydes therof. iij. out of the
one fyde/ a. iij. out of the other. And on euery
bzauche were. iij. cuppes lyke vnto almodes
with knoppes a floures thowout the fyre
bzauches a proceeded out of a candellstiche.
And vpon the candellstiche selfe were. iij.
cuppes after the facyon of almodes with
knoppes a floures: vnder euery two bzau-
ches a knoppe. And the knoppes a the bzau-
ches proceeded out of it / a were all one pece
of pure thiche golde. And he made seven
lamps therto / and the snuffers therof / and
feyrpanes of pure gold. An hundred weyght
of pure golde/ made bothe it and all that be-
longed therto.

And he made the ces alter of sethim wodd
of a cubit log a a cubyt bzode: eue. iij. square
a two cubytes hys with hornes procedyng
out of it. And he couered it with pure golde/
both the toppe a the fydes rounde about and
the hornes of it/ a made vnto it a crowne of
golde rounde about. And he made two ringes
of golde vnto it/ euen vnder the crowne vpon
ether fyde of it/ to put staues in for to bere it
with all: a made staues of sethim wodd/ a
ouerlayde them with golde. And he made the
holpe anoyntinge oyle a the swete pure incense
after the apothecarys crafte.

The altar of burnt offrynges. The brassen laver.
The sonne of that the people offered to the buyldyng
of the habytacyon of the Lozde.

The xxxiii. Chapter.

And he made the burnt offryng alter
of sethim wodd. b. cubytes log a
b. cubytes bzode: eue. iij. square/
and. iij. cubytes hys. And he made
hornes in the. iij. corners of it procedyng out
of it/ a ouerlayde it with brasse. And he made
all the bellers of a alter: a cauldres/ thowels/
basyns/ fleshookes a colepannes all of brasse.

And he made a brassen gredye of netwothe
vnto the alter rounde aboute alowe beneth
vnder the compasse of the alter: so that it rea-
ched vnto halfe the altare/ a cast. iij. rynges
of brasse for the. iij. endes of the gredye to
put staues in. And he made staues of sethim
wodd a couered them with brasse/ a put the
staues in the rynges alonge by the alter fyde
to bere it with all/ a made the alter holowe
with bzodes. And he made the lauer of brasse
a the fote of it also of brasse in the lychte of
them that dyd watch before the doze of the ta-
bernacle of witness.

a. b. And

And he made the courte with hangynges of twyned bylle of an hundred cubytes long upon the southsyde / & xx. pylers with xx. sockettes of bzaile: but the knoppes of the pylers & the whopes were syluer. And on the northsyde & hangynges were an hundred cubytes longe wth. xx. pylers and. xx. sockettes of bzaile: but the knoppes & the whopes of the pylers were of syluer. And on the westsyde / were hangynges of. l. cubytes longe / & xx. pylers wth their. x. sockettes / & the knoppes & the whopes of the pylers were syluer. And on the eastsyde toward the southe / were hangynges of. l. cubytes: the hangynges of the one syde of the gate were fiftene cubytes longe / and their pylers. iiii. wth their. iiii. sockettes. And of the other side of the court gate were hangynges also of. x. cubytes longe / and their pylers. iiii. wth. iiii. sockettes. Now all the hangynges of the courte rounde about / were of twyned bylle / and the sockettes of the pylers were bzaile: but the knoppes and the whopes of the pylers were syluer / and the heedes were overlaid with syluer / & all the pylers of the courte were whoped about with syluer. And the hangyng of the gate of the courte was nedlewozke / of lacincte / scarlet / purple / & twyned bylle. xx. cubytes long and fyue in & bredth / accordyng to the hangyng of the courte. And the pylers were. iiii. wth. iiii. sockettes of bzaile / & the knoppes of syluer / & the heedes overlaid with syluer and whoped about with syluer / & all the pyennes of the tabernacle and of the courte rounde about were bzaile.

This is the summe of the habitacio of witness / which was counted at the commaundment of Moyses: and was the office of the Levites by the hande of Jethamar sonne to Aaron the preast. And Bezaleel sonne of waz sonne to Hur of the tribe of Juda / made all that the Lozde commaunded Moyses / & wth him Abisab sonne of Abisamach of the tribe of Dan / a conyng grauer & a woiker of nedlewozke in lacincte / scarlet / purple & bylle.

All the golde that was occupped upon all the woiker of the holy place (which was the golde of the waueofferynge) was. xxx. hundred weyght and seven hundred and. xxx. cycles / accordyng to the holy cycle. And the summe of syluer that came of the multitude was. b. scoze hundred weyght & a thousande seuē hundred &. lxxv. cycles of the holy cycle. Every man offerynge halfe a cycle after the weyght of the holy cycle amonge the that wnt to be nobized fro. xx. yere olde & aboue / amonge bi hundred thousande and. iiii. thousande and. b. hundred and. l. men.

And the. b. scoze hundred weyght of syluer went to the castyng of the sockettes of the

sanctuary & the sockettes of the bayle: an hundred sockettes of the fine scoze hundred weight an hundred weyght to every sockette. And the thousande seuē hundred &. lxxv. cycles / made knoppes to the pylers / & overlaid with heedes and whoped them.

And the bzaile of the waueofferynge was. lxx. hundred weyght and two thousande / and. iiii. hundred cycles. And therewith he made the sockettes to the doze of the tabernacle of witness / & the bzaile altar / and the bzaile grebyren that longeth therto / & all the vessels of the altar / & the sockettes of the courte rounde about / & the sockettes of the courte gate / and all the pyennes of the habitacion / and all the pyennes of the courte rounde aboute.

The makinge of Aaron & hys sonnes apparell. All that the Lozde commaunded was offred.

The. xxxix. Chapter.

And of the lacincte / scarlet / purple & twyned bylle / they made the vestmentes of mynistracion to do seruyce in that holy place / & made the holy garnytes that pertayned to Aarō / as the Lozde commaunded Moyses.

And they made the Ephod of golde / lacincte / scarlet / purple / and twyned bylle. And they dyd beate & golde in to thynne plates / & cutte it into wyres: to woike it in & lacincte / scarlet / purple & the bylle / wth byddens woike. And they made the sydes come to gether / and cloosed them by by the two edges. And the bydding of the gyrdell that was bydd it / was of the same stuffe & after the same woike of golde / lacincte / scarlet / purple and twyned bylle / as the Lozde commaunded Moyses.

And they wrought Onix stones cloosed in ouches of golde & graued as sygnettes are grauen with the names of the chyldren of Israel / & put the on the shoulders of the Ephod that they shulde be a remembraunce of the chyldren of Israel / as the Lozde commaunded Moyses.

And they made the brestlappe of conyng woike / after the woike of the Ephod: euē of golde / lacincte / scarlet / purple and twyned bylle. And they made it. iiii. square & double / an hande breadeth long & an hande breadeth byde. And they fylled it wth. iiii. rowes of stones (the fyrt rowe Sardios / & a Topas & Smaragdus: the second rowe / & a Rubye / & a Saphir & a Diamode: the iiii. rowe / & a Iagios / an Achat and an Amatis: the fourth rowe: a Turcas / an Onix & a Jaspis) cloosed in ouches of golde in their inclofers. And the. xii. stones were grauen as sygnettes wth the names of the chyldren of Israel: every stone wth his name / accordyng to the. xii. tribes.

And they made upon the brestlappe / two fastenynge cheynes of wythe woike & pure golde.

golde. And they made two bohes of golde and two golde rynges / & put the two rynges by the two corners of the brestlappe. And they put the two chaynes of golde in &. ii. rynges / in the corners of the brestlappe. And the two endes of the two chaynes they fastened in the two bohes / and put them on the shoulders of the Ephod upon the forefront of it.

And they made two other rynges of golde and put the on the two other corners of the brestlappe a lōge by the edge of it / toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges / & put them on the two sydes of the Ephod / beneth on the foresyde of it: euē where the sydes go together / aboue upon the bydding of the Ephod / & they strayned the brestlappe by his rynges unto the rynges of the Ephod / wth laces of lacincte / that it myght lye fast upon the bydding of the Ephod / & shulde not be loosed from of the Ephod: as the Lozde commaunded Moyses.

And he made the tuncle unto the Ephod of wouen woike / & all together of lacincte / & the heade of the tuncle was in the myddle of it as the coler of a partlet / wth a bonde rounde aboute the coler / that it shulde not rent. And they made beneth upon the hem of the tuncle: pomgranates of lacincte / scarlet / purple & twyned bylle. And they made syde belles of pure golde / & put them amonge the pomgranates rounde aboute upon the edge of the tuncle a bell & a pomgranate / a bell & a pomgranate rounde about the hemmes of the tuncle to mynistr in / as the Lozde commaunded Moyses.

And they made cotes of bylle of wouen woike for Aaron and his sonnes / & a mytre of bylle / & goodly bonettes of bylle / & linnen breeches of twyned bylle / & a gyrdell of twyned bylle / lacincte / scarlet and purple: euē of nedlewozke / as the Lozde commaunded Moyses. And they made the plate of the holy crowne of fyne golde / & wrote upon it wth grauen woike / the holynes of the Lozde: and eyed it to a lace of lacincte to fasten it an byr upon the mytre / as the Lozde commaunded Moyses.

Thus was all the woike of the habitacio of the tabernacle of witness fynished. And the chyldren of Israel dyd accordyng to all that the Lozde had commaunded Moyses. And they brought the habitacio unto Moyses: the tent & all his apparell therof: the buttones / boordes / barres / pylers & sockettes: and the couerynge of ramus skynnes red / & the couerynge of carus skynnes / & the hangyng bayle / & the arche of witness with the staues therof / and the mercyseate: the table & all the ordinaunce therof / and the shewbyde / & the pure

candelstych / and the lampes prepared therunto wth all the vessels therof / and the oyle for lychtes / and the golden altare / and the anoyntinge oyle and the swete cens / and the hangyng of the tabernacle dooze / & the bzaile altar / and the grebyren of bzaile longyng therto wth hys barres and all hys vessels / and the lauer with his sote / and the hangynges of the courte with hys pylers and sockettes / & the hanging to the courte gate / his boordes & pyennes / & all the ordinaunce that serueth to the habitacio of the tabernacle of witness / and the mynistringe vestmentes to serue in the holy place / and the holy vestmentes of Aaron the preast and hys sonnes raymentes to mynistr in: accordyng to all that the Lozde commaunded Moyses: euē to the chyldren of Israel made all the woike. And Moyses behelde all the woike: & se / they had done it euē as the Lozde commaunded: and then Moyses blessed them.

The tabernacle is reared by. The glozpe of the Lozde appereth in a clowde coueryng the tabernacle.

The. xl. Chapter.

And the Lozde spake unto Moyses saying: In the fyrt dape of the fyrt month shalt thou sett by the habitacio of the tabernacle of witness / and put therein the arche of witness / & couer the arche with the bayle / & bynge in the table & apparell it / & bynge in the candelstiche and put on his lampes / and sett the cens altar of golde before the arche of witness / and put the hangyng of the doze unto the habitacion. And set the burntoffring altar before the doze of the tabernacle of witness / & sett the lauer betwene the tabernacle of witness & the altar / & put water therein / and make the court rounde aboute / and sett by the hangyng of the courte gate.

* And take the anoynting oyle and anoynt the habitacio & all that is therein / & halowe * Exod. xxx. c. it and all that belongeth therto: that it may be holpe. And anoynte the altar of the burntoffrynges & all his vessels / and sanctifye the altar that it may be moost holy. And anoynte also the lauer & his sote / & sanctifye it.

Chan bynge Aaron and hys sonnes unto the doze of the tabernacle of witness / and wash them with water. And put upon Aarō the holy vestmentes / and anoynte hym & sanctifye hym that he may mynistr unto me / that their anoynting may be an euerylastyng priesthode unto them thozow out their generacions. * And Moyses dyd accordyng to all that the Lozde commaunded him.

Thus was the tabernacle reared by the fyrt dape in the fyrt month in the seconde yere. And Moyses reared by the tabernacle & fastened his sockettes / and set by the boordes and

¶ The order of buchtungen, whether it be of land
or grent catell or foules.

The 3rd Chapter.

And the Lord called Moyses/and spake vnto hym oute of the tabernacle of wytnesse saying: Sprake vnto the chyl dren of Israel/saue vnto the: who so euer of you shall brynge a gyfte vnto the Lorde/shall brynge it of the cattell: euen of the oxen and of the shepe.

¶ If he brynge a burnt offering of the oxe
he shall brynge a male without blemish/ &
shall brynge him to the doore of the tabernacle
of witnessethat he may be accepted before
the Lorde. And let hym * put hys hande vpon
þ heed of þ burnt sacrifice/ & sauoure shall be
geuē hym to make an attonement for hym/ &
let him kyll the oxe before the Lorde. And let
the priestes & arōs sonnes brynge the blood
& let them sprynshell it rounde about vpon
the alter that is before the doore of the taber-
nacle of witnesseth. And let the burnt offering
be strepped and hewed in peces. And then let

and put in their barres/and reared by the pillars/ & spred abode the tent ouer the habitation/ & put the courtpryce of the tent an hye about it: as the Lorde commaunded Moses.

And he toke and put the testimonye in the
arche/and set the stauers to the arche / & put
the mercyseate an hye vpon the arche / and
brought the arche into the habitacon & han-
ged by the bayle & covered the arche of wit-
nesse/as the Lorde commaunded Moyses.

And he put the table in the tabernacle of witness in the north syde of the habitation toly out the baple/ and set the bze in syde befoze the Lorde/ euen as the Lorde had commaunded Moses.

And he put the candelllicke in the tabernacle of witnessse ouer agaynst the table in the south syde of the habytacyon/ and set vp the lampes befoze the Loyde: as the Loyde commaunded Moyses. And he put the golden altar in the tabernacle of witnessse befoze the bayle/ and byrent swete cens thereon as the Loyde commaunded Moyses. And set vp the hangynge in the doze of the habytacyon/ and set the burnt offering altar befoze the doze of the tabernacle of witnessse, and offered burnt offrynges and meato offrynges thereon as the Loyde commaunded Moyses.

And he set the lauer betwene the tabernacle of witness and the altar, and poured water therein to wash in all. And both Moses / And a hye sonnes washed their hands / and their feet therat: both when they went in to the tabernacle of witness / or when they went to the altar / as the Lord commanded Moses. And he reared by the court rounde about the habytacyn and the altar / & set by the hanging of the court gate: and so Moses finished the worke.

* And the clowde covered the tabernacle of
witness: and the glorie of the Lorde filled
the habytaccon: so that Moses coude not
entre in eo þ tabernacle of witness/because
the clowde abode therein / and the glorie of
the Lorde filled the habytaccon.

When the clowde was taken by the of the
habitation/the chydren of Israel toke their
iornes as ofte as they had iorned. And yf
the clowde departed not/they iorned not tyll
it departed: for the clowde of the Lorde was
vpon the habitacyd by daye/a fyre by nyght:
in the syghte of all the house of Israel in all
their iornes.

**The end of the second book
of Moses.**

bpō the fyre/a burnt sacrifice and an offering
of a sweete savoure unto the Lorde.

¶ The order of meate cofyringes / of sweete cakes / of
sync flower / of franchencens. & cc. with oute leuen-
with oute honey but not with oute salt.

Chapter.

N any soule wyl offer a meatoffryng vnto the Lorde/his offryng shall be fine flour/ & he shall poure thereto oyle / & put frankincens theron/ & shall bryng it vnto Iarons somes the Preades. And one of the shall take therout his handfull of the flour/ & of the oyle w all the frankincens/ & burne it so; a memoriall vpon the alter: an offryng of a swete sauoure vnto the Lorde. And the remnaunt of the meatoffryng shall be Iarons & hys somes/ as a thyngemost holy of the sacrifices of the Lorde. If any man brynge a meatoffryng & is baken in the oven / let hym brynge swete cakes of fyne flour myngled with oyle / and vniuersed wafers anoynted with oyle. If thy meatoffryng be baken in the fygge pan, then it shall be of swete flour myngled with oyle. And thou shalt mpryce it small/ & poure oyle theron: & so it is a meatoffryng.

If thy meatofferynge be a thyngge bzoyle
 bypon the grebyen/ of soure myngled wpth
 oyle it shalbe. And thou shalt bzyngge þe meat
 offryngge that is made of these thynges vnto
 the Lorde/ & shalt deliuer it vnto the pzeast.
 and he shall bzyngge it vnto the altre / & shal
 heue by parte of the meatoffryngge for a me
 mostall / & shall burne it byð the altre: an of
 fryngge of a swete sauoure vnto the Lorde.
 And þe which is left of the meatoffryngge shal
 be Aarons & hys sonnes/as a thyngge that is
 most holy of the offrynges of the Lorde.

the Lords: but they shall not come upon the
alter to make a sweet savour.

Table.iii. Chapter.

N If any man brynge a* peaceoffring
of the oren: whether it be male or
female, he shall brynge soche as is
without blemish/before the Lorde:
a let hym put his hande vpon the heed of his
offering/and kyll it before the doze of the ta-
bernacle of witnesse. And Barons sommes the
p*reastes shall spynkle the blood vpo the al-
ter rounde aboute. And they shall offre of the
peaceoffring to be a sacrifice vnto the Lorde:
the fatt that couereth the inwardes a all the
fatt that is vpo the inwardes: a the two hyd-
neys with the fatt that lyeth vpo the lornes:
and the hail that is on the lyuer they shall
take awaye with the hydnepes. And Barons
sommes shall burne them vpon the alter with
the burnt sacrifice which is vpo the woodd on
the fire. That is a sacrifice of a swete sa-
uoure vnto the Lorde.

If a man bring a peaceoffering into the
Lorde from of the flocke/ whether it be male
or female/ it shall be without blemish. If he
offre a lambe/ he shall bring it before the
Lorde/ and put his hande vpon his offerings
heede/ & kyll it in the doore of the tabernacle
of witness: & Barons Comers shall spynlike
the bloude therof rounde about the alter.

And of the peace offering they shall brynge of all our me
a sacrifice vnto the Lorde: the fatt thereof & of all our me
the rumpe all together/ which they shall take of the fatt of the
of harde by the backe bone: & the fatt that is vnder the
uereth the inwardes & all the fatt that is vnder the
the inwardes & the two kyndenes with the fatt of the
that lyeth vpon them and vpon the loynes/ & the mostification
the hall that is vpon the lyuer he shall take of the crosse/ as
awaye with the kyndenes. And the Priest sayeth the 20
shall burne them vpon the alter to fede the phet 20 salm.
Lordes offeringe withall.

¶ If the offering be a goote, he shall brynge it befoze the Lorde, & put his hande vpon the head of it, and kyll it befoze the tabernacle of witnesse, and the sonnes of Aarō shall spynkle the bloude therof vpon the alter rounde about. And he shall brynge therof his offering vnto the Lordes sacrifice: the fatt that couereth the inwardes & all the fatt that is vpon the inwardes & the two kidneies & the fatt that lyeth vpon them and vpon the lynes, & he shall he is vpon the lyuer he shall take away with he kidneies. And the Priest shall burne them vpon the alter to fede the Lorde sacrifice to make a swete sauoure. And thus shall all the fatt be the Lordes, and it shall be a lawe for euer amonge your generacions after you in youre dwelling places: that ye eate neither fat nor bloude.

Case

The offering made for synnes done of ignorance.

The.iii. Chapter.

And the Lord spake unto Moses saying: speake unto the chyldren of Israel & saye: when a soule synneth thowow ignorance/and hath done any of those thinge/ which the Lord hath for hydden in his commaundmentes to be done: yf the Preat that is anoynted synne & make & people to do amysse/ he shall bynge for his synne which he hath done: an oxe without blemyshe vnto the Lord for a synneoffring. And he shall bynge the oxe vnto the doze of the tabernacle of witness before the Lord: & shall put his hande vpon the oxe heade/ and kyll hym before the Lord. And the Preat that is anoynted shall take of the oxe bloude/ and bynge it in to the tabernacle of witness/ & shall byppe his finger in the bloude & spynke therof. his synnes before the Lord: euen before the hanging of the holy place. And he shall put some of the bloude vpon the hornes of the alter of sweete cens before the Lord which is in the tabernacle of witness/ & shall pour all the bloude of the oxe vpon the botome of the alter of burntofferings which is by the doze of the tabernacle of witness. And he shall take awaye all the fat of the oxe that is the synne offering: the fat that couereth the inwardes and all the fat that is aboute them/ & the.ii. kidneys with the fat that lyeth vpon the.ii. vpon the loynes/ and the kail vpon the lyuer let them take awaye also the kidneys: as it was taken fro the oxe of the peaceoffring/ & let the Preat burne them vpon the altare of burntofferings. But the synne of the oxe & all his flesch with his heede/ his legges/ his inwardes with his dōge/ shall he carpe altogether out of the holte vnto a cleane place: euē where the adhes are poured out/ & burne him on woodd with fyre: euen vpon the heape of adhes. If the hole comenalte of the chyldren of Israel synne thowow ignorance/ & the thing be hyd from their eyes: so that they haue comyncted any of these thinges which the Lord hath forhydden to be done in his commaundmentes and haue offended/ & the synne whiche they haue sinned be afterwarde knowne/ then shall they offre an oxe for a synneoffring/ & shall bynge him before the tabernacle of witness/ & the elders of the multitude shall put their handes vpon his heede before the Lord. * And the Preat that is anoynted shall bynge of his bloude into the tabernacle of witness/ & shall byppe his finger in the bloude/ and spynke it seue tymes before the Lord: euē before the bayle. And shall put of the bloude vpon the hornes of the alter which is before the Lord in the tabernacle of witness/ and shall pour all the bloude vpon the botome of

the alter of burntofferings which is by the doze of the tabernacle of witness/ & shall take all his fat from hym/ & burne it vpon the alter/ & shall do with his oxe as he dyd with the synneoffring oxe. And the Preat shall make an attonement for them/ & so it shall be forgeuen the. And he shall bynge the oxe without the holte/ & burne him as he burned the fyre: so is this the synneoffring of the comenalte. When a Lord synneth and comyncteth thowow ignorance any of these thinges which the Lord his God hath forhydden to be done in his commaundmentes & hath so offended: when his synne is shewed vnto hym/ whiche he hath synned/ he shall bynge for his synne an he goote without blemyshe & laye his hande vpon the heede of it/ & kyll it in the place where the burntofferings are kyled before the Lord: this is a synneoffring. Then let the Preat take of the bloude of the synne offering with his synger/ & put it vpon the hornes of the burntoffring alter/ and poure his bloude vpon the botome of the burntoffring alter/ & burne all his fat vpon the alter/ as he dothe the fat of the peaceoffring. And the Preat shall make an attonement for hym as concerning his synne/ and so it shall be forgeuen hym. If one of the comē people of the lande synne thowow ignorance & comyncteth any of the thinges which the Lord hath forhydden in his commaundmentes to be done & so hath trespassed/ when his synne which he hath synned is come to his knowlege/ he shall bynge for his offering/ & the goote without blemyshe for his synne which he hath synned/ and laye his hande vpon the heede of the synneoffring/ & see it in the place of burntofferings. * And the Preat shall take of the bloude with his synger/ & put it vpon the hornes of the burntoffring alter/ & poure all the bloude vpon the botome of the alter/ & shall take awaye all his fat as the fat of the peaceoffringes is taken awaye. And the Preat shall burne it vpon the alter for a sweete sauoure vnto the Lord/ and the Preat shall make an attonement for hym/ & it shall be forgeuen hym. If he bynge a lambe & offer it for a synne offering/ he shall bynge a female without blemyshe/ & laye his hande vpon the heede of the synneoffring/ & see it in the place where the burntofferings are layne. And the Preat shall take of the bloude of the synneoffring with his synger/ and put it vpon the hornes of the burntoffring alter/ & shall poure all the bloude therof vnto the botome of the alter. * And he shall take awaye all the fat therof/ as the fat of the shepe of the peaceoffringes was taken awaye. And the Preat shall burne it vpon the alter for the Lordes sacrifice/ and the Preat shall

shall make an attonement for his synne/ and it shall be forgeuen hym.

The cleansynge of hym that toucheth vnclene thynges. The purgacion of an othe and of synne done by ignorance.

The.v. Chapter.

When a soule hath synned & berde a bope of cursynge & is a wytnesse: whether he hath sene or knowne of it yf he haue not uttered it/ he shall bere his synne. Either when a man toucheth any vnclene thyng: whether it be the carpon of an vnclene best or of vnclene cattell or vnclene woyme & is not warre of it he is also vnclene & hath offended. Either when he toucheth any vncleneste of man/ what so euer vncleneste it be that a man is defyled with all/ & is not warre of it and afterwarde cometh to the knowlege of it/ he is a trespasser. Either when a soule sweareth: so that he pronoceth to his synnes to do euill or to do good (whatsoeuer it be) & a man pronoceth with an othe/ and the thyng be out of his mynde & afterwarde cometh to the knowlege of it/ then he hath offended in one of these. Then when he hath synned in one of these thinges/ he shall confesse that wherin he hath synned/ and shall bynge for his trespassoffring vnto the Lord for his synne which he hath synned. A female from the flocke whether it be a lambe or a the goote/ for a synneoffring. And the Preat shall make an attonement for hym for his synne. * But yf he be not able to bynge a shepe/ then let hym bynge for his trespass which he hath synned two turtill doves or two younge pygeons vnto the Lord/ one for a synneoffring and another for a burntoffring. And he shall bynge them vnto the Preat whiche shall offer the synneoffring fyre/ & wynges & necke a lundre of it/ but pluche it not cleane of. And let hym spynke of the bloude of the synneoffring vpon the fyre of the alter/ and let the reste of the bloude blede vpon the botome of the alter/ & then it is a synneoffring. And let hym offer the second for a burntoffring as the maner is: & so shall the Preat make an attonement for hym for the synne whiche he hath synned/ and it shall be forgeuen hym. And yet yf he be not able to bynge two turtill doves or two younge pygeons/ then let hym bynge his offering for his synne: the tenth parte of an epha of fyne flour for a synneoffring/ but put none oyle thereto nether put any franchences therof/ for it is a synneoffring. And let hym bynge it to the Preat/ & the Preat shall take his hand full of it/ & burne it vpon the alter for a remembrance to be a sacrifice for the Lord: that is a synneoffring. And let the Preat make an attonement

for hym for his synne (whatsoeuer of these he hath synned) and it shall be forgeuen. And the remnaunte shall be the Preats/ as it is in the meatoffring.

And the Lord comened to Moses saying: When a soule trespaceth & synneth thowow ignorance in any of the holy thynges of the Lord/ he shall bynge for his trespass vnto the Lord a ram without blemyshe out of the flocke valued at two spels after the spele of the sanctuary/ for a trespassoffring. And he shall make amendes for the harme that he hath done in the holy thyng/ & put the fyfte parte more to/ & geue it vnto the Preat. And the Preat shall make an attonement for him with the ram of the trespassoffring/ and it shall be forgeuen hym.

When a soule synneth & comyncteth any of these thinges which are forhydden to be done by the commaundmentes of the Lord: though he wyl it not/ he hath yet offended & is in synne/ & shall bynge a ram without blemyshe out of the flocke that is esteemed to be worth a synneoffring/ vnto the Preat. And the Preat shall make an attonement for hym for the ignorance which he dyd/ & was not warre/ and it shall be forgeuen hym. This is a trespassoffring/ for he trespassed agaynst the Lord.

The offerings for synnes which are done wyllyngly. The lawe of the burntofferings. The fyre must abyde euermore vpon the auter. The offerings of Aaron and his sonnes.

The.vi. Chapter.

And the Lord talked with Moses saying: when a soule synneth and trespaceth agaynst the Lord/ and denyed vnto his neyghboure that which was taken hym to kepe/ or that was put vnder his hande/ or that which he hath violently taken awaye/ or that which he hath decaued his neyghboure of to sorpise/ or hath sounde that which was loste and denyeth it/ & sweareth falsely/ in whatsoeuer thinge it be that a man doth & synneth therein. Then whē he hath synned or trespassed/ he shall restore agayne that he toke vvolently awaye/ or the tolonge which he dyd/ or that which was dequered hym to kepe/ or the lost thinge which he founde/ or whatsoeuer it be aboute which he hath sworne falsely/ * he shall restore it agayne in the whole summe/ and shall adde vnto the fyfte parte more thereto/ & geue it vnto godrepentance hym to whome it pertaigneth/ the same daye as he offereth for his trespass/ & shall bynge for his trespassoffring vnto the Lord a full cariffaced ram without blemyshe out of the flocke/ that is esteemed worth a trespassoffring vnto the Preat. And the Preat shall make an attonement for hym before the Lord/ & it shall be for-

* If so my neyghbour pertergyneth cattell/ & then the sacrifice of Chyryb is a full cariffaced ram without blemyshe out of the flocke/ that is a trespassoffring of all worth.

be forgiven hym/in whatsover thyng it be that a man doth & trespasseth therein.

And the Lorde spake vnto Moyses saying: Commande Aaron and his sonnes saying: this is the lawe of the burnt offering. The burnt offering shall be by the hart of the altar all nyghte vnto the morninge / & the fyre of the altar shall burne therein. And the Priest shall put on hye linnen albe and his linnen breeches by the hart of the altar / & take awaye the ashes which the fyre of the burnt sacrifice in the altar hath made / & put the besyde the altar / & then put of his rayment & put on other / and carpe the ashes out without the host vnto a cleane place.

The fyre that is vpon the altar shall burne therein & not go out. And the Priest shall put wood on the fyre euery morninge / & put the burnt sacrifice vpon it / & he shall burne thereon the fatt of the peace offerings. The fyre shall euery burne vpon the altar / & neuer go out.

This is the lawe of the meat offering. Aarons sonnes shall bynge it before the Lorde vnto the altar: and one of them shall take his hand full of the flour of the meat offering & of the oyle with all the franchencys which is thereon / & shall burne it vnto a remembrance vpon the altar to be a sweete sauoure of the memoypail of it vnto the Lorde. And the rest thereof / Aaron & his sonnes shall eate blesyd: it shall be eaten in the holy place: euē in the court of the tabernacle of witness they shall eat it. The best parte which I haue geue them of my sacrifice shall not be baken with leue / for it is most holpe / as is the synne offering / & trespass offering. All the males amonge the chyldren of Aaron shall eat of it: and it shall be a butye for euer vnto youre generations of the sacrifices of the Lorde / neither shall any man touche it / but he is halowed.

And the Lorde spake vnto Moyses saying: this is the offering of Aaron & of his sonnes which he shall offer vnto the Lorde in the daye when they are anoynted: the feth parte of an epha of flour / which is a dayly meat offering perpetually: halfe in the morninge & halfe at nyghte: & in the fryenge pan it shall be made with oyle. And when it is fryed / thou shalt bynge it in as a baken meat offering mynled small / & shalt offer it for a sweete sauoure vnto the Lorde. And that priest of his sonnes that is anoynted in his steade shall offer it: & it shall be the Lorde butye for euer / & it shall be burnt all together. For all the meat offerings of the Priest shall be burnt all together / & shall not be eat. And the Lorde talked with Moyses saying: speake vnto Aaron & vnto his sonnes saying: this is the lawe of the synne offering. In the place where the burnt offering is bylled / shall the synne offering be bylled also before the Lorde / for it is most holpe. The

Priest that offereth it shall eat it in the holy place: euē in the court of the tabernacle of witness. None shall touche the flesh thereof / saue he that is halowed. And if any rayment be spynkled therewith / it shall be washed in the holy place / & the erthe pot that it is soden in shall be broken. If it be sodden in brasse then the pot shall be scoured & ryned in the water. All the males amonge the Priestes shall eat thereof / for it is most holpe. Notwithstandinge no synne offering that hath hye bloude brought into the tabernacle of witness to reconcile with all in the holy place / shall be eaten: but shall be burnt in the fyre.

Trespass offerings. Synne offerings and peace offerings. The fatt and the bloude maye not be eaten.

The viij. Chapter.

This is the lawe of the trespass offering which is most holpe. In the place where the burnt offering is bylled / the trespass offering shall be bylled also: & his bloude shall be spynkled rounde aboute by the altar. And all the fatt thereof shall be offered: the rompe and the fat that couered the inwardes / & the li. kydneyes with the fatt & lyeth on the li. by the loynes / & the hall on the lyuer shall be take awaye by the kydneyes: & the Priest shall burne them vpon the altar / to be an offering vnto the Lorde: this is a trespass offering.

All the males amonge the Priestes shall eat thereof in the holy place / for it is most holpe. As the synne offering is so is the trespass offering / one lawe serueth for both: & it shall be the Priestes that reconcileth therewith. And the Priest that offered a mans burnt offering / shall haue the skynne of the burnt offering which he hath offered. And all the meat offerings that are baken in the oven / and all that is dyed vpon the gredden and in the fryenge pan / shall be the Priestes that offereth them. And all the meat offerings that are mynled in oyle or bye / shall pertaine vnto all the sonnes of Aarons / & one shall haue as moche as another. This is the lawe of the peace offerings which shall be offered vnto the Lorde. If he offer to geue thankes / he shall bynge vnto his thank offering: sweete cakes mynled with oyle and sweete wafers anoynted with oyle / & cakes mynled with oyle of syne flour fryed / & he shall bynge his offering vpon cakes made of leuened byed vnto the thank offering of his peace offerings / & of them all he shall offer one to be an heue offering vnto the Lorde / and it shall be the Priestes that spynkled the bloude of the peace offerings. And the flesh of the thank offering of hye peace offerings shall be eaten the same daye that it is offered / and there shall none of it be layde by vntill the morninge.

If it be a home or a fre wyll offering that he byngeth / the same daye that he offereth it / it shall be eaten / & that which remaineth may be eaten on the morowe: but as moche of the offering as is left / shall be burnt with fyre. For if any of the peace offerings be eaten in the thyrde daye then shall he be offered it optayne no sauour / neither shall it be rekened vnto hym: but shall be an abhominacion / and the soule that eateth of it shall beare the synne thereof. The flesh that toucheth any vnclene thyng shall not be eaten / but burnt with fyre: & all that be cleane in their flesh / maye eat flesh. If any soule eat of the flesh of a peace offering that pertaine vnto the Lorde / and his vnclennesse be vpon hym / the same soule shall perishe from amonge hye people. Moreover if a soule touche any vnclene thing / whether it be the vnclennesse of man or of any vnclene beast or any abhominacion that is vnclene: and then eat of the flesh of the peace offering which pertaine vnto the Lorde / that soule shall perishe from his people.

And the Lorde spake vnto Moyses saying: speake vnto the chyldren of Israel and saye: Ye shall eat no manner fatt of oxen / shepe or gootes: neuer the fatt of the beast & dyeth alone & the fatt of that which is to be with wyde beasts / maye be occupied in all manner of uses: but ye shall in no wise eat of it. For whosoever eateth the fatt of the beast of which men bynge an offering vnto the Lorde / that soule that eateth it shall perishe from his people. Moreover ye shall eat no manner of bloud / whersoever ye dwell / whether it be of soule or of beast. Whosoever soule it be that eateth any manner of bloude the same soule shall perishe from his people.

And the Lorde talked with Moyses saying: speake vnto the chyldren of Israel & saye: he that offereth his peace offering vnto the Lorde / shall bynge his gyfte vnto the Lorde of his peace offerings: his awne handes shall bynge the offering of the Lorde: euē the fatt vpon the best he shall bynge with the best to waite it a waile offering before the Lorde. And the Priest shall burne the fatt vpon the altar / & the best shall be Aarons & his sonnes. And he byngt shoulde they shall geue vnto the Priest / to be an heue offering / of their peace offerings. And the same that offereth the bloud of the peace offerings & the fatt / amonge the sonnes of Aarons shall haue the right shoulde vnto hye parte / for the waue best & the heue shoulde I haue taken of the chyldren of Israel / euē of their peace offerings / & haue geue it vnto Aarons the Priest & vnto hye sonnes: to be a butye for euer of the chyldren of Israel.

This is the anoyntinge of Aaron & of the

sacrifices of the Lorde / in the daye when the were offered to the Priest vnto the Lorde / which the Lorde commaunded to be geue them in the daye when he anoynted the / of the chyldren of Israel / & to be a butye for euer amonge their generations. This is the lawe of burnt offerings / of meat offerings / of synne offerings / of trespass offerings / of heue offerings / of peace offerings / which the Lorde commaunded Moyses in the mount of Synai / in the daye when he commaunded the chyldren of Israel to offer their offerings vnto the Lorde in the wilderness of Synai.

The xij. Chapter.
And the Lorde spake vnto Moyses saying: take Aaron & hye sonnes with him / & the bestures & the anoynting oyle / & an oxe for a synne offering & two rammes & a basket of sweete byed: & gather all the comentye to gather vnto the doze of the tabernacle of witness. And Moyses byd as the Lorde commaunded hym / & the people gathered the selues to gather vnto the doze of the tabernacle of witness. And Moyses sayde vnto the people: this is the thing which the Lorde commaunded to do.

And Moyses brought Aaron & hye sonnes & washed them with water / & put vpon him the albe & geyded hym with a geydel / & put vpon him the tunicle / & put the ephod theron / and geyded hym with the byrded geydel of the ephod / & bounde it vnto hym therewith. And he put the byrdlappes theron / and put in the byrdlappes / & in and & humim. And he put the myter vpon his heed / & put vpon the myter euen vpon the forefront of the goldden plate of the holy crowne / as the Lorde commaunded Moyses.

And Moyses toke the anoynting oyle and anoynted the habitacyon & all that was therein / and sanctified them / & spynkled therof by the altar seue tymes / and anoynted the altar & all his bestures / & the lauer with his sote / to sanctifye them. And he poured of the anoynting oyle vpon Aarons heed / and anoynted hym to sanctifye hym. And he brought Aarons sonnes & put albes vpon them / & geyded them with geydels / and put bonettes vpon their heedes: as the Lorde commaunded Moyses.

And the synne offering was brought. And Aaron & hye sonnes put their handes vpon the heed of the oxe of the synne offering. And when it was slayne / Moyses toke of the bloud / & put it vpon the hornes of the altar rounde aboute to his lynger / & purified it / & poured the bloud vnto the botome of the altar & sanctified it & reconcyled it. And he toke all the fatt that was vpon the inwardes / & the hall that was on the lyuer and the two kydneyes with

Looke vnto the fig. d.

There shall none touche it / but he that is halowed / that is dedicated / or dyed and anoynted to my offer before the Lorde: as it is Agge. j.

Looke in Gra. xxv. c. & Qu. mer. xv. d.

with their fatt / & burned it vpon the alter. But the ore / the hyde / hys flesh and hys donge / he burnt wth fyre without the hofte / as the Lorde commaunded Moyses.

And he brought the ram of ^{the} burnt offering / & Aaron & his sonnes put their handes vpon the head of the ram / & it was kylled. And Moyses spynkled the blood vpon the alter rounde about / and cut the ram in peces & burnt the head / the peces & the fatte / & washed the inwardes & the legges in water / and burnt the ram euery whyle vpon the alter. That was a burnt offering of a sweete sauoure / and an offering vnto the Lorde / as the Lorde commaunded Moyses.

And he brought the other ram that was ^{the} burnt offering / & Aaron & his sonnes put their handes vpon the head of the ram: and when it was slayne / Moyses toke of the bloude of it / & put it vpon the tyype of Aarons ryghte eare / and vpon the thombe of his ryght hand & vpon the great too of hys ryghte fote. Then were Aarons sonnes brought / and Moyses put of the bloude on the tyype of the ryghte eare of them / and vpon the thombes of their ryghte handes / and vpon the greates tooes of their righte fete / and spynkled the blood vpon the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was vpon the inwardes / and the hall of ^{the} liver / & the ^{is} hydneys with their fatt and their ryghte shoulder. And out of the basket of sweete bread that was before the Lorde / he toke one sweete cake of oyled bread & one wafer / & put them on the fatt & vpon ^{the} ryghte shoulder: & put altogether vpon Aarons handes & vpon hys sonnes handes / and waued it a waue offering before the Lorde. And then Moyses toke the f^rst of their handes agayne / & burnt them vpon the alter / euen vpon the burnt offering. These are the buloffringes of a sweete sauoure & a sacrifice vnto the Lorde. And Moyses toke ^{the} breste & waued it a waue offering before ^{the} Lorde / of the ram of the buloffringes: and it was Moyses parte / as the Lorde commaunded Moyses.

And Moyses toke of the anoynting oyle of the bloude which was vpon the alter / and spynkled it vpon Aaron & vpon his bestmentes & vpon his sonnes & on their bestmentes with hym / & sanctified Aaron & his bestmentes & his sonnes & his sonnes bestmentes also. Then Moyses sayde vnto Aaron & his sonnes: boyle the flesh in ^{the} doze of the tabernacle of witness / & there ^{is} eate it with the bread that is in the basket of buloffringes / as the Lorde commaunded / saying: Aaron and his sonnes shall eate it: & that which remaineth of the flesh and of the bread / burne it with fyre.

And se that ye departe not from the dooze

of the tabernacle of witness leue dayes longe vntill the dayes of youre buloffringes be at an ende. For buloffringes must youre handes be fylled / as they were this day: euen so ^{the} Lorde hath commaunded to do / so reconcile you with all. He therfore that ye abyde in the doze of the tabernacle of witness daye & nyght leue dayes longe: & kepe the watche of the Lorde that ye dye not: for so I am commaunded. And Aard & his sonnes vnd all thinges which the Lorde commaunded by the hande of Moyses.

The fyre offeringes of Aaron / for hym selfe and for the people. Aaron blessed the people. The gloire of the Lorde was shewed. The fyre consuming ite om aboute consumeth the sacrifice.

The .ix. Chapter.

And the .viij. daye Moyses called Aaaron & his sonnes / & ^{the} elders of Israel / & sayde vnto Aard: take a calfe for a synne offering / & a ram for a burnt offering: both without blemyshe / & bring them before the Lorde. And vnto the chyldren of Israel he spake saying: take ye an he goote for a synne offering / & a calfe & a lambe bothe two of a yere olde / & without blemyshe for a burnt sacrifice / & an ore & a ram for peaceoffringes / to offer before ^{the} Lorde / & a meateoffring myngled wth oyle / for to daye ^{the} Lorde wyll appere vnto you. And they brought ^{the} which Moyses commaunded vnto the tabernacle of witness / & all the people came & stode before the Lorde. And Moyses sayde: this is the thyng which the Lorde commaunded that ye shulde do: and then the gloire of the Lorde shall appere vnto you. And Moyses sayde vnto Aard: go vnto the alter & offer thy synne offering / & make an attonement for the and for the people: and then offer the offering of the people / and reconcile them also / as the Lorde commaunded Moyses.

And Aaron went vnto the alter / and slawe the calfe that was his synne offering. And the sonnes of Aaron brought the bloude vnto hym / & he dypte hys finger in the bloude and put it vpon the hornes of the alter / & poured the bloude vnto the botome of the alter. And the fatt & the two hydneys with the hall of the liver of the synne offering / he burnt vpon the alter / as the Lorde commaunded Moyses: but the flesh & the hyde / he burnt with fyre without the hofte. Afterwarde he slawe the burnt offering / & Aarons sonnes brought the bloude vnto hym / and he spynkled it rounde about vpon the alter. And they brought the burnt offering vnto him in peces & the head also / and he burnt it vpon the alter / and dyd waue the inwardes and the legges / & burnt them also vpon the burnt offering in the alter.

And then he brought the peoples offering & toke the goote that was the peoples synne offering

offring / & slawe it & offered it for a synneoffring: as he dyd the fyre. And then brought the burnt offering / & offered it as the maner was / & brought the meateoffring & fylled his hande therof / & burnt it vpon the alter / besyde the burnt sacrifice in the moynge.

Then he slawe the ore & the ram that were the peoples peaceoffringes / & Aarons sonnes brought the bloude vnto hym / & he spynkled it vpon the alter rounde about / and toke the fatt of the ore & of the ram: the rope and the fatt that couereth the inwardes and the hydneys & the hall of the liver: & put them vpon the brestes & burnt it vpon the alter: but the brestes and the ryghte shoulders Aard waued before the Lorde / as the Lorde commaunded Moyses. And Aaron lyfte by hys hande over the people & blessed the / & came doune from offering of synneoffringes / burnt offeringes & peaceoffringes. Then Moyses & Aaron went in to the tabernacle of witness / & came out agayne and blessed the people / and the gloire of the Lorde appered vnto all ^{the} people. And there came a fyre out from before the Lorde / and consumed vpon the alter the burnt offering and the fatt. And all the people sawe it / and shewed / and felle on their faces.

Nadab and Abihu are slayne. Israel mourneth for them. The priests are forbidden wyne. The rest of the sacrifice the priests eate.



The .x. Chapter.

And Nadab and Abihu the sonnes of Aaron toke ether of the ^{the} censers / & put fyre therein / and put censers vpon / & broughte straunge fyre before the Lorde: which he commaunded the not / & there went a fyre out from the Lorde / and consumed the / & they dyed before the Lorde. Then Moyses sayde vnto Aaron: this is that the Lorde spake saying: I will be sanctified in the that come nye me / & before all the people I wyll be glorified. And Aaron helde hys peace. And Moyses called Eliael and Elisaphan the sonnes of Oziel the vncle of Aard / and sayde vnto them: goo to and carpe youre brethren fro the holy place out of the hofte. And they went to them / and carped them in their albes out of the hofte / as Moyses bad.

And Moyses sayde vnto Aard & vnto Eleazar & Ithamar his eldest sonnes: vnto you not your heed nether rent your clothes / lest ye dye and wrath come vpon all the people / let your brethren the hole house of Israel beweepe the burninge whyche the Lorde hath burnt. But go ye not out fro the doze of the tabernacle of witness / lest ye dye: for the anoynting oyle of the Lorde is vpon you. And they dyd as Moyses bad.

And the Lorde spake vnto Aaron saying: dyncke no wyne no stronge dyncke / nether thou no thy sonnes with the: when ye go in to the tabernacle of witness / lest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye may put difference betwene holy & unholy / & betwene vncleane & cleane / and that ye may teach the chyldren of Israel all the ordynances which the Lorde hath commaunded them by the handes of Moyses.

And Moyses sayde vnto Aaron and vnto Eleazar & Ithamar hys sonnes ^{the} were left: take the meateoffring that remaineth of the sacrifices of the Lorde / & eate it without leuen besyde the alter / for it is most holy: eate it therfore in the holy place / because it is thy butte and thy sonnes butte of the sacrifice of the Lorde: for so I am commaunded. And the wauebrest & heue shoulder eate in a cleane place: bothe thou & thy sonnes & thy doughsters with the: for it is thy butte & thy sonnes butte with the / of the peaceoffringes of the chyldren of Israel. For the heue shoulder & the wauebrest whyche they byngne with the sacrifice of the fatt / to waue it before the Lorde / shalbe thine & thy sonnes with the: and be a lawe for euer / as the Lorde hath commaunded.

And Moyses soughte for the goote ^{the} was the synneoffring / and se it was burnt. And he was angrie with Eleazar & Ithamar the sonnes of Aaron / whyche were lefte a lyue saying: wherfore haue ye not eate the synneoffring in the holy place / for it is most holy: and for as moche as it is geuen you to bere the synne of the people / and make agreement for the before the Lorde? Beholde / the bloude of it was not brought in within the holy place / as I commaunded. And Aard sayde vnto Moyses: beholde thys daye haue they offered their synneoffring & their burnt offering before the Lorde / and it is chaunced me after thys maner. If I shulde eate of the synneoffring to daye / wolde the Lorde be content with all? And when Moyses hearde that / he was content.

The brestes which be cleane / which vncleane.

The .xi. Chapter.

clij. And

And the Lord spake unto Moses and Aaron saying: speaks unto the children of Israel & saye: these are the beastes which ye shall eat amonge all the beastes that are on the erth: what soeuer hath hoofe and deuydeth it in to two clawes & cheweth cud amonge the beastes that shall ye eat. Neuerthelesse these shall ye not eat of the that chewe cud & haue hoofes. The camel/for he cheweth cud but he deuydeth not the hoofe in to two clawes/therfore he shall be vnclene vnto you. And the coney for he cheweth the cud but deuydeth not the hoofe in to two clawes/therfore he is vnclene to you. And the hare/for he lyke wyse cheweth the cud/but deuydeth not the hoofe in to two clawes/he is therfore vnclene to you. And the swyne/for though he deuyde the hoofe in to ii. clawes/yet he cheweth not the cud/& therfore is vnclene to you. Of their flesh se that ye eat not/& their carkasses se that ye touche not/for they are vnclene to you.

These shall ye eat of all that are in the waters: what soeuer hath finnes & scales in the waters/ sees & ryuers / & shall ye eat. And all that haue not finnes & scales in the sees and ryuers of all that moue & lyue in the waters shall ye abhorre. Se that ye eat not of their flesh/and also that ye abhorre their carkasses: for all that haue no finnes nor scales in the waters/ shall be abominaciō vnto you. These are the foules which ye shall abhorre & which shall not be eatē/for they are an abominaciō. The eagle/the goshauke/the cozmozauite/the hyrte/the bulwar & all his kynde & all kynde of rauens/the estrich/the night-crowe/the cocow/the sparowhaue/& all the kynde: the lytle oule/the doxche/the great oule/the bach/the pellicane/the pye/the heron/the iaye with the kynde/& lappwinge & the swalowe. And all foules that crepe and goo vpon all fourte shall be an abominacyon vnto you.

Yet these maye ye eat of all the foules that moue and goo apon. iiii. fete: euen those that haue no knees aboue vpon their fete to lepe wyth all vpon the erthe / euen these of them ye maye eat: the arbe & all his kynde: the Selaam with all his kynde: the Hargol and all the kynde/the Hagab & all his kynde. All other foules that moue & haue. iiii. fete/ shall be abominacyon vnto you. In soch ye shall be vnclene/whosoever touche the carkasse of the that shall be vnclene vnto the euen/& whoso ever befech the carkasse of the / shall walke his clothes/& so shall be vnclene vntill euen.

Amonge all maner beastes / that haue hoofes & deuyde the not in to two clawes or that chewe not the cud/ shall be vnclene vnto you: & all that toucheth the shall be vnclene.

And all that goeth vpon his handes amonge all maner beastes that goo on all four fete are vnclene vnto you: & as many as touche their carkasses / shall be vnclene vntill the euen. And he that beareth the carkasse of the / shall walke his clothes & be vnclene vntill the euen/for soche are vnclene vnto you.

And these are also vnclene to you amonge the thynges that crepe vpon the erth: the weasel/the moule/the toode & all his kynde/the hedgehogge/Shellio/the licerte/& Mayle & the moule: these are vnclene to you amonge all that moue / & all that touche them when they be dead/ shall be vnclene vntill the euen. And what soeuer any of the dead carkasses of them fall vpon/ shall be vnclene: what soeuer befall of woodd it be/ or rayment/ or skynne/ or bagge or what soeuer thing it be that any wyke is wroughte withall. And they shall be plunged in the water/& be vnclene vntill the euen/& then they shall be cleane agayne.

All maner of erthen vessel wher in to any of the falleth is vnclene with all that therein is: and ye shall breake it. All maner meate that is eaten/ of any soche water come vpon it/ it shall be vnclene. And all maner dyncke that is drycke in all maner soche vessels shall be vnclene. And whether it be ouer or kettel it shall be broken. For they are vnclene and shall be vnclene vnto you: Neuerthelesse/ yet the sooteynes and welles & poydes of water/ shall be cleane styll. But whosoever toucheth their carkasses/ shall be vnclene.

If the dead carkasse of any soch fall vpon any seed sowed to sow / it shall yet be cleane styll: but and yf any water be poured vpon the seed and afterward the dead carkasse of them fall thereon/ then it shall be vnclene vnto you.

If any beast of which ye maye eat dye/ be he touched by the dead carkasse shall be vnclene vntill the euen. And he that eateth of any soche dead carkasse/ shall walke his clothes & remayne vnclene vntill the euen. And he also that beareth the carkasse of it / shall walke his clothes/ and be vnclene vntill euen.

All that scrauleth vpon the erth/ is an abominacyon/ and shall not be eaten. And what soeuer goeth vpon the beast/ and what soeuer goeth vpon. iiii. or moore fete amonge all that scrauleth vpon the erth/ of that se ye eat not: for they are abominable. Make not your soules abominable with nothyng that crepeth/ neither make your soules vnclene to them: that ye shoulde be defyled thereby. For I am the Lord your God/ be sanctified therfore & ye maye be holy/ for I am holy: & defile not your soules with any maner thing that creepeth vpon the erth. For I am the Lord that brought you out of the lande of Egypt to be your God: be holy therfore/ for I am holy.

Chap.

This is the lawe of beast & foule & of all maner thyng that lyueth and moueth in the water & of all thynges that crepe vpon the erth/ that ye maye put difference betwene vnclene & cleane/ & betwene the beastes that are eatē and the beastes that are not eaten.

And the lawe how women shoulde be purged after their defoulement.

The xii. Chapter.

And the Lord spake vnto Moses/ & sayde: speake vnto the chyldre of Israel & saye: when a woman hath conceaued/ and hath borne a man chyld/ the shall be vnclene. vii. dayes: euen in lyke maner as whē she is put aparte in tyme of hye naturall disease. And in the viii. daye the flesh of the chyldes foreskynne shall be cut awaye. And she shall continue in the bloude of hye purgynge. xxiij. dayes / the shall touche no halowed thyng nor come into the sanctuary/ vntill the tyme of hye purgynge be out. If she were a mayde chyld / then she shall be vnclene two weekes / as whē she hath hye naturall disease. And she shall continue in the bloude of hye purgynge. lxi. dayes.

And when the dayes of hye purgynge are out: whether it be a sonne or a daughter/ the shall bynge a lambe of one yere olde for a burnt offering and a pouge pigeon or a turtell dove for a synne offering vnto the doore of the tabernacle of witness vnto the Priest: which shall offer them before the Lord/ & make an attonement for her/ and so she shall be purged of hye yfure of bloude. * This is the lawe of her that hath borne a chyld / whether it be male or female. But and yf she be not able to bynge a shepe/ then let her bynge two turtys or two pouge pygeons: the one for the burnt offering/ and the other for the synne offering. And the Priest shall make an attonement for her/ & she shall be cleane.

The Priestes are appointed to iudge who are Lepers.

The xlii. Chapter.

And the Lord spake vnto Moses & vnto Aaron saying: when there appeareth a rising in any mans flesh whether a scabbe or a glistring white: as though the plague of leprosy were in the skynne of his flesh/ then let hym be brought vnto Aaron the Priest or vnto one of his sonnes the Priestes/ & let the Priest loke on the soze & is in the skynne of his flesh. If the hayre in the soze be turned vnto white/ & the soze also seme to be lower then the skynne of his flesh/ then it is surely a leprosy/ & let the Priest loke on hym/ & iudge hym vnclene.

If there be but a white pliche in the skynne of his flesh/ and seme not to be lower then the other skynne nor the hayre thereof is turned vn-

to whyte: then let the Priest shut hym by seuen dayes. And let the Priest loke vpon hym the viij. daye: yf the soze seme to hym to abyde styll & to go no further in the skynne / then let the Priest shut hym by yet. viij. dayes moore. And let the Priest loke on hym agayne the. viij. daye. Then yf the soze be waxed blacke/ & is not growen abrode in the skynne / let the Priest make hym cleane/ for it is but a chyrse. And let hym walke his clothes/ & then he is cleane. But yf the scabbe growe in the skynne after that he is sene of the Priest agayne. If the Priest se the scabbe be growen abrode in the skynne/ let hym make hym vnclene: for it is surely a leprosy.

If the plague of leprosy be in a mans flesh/ let hym be brought vnto the Priest/ & let the Priest se hym. If the rynginge appeare whyte in the skynne/ & haue also made the hayre whyte/ & there be rawe flesh in the soze also: then it is an olde leprosy in the skynne of his flesh. And the Priest shall iudge hym vnclene/ and shall not shut hym by for he is vnclene.

If a leprosy breake out in the skynne and couer all the skynne fro the heed to the soote ouer all whersoer the Priest lokeith/ then let the Priest loke vpon hym. If the leprosy haue couered all his flesh/ let hym iudge the disease cleane: for in as moche as he is aliogethe ther whyte he is therfore cleane. But and yf ther be rawe flesh on hym whē he is sene/ then let the Priest iudge hym vnclene. And whē the Priest se the rawe flesh / let hym iudge hym vnclene. For in as moche as his flesh is rawe / he is vnclene & it is surely a true leprosy. But yf the rawe flesh departe agayne & chasge vnto whyte/ then let hym come to the Priest/ & let the Priest se hym: If the soze be chaunged vnto whyte/ let the Priest iudge the disease cleane/ and then he is cleane.

When there is a byle in the skynne of any mans flesh & is healed & after in the place of the byle there appeare a white rynginge ether a chynge whyte somewhat redde/ let hym be sene of the Priest. If when the Priest seyth hym it appeare lower then the other skynne & the hayre thereof be chaunged vnto white/ let the Priest iudge hym vnclene: for it is a be-ry leprosy/ that is broken out in the place of the byle. But yf when the Priest lokeith on it there be no white hayres therein neither the scabbe lower then the other skynne & be somewhat blacke/ then the Priest shall shut hym aparte. viij. dayes. If it spede abrode in the meane reason / then let the Priest iudge hym vnclene: for it is a leprosy. But yf the glistringe whyte abyde styll in one place & go no further/ then it is but the printe of the byle / & the Priest shall iudge hym cleane.

When the skynne of any mans flesh is burnt with

a. Hebe/ Helad
Hargol/ Hagab
are hyndes of
beastes that
crepe or scrawl
on the ground
which the he-
bryes them sel
they do not now
a dayes knowe.

The leprosy
lyeth proper
manners doc
time/ whyche
yeareth a
white lyke a
white: & to be
all mifer
on of vngod
ness/ therfore
with the cry-
s gene byle
ent here ther
is: for a lyell
euen seuereth
whole soule
of deught.

covered all
his flesh. & c.
here is that call
led a leper
which yet
is none in deede
but semeth to
be one: where
as the rottenesse
of humours
bryng forth
into the vicer
partes all the
body power/ local
led a leper/ and
yet must it be
iudged to be
cleane.

with fyre that it be raine & there appere in & burning a glysterng whyte that is somewhat redyly or altogether whyte / let the pzeast loke vpon it. If the hayre in that byghnesse be chaunged to whyte / and it also appere lower then the other skynne / then it is a leprosy that is broken out of the place of the burning. And the pzeast shall iudge him bncleane / for it is a leprosy. But and yf (when the pzeast loke on it) he se that there is no whyte hayre in the byghnesse / & it is no lower then the other skynne / & that it is also blackely / then let the pzeast shut him vp four dayes. And yf (whē the pzeast loke on him the seventh daye) it be growen abrode in the skynne / let hym iudge hym bncleane: for it is a leprosy. But & yf that byghnesse abyde still in one place & go no further in & skynne & be blackely / then it is but a rpyng in the place of the burninge / and the pzeast shall make hym cleane: for it is but the pynte of the burninge only.

¶ When ether man or woman hath a breaking out vpon the hced or the beere / let the pzeast se it. And yf it appere lower than the other skynne / & ther be therin golden hayres & thyn / let & pzeast iudge hym bncleane: for it is a breaking out of leprosy vpon the heed or berde. If (when the pzeast loke on the breaking out) he se that it is no lower then the other skynne & & there are blacke hayres therin / let hym shut hym vp. viij. dayes. And let & pzeast loke on the dysease the. viij. dayes: & yf the breaking out be gone no further ne-ther be any golden hayres therin nether the scabbe be lower then the other skynne / then let him be shauen / but let him not haue the scabbe: & let & pzeast shut him vp. viij. dayes moo. And let the pzeast loke on the breaking out & .viij. daye agayne: If the breaking out be gone no further in the skynne no: moare lower then & other skynne / then let & pzeast iudge hym cleane / and let hym washe his clothes / & then he is cleane. If the breaking out growe in the skynne after that he is once iudged cleane / let the pzeast see him. If it be growne abrode in dede in the skynne / let the pzeast seke no further for any golde hayres / for he is bncleane. But and yf he se that the scabbe stande still / & & there is blacke hayre growne vpon therin / then the scabbe is healed & he is cleane: & the pzeast shall iudge hym cleane. If there be founde in & skynne of the flesch of man or woman a glysterng whyte / let the pzeast se it. If there appere in their flesch a glysterng whyte somewhat blackely / then it is but freckles growe vpon & skynne: and he is cleane.

¶ If a mans hayre fall of his heed / then he is heebbaude & cleane. If his hayre fall befoze

in his foreheade / then he is foreheadbaude & cleane. If there be in & haubde heed or haubde foreheade a redyly whyte scabbe / then there is leprosy spronge vpon in his haubde heed or haubde foreheade. And let the pzeast se it: and yf the rpyng of the soze be redyly whyte in his haubde heede or foreheade after & manner of a leprosy in the skynne of the flesch / then he is a leper & bncleane: & & pzeast shall iudge him bncleane / for the plage of his heed. And & the leper in whome the plage is / shall haue his clothes ryt & his heede bare & his mouth moffeld / & shall be called bncleane. And as long as the disease lasteth vpon him / he shall be bncleane: for he is bncleane / and shall therfore dwell alone / & euē without the hoste shall his habitacon be.

¶ When the plage of leprosy is in a cloth: whether it be lynn or wollen / yf & whether it be in the warpe or wolfe of the lynn or of the wollen: ether in a skynne or any thing made of skynne / yf the dysease be pale or somewhat redyly in the cloth or skynne: whether it be in the warpe or wolfe or any thyng & is made of skynne / then it is a very leprosy / & must be shewd vnto & pzeast. And whē the pzeast seyth & plage / let him shut it vp. viij. dayes / & let hym loke on & plage the. viij. daye. If it be increased in & cloth: whether it be in & warpe or wolfe or in a skynne or in any thinge that is made of skynne / then & plage is a creating leprosy: & it is bncleane: & that cloth shall be burnt / ether warpe or wolfe / whether it be wollen or lynn or any thyng that is made of skynne where in the plage is / for it is a creating leprosy: & shall be burnt in the fyre. ¶ If & pzeast se & the plage hath create no further in the cloth: ether in & warpe or wolfe or in whatsoeuer thyng of skynne it be / then let the pzeast commaunde the to washe & thyng wherein the plage is / & let hym shut it vp. viij. dayes moo. And let & pzeast loke on it agayne after & the plage is washed. If & plage haue not chaged his faction though it be lynn no further abrode / it is yet bncleane. And se & pzeast burne it in & fyre / for it is creat inward: whether in parte or in all to gether. But & yf the pzeast se & it is somewhat blackyly after that it is washed / let him ryt it out of the cloth / or out of the skynne or out of & warpe or wolfe. But & yf it appere any moare in the cloth ether in the warpe or in the wolfe or in any thyng made of skynne / then it is a warninge plage. And se & pzeast burne that in fyre / wherein the plage is. Moreover & cloth ether warpe or wolfe or whatsoeuer thyng of skynne it be which thou hast washed & the plage be departed fro it / shall be washed once agayne: & then it is cleane. & his is & lawe of & plage of leprosy in a cloth whether it be wollen or lynn: ether

whether it be in the warpe or wolfe / or in any thyng made of skynnes / to iudge it cleane or bncleane.

¶ The cleansing of the leper / and of the house that he is in.

The xliij. Chapter.

¶ And the Lorde spake vnto Moses saying: * this is the lawe of a leper when he shall be censed: He shall be brought vnto the pzeast / and the pzeast shall go out without the hoste & loke vpon him. If the plage of leprosy be healed in the leper / then shall the pzeast commaunde that there be brought for hym that shall be censed two tpyngs bydes that are cleane / and cedar wood / & a peece of purple cloth and plope. And the pzeast shall commaunde & one of the bydes be fylled in an erthen vessel w tennyn water. And the pzeast shall take & tpyng byde & the cedar wood & the purple & the plope / & shall dyppe the & the tpyng byde in the bloude of the sayne byde / & in the tennyn water & sprynkle it vpon him that must be censed of his leprosy seven tymes and cense hym / & shall let the tpyng byde goo fre in to the felde.

¶ And he & is censed shall washe his clothes & haue of all his hayre / & wash him selfe in water / & then he is cleane. And after that he shall come into & hoste / but shall tarye without his tent. viij. dayes. When the seventh daye is come / he shall haue of all his hayre bothe vpon his heade & his berde & on his browes: & euē all the hayre & is on him / shall he shauē of. And he shall washe his clothes & his flesch in water / and then he shall be cleane.

¶ And when & .viij. daye is come / let him take .iij. lambes without blemyshe & a petrelambe of a yere olde without blemyshe / and .iij. tenth deales of fyne flour for a meatoffring myngled with oyle / and a logge of oyle. ¶ Then let the pzeast & maketh hym cleane / bynging the man & is made cleane in those thinge befoze the Lorde vnto the doze of the tabernacle of wyne. And let the pzeast take one of the lambes & offer him for a trespassoffring / & the logge of oyle: and waue them befoze the Lorde. And then let him see the lambe in the place where the synneoffring & the burnt-offring are sayne: euē in the holy place. For as the synneoffring is / euē so is the trespassoffring the pzeastes: for it is moost holy.

¶ Then let the pzeast take of the bloud of & trespassoffring / & put it vpon the tpype of the ryght eare of him that is censed / & vpon the thombe of his ryght hande / & vpon the great too of his ryght foote. ¶ Then let the pzeast take of the logge of oyle / & poure it in to the palme of his left hande / & dyppe his ryght fnyger in the oyle & is in & palme of his left

hand / & let him sprynkle it in his fnyger. .viij. tymes befoze the Lorde. And of the rest of the oyle that is in his hande / shall the pzeast put vpon the tpype of & righte eare of hym & is censed / & vpon the thombe of his righte hande / & vpon the great too of his righte fore: euē vpon the bloud of the trespassoffring. And the remnaunte of the oyle that is in the pzeastes hande / he shall poure vpon the heed of hym that is censed: & so shall the pzeast make an attonemēt for him befoze & Lorde.

¶ Then let the pzeast offer the synneoffring & make an attonemēt for hym that is censed for his bncleannesse. And then let & burnt-offryng be sayne / & let the pzeast put both the burnt-offryng & the meatoffring vpon the alter: & make an attonemēt for hym / & then he shall be cleane. ¶ If he be pooze & can not gett so moch / then let hym bynging one lambe for a trespassoffryng to waue it: & to make an attonemēt for him / & a tenth deale of fyne flour myngled w oyle for a meatoffring / & a logge of oyle / & two turtill doues or two yonge pigeons whiche he is able to gett / & let the one be a synneoffryng & & other a burnt-offryng. And let hym bynging the. viij. daye for his cleansing vnto the pzeast to & doze of the tabernacle of witnesse befoze the Lorde.

¶ And let the pzeast take the lambe that is the trespassoffryng & the logge of oyle / and waue them befoze the Lorde. And when the lambe of the trespassoffryng is fylled / the pzeast shall take of the bloud of the trespassoffryng / & put it vpon the tpype of his ryghte eare that is censed / & vpon the thombe of his righte hande / and vpon the greates too of his righte fore. And the pzeast shall poure of the oyle into his ryghte hande / & shall sprynkle with his fnyger of the oyle that is in his left hande seven tymes befoze the Lorde.

¶ And the pzeast shall put on the oyle that is in his hande (vpon the tpype of the righte eare of hym that is censed / & vpon the thombe of his ryghte hande / & vpon the great too of his righte fore: euē in the place where the bloude of the trespassoffring was put. And the rest of the oyle that is in his hand / he shall poure vpon the heed of hym that is censed: to make an attonemēt for hym befoze the Lorde. And he shall offer one of the turtill doues or of & yonge pigeons / soche as he can gett: the one for a synneoffryng & the other for a burnt-offryng vpon the alter. And so shall the pzeast make an attonemēt for hym that is censed befoze the Lorde. ¶ & his is the lawe of hym that hath the plage of leprosy / whose hande is not able to gett that whych pertayneth to his cleansing.

¶ And the Lorde spake vnto Moses & Aarō saying: when ye be come vnto the lande of Caan

naam which I geue you to possesse: yf I put the plague of leprosy in any house of plande of youre possession / let hym that oweth the house go & tell the p̄east saying: me thynke that there is as it were a leprosy in þ house. And the p̄east shall comaunde them to ryd all thyng out of the house/before the p̄east goo in to se the plague: that he make not all that is in the house vnclene / and then the p̄east shall go in & se the house.

b. The leprosy of the howles is any thyng thereto pertaynyng/whereby the dweller might take harme in helth of body/ in hurtyng of hys goodes or otherwyse as yf it roode in an euil wyse.

If the p̄east se that the plague is in þ walles of the house/ & that there be holowe stakkes pale or redde which seme to be lower then þ other partes of the wall/ then let the p̄east go out at the house doores/ & shut by þ house of for. viij. dayes. And let þ p̄east come agayne the seuenth daye & se if the plague be increased in the walles of the house/let the p̄east comaunde them to take awaye the stones in which the plague is/ and let them cast them in a foule place without the cite/ & scrape the house within rounde about: & poure out the dust without the ctyte in a foule place. And let them take other stones/ & put them in the places of those stones/ and other morter/ and plaster the house with all. If now the plague come agayne & breake out in þ house/ after that they haue take awaye the stones & scraped the house/ & after that the house is plastered anewe: let the p̄east come & se it. And yf then he perceaue that the plague hath eatē further in the house/ then it is a fretyng leprosy that is in the house/ & it is vnclene. Then they shall breake doune þ house: both stones/ tymber & all the morter of the house/ & carrie it out of the cite vnto a foule place. Whoeuer he that goeth in to the house all the whyle that it is shut by/ shall be vnclene vntill nyght. And he that slepeth in the house shall walsh his clothes/ & he also that eateth in the house shall walsh his clothes.

But and yf the p̄east come & se that the plague hath byede no further in the house after þ it is new plastered/ then let him make it cleane/ for the plague is healed. And let hym take to cleanse the house with all: two byrd/ cedar wodd/ & purple clothe & ylope. And let hym hyl one of the byrdes in an erthe vessel with runnyng water: & take the cedar wodd/ the ylope/ the purple & the luyng byrde/ and dyppe them in the bloude of the slayne byrde & in the runnyng water/ & spynkle vpon the house seven tymes/ & cleanse the house with the bloud of the byrde & with þ runnyng water/ & with the luyng byrd/ & with the cedar wodd/ and the ylope/ and the purple clothe. And he shall lett the luyng byrde flee oute of the towne in to the wyldesfeld/ & so make an attouement for the house/ and it shalbe cleane. This is the lawe of all maner plague

of leprosy & breakyng out/ & of the leprosy of clothe and house: and of rynges/ scabbes and glysteryng whyte / to teache when a thyng is vnclene or cleane. This is þ lawe of leprosy.

The maner of purging the vnclennes both of men and women.

The. x. Chapter.

And the Lorde spake vnto Moyses & Aaron saying: Speake vnto þ chyldre of Israel/ & saye vnto the: Every man that hath a runnyng yllue in hys flesh/ is vnclene by the reason of hys yllue. And hereby shall it be knowne when he is vnclene. If hys fleshe runne/ or yf hys flesh congele by the reason of hys yllue then he is vnclene. Every couche wheron he lyeth and every thyng wheron he sytteth shall be vnclene. He that toucheth his couche shall walsh his clothes/ & bathe hym selfe with water/ and be vnclene vntill the euen. He that sytteth on þ wheron he sitt/ shall walsh his clothes and bathe hym selfe with water/ and be vnclene vntill the euen. And he that toucheth hys fleshe shall walsh his clothes/ and bathe hym selfe in water/ & be vnclene vnto the euen. If any soche spyt vpon hym that is cleane/ he must walsh his clothes/ and bathe hym selfe in water/ and be vnclene vntill euen. And what soeuer sadell that he rydeth vpon/ shall be vnclene. And whosoever toucheth any thyng þ was vnder hym/ shall be vnclene vnto the euen. And he that beareth any soche thynges shall walsh his clothes/ and bathe hym selfe in water/ & be vnclene vnto the euen/ and whosoever he toucheth/ yf he haue not syt washed his handes in water/ must walsh his clothes & bathe hym selfe in water/ and be vnclene vnto the euen. And yf he touche a vessel of erth it shall be broken: and all vessels of wodd shall be rynged in water.

When he that hath an yllue is clenched of his yllue/ let hym numbre. viij. dayes after he is cleane/ & walsh his clothes/ and bathe his flesh in runnyng water/ & then he is cleane. And the. viij. daye let hym take two turtill houes or two yonge pygeons/ & come before the Lorde vnto the doze of the tabernacle of wytnesse/ & geue them vnto the p̄east. And the p̄east shall offer the: the one for a synne offryng/ and the other for a burnt offryng: & make an attouement for hym before the Lorde as concernyng hys yllue.

If any mans seed departe from hym in his slepe/ he shall walsh his flesh in water & be vnclene vntill euen. And all the clothes or furre wheron suche seed chaunleth shall be washed in water & be vnclene vnto the euen. And

Leuiticus. x. c. l. c.

And yf a woman lye with soche a one / they shall walsh them selues with water & be vnclene vntill euen.

When a womans naturall course of bloud runneth/ she shall be put aparte. viij. dayes: & whosoever toucheth her shall be vnclene vnto the euen. And all þ she lyeth or sytteth vpon as longe as she is put a parte shall be vnclene. And whosoever toucheth her couche shall walsh his clothes & bathe hym selfe in water & be vnclene vnto the euen. And whosoever toucheth any thyng that she sat vpon/ shall walsh his clothes/ & walsh hym selfe also in water/ & be vnclene vnto the euen: so that whether he touch her couche or any thyng wheron she hath syt/ he shall be vnclene vnto the euen/ and yf a man lye with her in the meane tyme/ he shall be put aparte was well as she & shall be vnclene. viij. dayes/ & all his couche wherin he slepeth shall be vnclene.

When a womans bloude runneth longe tyme: out of the tyme of her naturall courie: as longe as her vnclennesse dureth/ she shall be vnclene after the maner as when she is put a parte. All her couches wherō she lyeth as longe as her yllue lasteth/ shall be vnto her as her couche when she is put a parte. And whatsoever she sytteth vpon/ shall be vnclene as is her vnclennesse whē she is put a parte. And whosoever toucheth them/ shall be vnclene/ & shall walsh his clothes and bathe hym selfe in water & be vnclene vnto euen. But yf she be cleane of hir yllue/ lett her counte her seven dayes/ after þ she is cleane. And the. viij. daye let her take two turtills or two yonge pigeons/ & bryng them vnto the p̄east vnto the doze of þ tabernacle of wytnesse. And the p̄east shall offer the one for a synne offryng/ and the other for a burnt offryng: and so make an attouement for her before the Lorde/ as concernyng her vnclene yllue. Make the chyldre of Israel to hepe them selues from their vnclennesse/ that they dye not in their vnclennesse: when they haue defiled my habytacion that is amonge them.

This is the lawe of hym þ hath a runnyng soze/ & of hym whose seed runneth fro him in his slepe & is defyled therewith/ and of her that hath an yllue of bloude as longe as she is put a parte/ and of whosoever hath a runnyng soze whether it be mā or woman/ and of hym that slepeth with her that is vnclene.

What Aaron must do or he enter into the holy place The cleansing of the sanctuary or holy place. Of the statute of cleansing. Aaron shall take the synnes of the chyldren of Israel over the luyng goote & putteth the vpon hys head.

The. xvi. Chapter.



And the Lorde spake vnto Moyses & Aaron after þ deeth of þ two sonnes of Aaron / when they had offered before the Lorde & dyed: And he sayd vnto Moyses: Speake vnto Aaron thy brother þ he go not at all tymes in to the holy place/ that is within the bayle that hangeth before the mercyseate which is vpon þ arche þ he dye not. If of I wyll appeare in a clowde vpon the mercyseate.

By the clowd vnderstande the smoke of the cens.

But of this maner shall Aaron goo in to the holy place: with a bullock for a synne offryng/ & a ram for a burnt offryng. And he shall put the holy synen albe vpon hym/ and shall haue a synen byrche vpon his fleshe/ and shall gyde him with a lync gyrdell/ and put the synen mytre vpon his heede: for they are holy raymentes. And he shall walsh his flesh with water/ and put them on. And he shall take of the multitude of the chyldre of Israel two he gootes for a synne offryng and a ram for a burnt offryng.

And Aaron shall offer the bullock for hys synne offryng & make an attouement for hym and for his house. And he shall take the two gootes & present the before the Lorde in the doze of the tabernacle of wytnesse. And Aaron shall cast lotte ouer the. ii. gootes: one lotte for the Lorde/ & another for a scapegoote. And Aaron shall bryng the goote vpon which the Lorde's lotte fell/ & offer him for a synne offryng. But the goote on which the lotte fell to scape/ he shall sett alyne before þ Lorde to reconcyte with & to let him goo fre in to the wyldernes. And Aaron shall bryng the bullock of his synne offryng/ & reconcyte for hym selfe and for his house/ and hyl him.

And then he shall take a censer full of burning coles out of the alter that is before the Lorde/ and his handfull of swete cens beten small & bryng them within the bayle & put the cens vpon the fire before the Lorde: that the clowde of the cens maye couer the mercyseate that is vpon the wytnesse/ that he dye not. And he shall take of the bloude of the bullock & spynkle it with his fynger before the mercyseate eastwarde: euen. viij. tymes.

Then shall he hyl the goote that is the peoples synne offryng/ & bryng his bloude within the bayle / and doo with hys bloude as he dyd with the bloude of the bullock/ and let him spynkle it toward the mercyseate/ and before the mercyseate: and reconcyte the holy place from the vnclennesse of the chyldren of Israel/ and from their trespasses & all their synnes. And so let hym doo also vnto the tabernacle of wytnesse that dwelleth in them/ euen amonge their vnclennesse.

And there shall be no bodye in the tabernacle of wytnesse/ when he goeth in to make an atto-

atonement in the holy place / vntill he come out agayn. And he shall make an atonement for him selfe and for his house / and for all the multitude of Israel. Then he shall go out vnto the altar that standeth before the Lozde / and reconcile it / and shall take of the bloude of the bullock & of the bloude of the goote / & put it vpon the hornes of the altare rounde aboute / and sprynkle of the bloude vpon it with his fynger seven tymes / and cleanse it / & halowe it from the vncleennes of the chyldren of Israel.

¶ And when he hath made an ende of receyvinge the holy place & the tabernacle of witness / & the altar / let him bringe & laye goote and let Aaron put both his handes vpon the heede of the laye goote / & confesse ouer hym all the mysdoes of the chyldren of Israel / and their trespasses / and all their synnes / and let him put them vpon the heede of the goote & sende him awaye by the handes of one that is acounted in the wilderness. And the goote shall bere vpon hym all the mysdoes vnto the wilderness / and he shall let the goote goo fre in the wilderness.

And let Aaron goo into the tabernacle of witness & put of the linnen clothes which he put on when he went in into the holy place / & leaue them there. And lett hym washe his flesch with water in the holy place / & put on his stonye rayment / & then come out and offer his burnt offeringe and the burnt offeringe of the people / and make an atonement for him selfe and for the people / & the fete of the syn-offeringe let him burne vpon the altar. And let him & carpe forth & scapegoote / washe his clothes and bathe his flesch in water / & then come in to the holte agayne.

And the bullock of the synofferinge & the goote of the synofferinge / whose bloude was brought in to make an atonement in the holy place / let one carpe out without the holte & burne wythfye: both their synnes / their flesch and their donge. And let him & burneth them / washe his clothes and bathe his flesch in water / & then come in to the holte agayne. And this shall be an ordynance for euer vnto you. And euē in the tenth daye of the seventh moneth / ye shall * humble your soules and shall do no worke at all: whether it be one of your selues or a stranger that sojourneth amonge you / for & daye shall an atonement be made for you to cleanse you from all your synnes before the Lozde / & ye shall be cleane. ¶ It shall be a Sabbath of rest vnto you / and ye shall humble your soules / and it shall be an ordynance for euer.

And the priest that is anointed & whose hande was fylled to mynstre in his fathers steade / shall make the atonement & shall put

on the holy linnen clothes & holy bestimētes / and reconcile the holy sanctuary and the tabernacle of witness & the altar / & shall make an atonement also for the prestes & for all the people of the congregaciō. And this shall be an * euerlastinge ordynance vnto you to make an atonement for the chyldren of Israel for all their synnes once a yere: & it was done euen as the Lozde commaunded Moyses.

¶ All sacrifice must be brought to the doze of the tabernacle. To deuils may they not offer. Bloude and all haren is forbydden them.

The xxiij. Chapter.

¶ And the Lozde talked with Moyses sayinge: speake vnto Aaron & vnto his sonnes and vnto all the chyldren of Israel and saye vnto them / this is the thyng which the Lozde charged sayinge: whatsoeuer he be of the house of Israel that killeth an oxe / or labe or goote in the holte or out of the holte and bryngeth them not vnto the doze of the tabernacle of witness / to offer an offeringe vnto the Lozde before the dwellinge place of the Lozde / bloude shall be imputed vnto that man / as though he had shed bloude / and that man shall perishe from amonge his people.

Wherfore let the chyldren of Israel brynge their offeringes & they offer in the wyde feld / vnto the Lozde: euen vnto the doze of the tabernacle of witness and vnto the priest / & offer them for the peaceofferinges vnto the Lozde. And the priest shall sprynkle & bloude vpon the altar of the Lozde in the doze of the tabernacle of witness / and burne the fete to be a sweete sauoure vnto the Lozde. And lett them no moare offer their offeringes vnto deuils / after whom they go an whoringe. And this shall be an ordynance for euer vnto you to shew out your generacions.

¶ And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the strangers that sojourn amonge you / that offereth a burnt offeringe or any other offeringe and bryngeth it not vnto the doze of the tabernacle of witness to offer vnto the Lozde / that felow shall perishe fro amonge his people. And whatsoeuer man it be of the house of Israel or of the strangers that sojourn amonge you that * catch any maner of bloude / I will sett my face agaynst that soule that eateth bloude / & I will destroye him from amonge his people / for the lyfe of the flesch is in the bloude / and I haue geue it vnto you vpon the altar / to make an atonement for your soules / for bloude shall make an atonement for the soule. And therfore I saye vnto the chyldren of Israel: se that no soule of you eat bloude / nor yet any stranger that sojourneth amonge you.

what

whatsoeuer man it be of the chyldren of Israel or of the strangers that sojourn amonge you & hunteth & catcheth any beest or foule & maye be eat / he shall poure out the bloude & couer it with erthe / for the lyfe of all flesch is in the bloude / therfore I saye vnto the chyldren of Israel: ye shall eate the bloude of no maner of flesch / for the lyfe of all flesch is in his bloude / and whosoever therfore eateth it shall perishe. And whatsoeuer soule it be & eateth that which dyed alone or & which was tozue with wyde beestes: whether it be one of your selues or a stranger / he shall washe his clothes & bathe him selfe in water / & shall be vncleane vnto the euen / & then is he cleane. But and ye he washe them not nor washe his flesch he shall beare his synne.

¶ What degrees of hyndred maye marie to gather & what not.

The xliij. Chapter.

¶ And the Lozde talked with Moyses sayinge: speake vnto the chyldren of Israel / & saye vnto them / I am the Lozde your God. Wherfore after the doynges of the lande of Egypte wherin ye dwelt / se that ye doo not: neither after the doynges of the lande of Canaan / whether I will brynge you / neither walke ye in their ordynances / but do after my iudgements / & kepe myne ordynances / to walke therein: for I am the Lozde your God. Kepe therfore myne ordynances / and my iudgements which ye a man doo he shall lyue therby: for I am the Lozde.

¶ Se that ye go to none of your ngybels hyndred for to vncouer their secrettes / for I am the Lozde. The secrettes of thy father & thy mother / se thou vnhyll not: he is thy mother / therfore shalt thou not discouer her secrettes. The secrettes of thy fathers wyfe shalt thou not discouer / for they are thy fathers secrettes. Thou shalt not discouer & pryuite of thy syster / & daughter of thy father or of thy mother: whether she be bozne at home or without. Thou shalt not vncouer the secrettes of thy sonnes daughter or thy daughters daughter / for & is thine stonye pryuite: Thou shalt not vncouer the secrettes of thy fathers wyues daughter / which she bare to thy father / for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrettes of thy fathers syster / for she is thy fathers nexte kynswoman. Thou shalt not discouer the secrettes of thy mothers syster / for she is thy mothers nexte kynswoman.

¶ Thou shalt not vncouer the secrettes of thy fathers brother: that is thou shalt not go in to his wyfe / for she is thine aunte. Thou shalt not discouer the secrettes of thy daugh-

ter in lawe she is thy sonnes wyfe: therfore vncouer nother secrettes. Thou shalt not vnhyll the secrettes of thy brothers wyfe / for that is thy brothers pryuite. Thou shalt not discouer the pryuites of the wyfe & her daughter also / neither shalt thou take her sonnes daughter or her daughters daughter to vncouer their secrettes / they are her nexte kyn / & were therfore vnhidnesse. Thou shalt not take a wyfe & her syster thereto / to bere her & thou wouldest open her secrettes as longe as she lyueth. Thou shalt not go vnto a woman to vncouer her pryuite as longe as she is put a parte for her vncleannes. ¶ Thou shalt not lye in thy ngybours wyfe / to defyle thy selfe in her. Thou shalt not geue of thy seed to offer it vnto Moloch / & thou shalt not & name of thy god / for I am the Lozde. ¶ Thou shalt not lye with mankynde as is womankynde / for & is abominacion. Thou shalt lye in no maner of beeste to defyle thy selfe therwith / neither shall any woman stode before a beest to lye vnto her / for that is abominacion.

¶ While not your selues in any of these thyngs / for in all these thynges are these nations defiled which I cast out before you: & the lande is defiled / & I will visett the wickednesse therof vpon it / & the lande shall spewe out her inhabitants. * Kepe ye therfore myne ordynances & iudgements / & se that ye committe none of these abominacions: neither any of you nor any stranger that sojourneth amonge you / for all these abominacions haue the men of the lande done which were there before you / & the lande is defiled / se that the lande spewe you out whē ye haue defiled it / as it spewd out the nations that were there before you. For whosoever shall committe any of these abominacions / the same soules that committe the shall perishe from amonge their people. Therfore se that ye kepe myne ordynances / that ye committe none of these abominable customes which were committed before you: that ye defile not your selues therwith for I am the Lozde your God.

¶ A repetition of certayne lawes pertaining to the 7. commandmentes. A consyderacion for the poore howe we ought to iudge ryghteously howe we ought not to be auenged. Whichecraft is forbydden.

The xliij. Chapter.

¶ And the Lozde spake vnto Moyses sayinge: speake vnto all the multitude of the chyldren of Israel / & saye vnto them: * Be holy for I the Lozde your God am holy. Se that ye feare euery mā his father & his mother / & ye kepe my Sabothes / for I am the Lozde your God. Ye shall not turne vnto idoll / nor make you goddes of metall: I am the Lozde your God. ¶ When

bathe
his flesch
in water
then come
in to the holte
agayne

* Looke in the
xxij. Chap.

a. Thy serbe /
that is thy ge-
neracion / thy
sonnes / thy
daughters. &c.
b. Moloch
loke in the xx.
Chap. of Actus

* Leuit. xx. b.

* Leuit. xij. g.

when ye offer youre peaceofferings vn-
to the Lord/ye shall offer them that ye maye
be accepted. And it shall be eaten the same daye
ye offer it & on the morowe/ but whatsoeuer
is lefte on the thirde daye shall be burnt in the
fire. If it be eaten & the thirde daye/ it shall be vn-
cleane & not accepted. And he that eateth it
shall bere his synne/ because he hath defiled
the halowen thynges of the Lord/ and that
soule shall perishe from amonge his people.
* And ye reape doune & reape come of youre
land/ ye shall not reape doune the brymst boz-
* of youre feild/ nether shall thou gather
the which is left behynd in thy harvest. Thou
shalt not plucke in all thy byneparde cleane/
nether gather in the grapes that are ouer-
scaped. But thou shalt leaue the for the poore
& stranger. I am the Lord your God.
Ye shall not steale nether lye/ nether deale
falsely one with another. Ye shall not sweare
by my name falsely: that thou despiest not
the name of thy God/ I am the Lord. Thou
shalt not begyle thy neyghboure with cauyl-
lacions/ nether robbe him violently/ nether
shall the workmans labour abyde with the
vntill the moynynge. Thou shalt not curse
the deaffe/ nether put a stoblynge blocke be-
fore the blynde/ but shalt feare thy God. I am
the Lord. Ye shall doo no vnryghteousnes
in iudgement. * Thou shalt not fauoure the
poore nor honoure the myghtie/ but shalt
iudge thy neyghboure ryghteously.
Thou shalt not goo by & doune a prey
accuse anidge thy people/ nether shalt thou
helpe to swete the bloude of thy neyghboure:
I am the Lord. * Thou shalt not hate thy bzo-
ther in thyne hart but shalt in any wyse re-
buke thy neyghboure: & thou bere not synne
for his sake. * Thou shalt not auenge thy selfe
nor bere hate in thy mynde agaynst the chy-
ldren of thy people/ but shalt loue thy neygh-
boure euen as thy selfe I am the Lord.
Kepe myne ordinaunces. * Let none of thy
catell gebyr in a contrary kinde/ nether sowe
thy seide in myngled seed/ nether shalt thou
put on any garment of linnen and wollen.
If a man haue to doo with a woman that
is bonde and hath bene medled with all of
freedome geue her/ there shall be a payne by
it: but they shall not dye/ because she was not
made free. And he shall bynne for his tres-
passe of the tabernacle of witness/ a ram for
a trespassoffryng. And he shall make
an attonement for hym in the ram of the tres-
passe offryng before the Lord/ for his synne
which he hath done: & it shall be for geue him/
as concerninge the synne which he hath done.
And when ye come to the lande and haue

planted al maner of trees where of men eat/ ye
shall holde the bndredysed as concerninge
their frute: eue the yere shall they be bndre-
cuncised vnto you & shall not be eaten/ and
the fourth yere all & frute of the shall be holy
& acceptable to the Lord. And the fifth yere
maye ye eat of the frute of the & gether in
the increase of them: I am the Lord your
God. * Ye shall eat no thyng in the bloude/ ye
shall use no witchcraft/ nor obserue di-
mall dayes/ ye shall not rounde the lockes of
your heedes/ nether shalt thou marre the
tust of thy beerde. * Ye shall not ret your
flesh for any soules sake/ nor prync any
markes by you: I am the Lord. Thou shalt
not pollute thy daughter/ that thou woldest
maintene her to be an whoore: lest the lande
fall to whooredome/ and waxe full of wicked-
nesse. Se & ye kepe my Sabbothes & feare
my sanctuary: I am the Lord. Turne not
to them that worke with spytes/ nether re-
garde the that obserue dysmall dayes: that
ye be not despyled by them/ for I am the Lord
your God.
Thou shalt rype by before the hoorded/ &
a reuerence the face of the old ma & deadd
god/ for I am the Lord. * If a stranger so-
lourne by the in your lande/ se that ye bere
him not: But let the stranger that dwelleth
with you/ be as one of your selues/ & loue
him as thy selfe/ for ye were strangers in the
lande of Egypt. I am the Lord your God.
Ye shall doo no vnryghteousnes in iudge-
ment nether in meteure/ weyght or mea-
sure. But ye shall haue true balances/ true
weyght/ & true ephas & a true hin. I am the
Lord your God which broughte you out
of the land of Egypt/ that ye shoulde obserue
all myne ordinaunces and iudgements and
that ye shoulde kepe them: I am the Lord.
They that geue of their seide to Moloch shall dye
therefore. Other goodly lawes necessarye to be ob-
serued in chementhalthe.
The xx. Chapter.
And the Lord talked with Moyses
sayinge: tell the chyldre of Israel/
whosoever he be of the chyldre of
Israel/ that geueth of his seide vnto a who-
loche he shall dye for it: the people of the land
shall stone him with stones. And I will sett
my face vpon that selowe/ and will destroye
him fro amonge his people: because he hath
geuen of his seide vnto Moloch/ for to despyle
my sanctuary and to pollute my holy name.
And though that the people of the land hyde
their eyes from that selowe/ whē he geueth
of his seide vnto Moloch/ so that they kyll
him not: yet I will put my face vpon & man
and vpon his generation/ and will destroye
him

him and all that goo a whooryng with hym
and commytt whohome with Moloch from
amonge their people.
If any soule turne him to enchasers or
expounders of tokens and goo a whoorynge
after the/ I will put my face byd that soule
& will destroye him fro amonge his people.
Sanctifye your selues therefore & be holye
for I am the Lord your God. And se that ye
kepe myne ordinaunces and doo them. For
I am the Lord which sanctifye you.
Whosoever curseth his father or mother/
shall dye for it: his bloud on his head/ because
he hath curseth his father or mother. * He
that bzeaketh wedlocke with another mans
wyfe shall dye for it/ because he hath broke
wedlocke with his neyghbours wyfe/ and so
shall the syke wyfe. * If a man lye with his
fathers wyfe & vncouer his fathers secretes/
they shall both dye for it/ their bloude be byd
their heedes. * If a ma lye with his daughter
in lawe they shall dye both of the: they haue
broughte abhominacyon/ their bloud vpon
their heedes. * If a man lye with mannyde
after & maner as a woman hynde/ they haue
both commytted an abhominacion & shall dye
for it. Their bloude be vpon their heedes.
If a ma take a wyfe & her mother ther-
to/ it is wickednesse. When shall burne with fyre
both him and them/ that there be no wicked-
nesse amonge you. * If a man lye with a
beast he shall dye/ and ye shall see the beast.
If a woman go vnto a beast & lye doune
thereto: thou shalt kyll the woman and the
beast also/ they shall dye/ and their bloude
be byd their heedes. * If a man take his syter
his fathers daughter or his mothers daugh-
ter/ a se her secretes/ and she se his secretes
also: it is a wicked thyng. Therefore lett the
peryshe in the syghte of their people/ he hath
seue his syters secretes/ he shall therefore
beare his synne. * If a man lye with a woman
in tyme of her naturall dyscase and vncouer
her secretes and open her fountayne/ & she
also open the fountayne of her bloude/ they
shall both peryshe from amonge the people.
Thou shalt not vncouer the secretes of
thy mothers syter nor of thy fathers syter/
for he & doth so/ vncouereth his netre kyn:
and they shall beare their myddynge.
If a ma lye with his vncler wyfe/ he hath vn-
couered his vncler secretes: they shall beare
their synne/ and shall dye chyldlesse.
If a ma take his bzothers wyfe/ it is an
vnclane thyng/ he hath vncouered his bzo-
thers secretes/ they shall be chyldlesse therefore.
Se that ye kepe therefore all myne or-
dinaunces and all my iudgements/ and that
ye doo them: that the land whether I bynne
you to dwell therein/ spewe you not out. And

se that ye walke not in the maners of the na-
tyons whiche I cast out before you: for they
commytted all these thynges/ & I abhorred the.
But I haue sayde vnto you that ye shall
enioye their lande/ & that I will geue it vn-
to you to possesse it: eue a lande that floweth
with mylike and honye. I am the Lord your
God/ whiche haue separated you from other
nations: * that ye shoulde put difference be-
twene cleane bestes and vnclane/ and be-
twene vnclane soules and them that are
cleane. Make not your soules therefore ab-
hominable with bestes and soules/ & with
all maner thynges & crepeth byd the ground/
whiche I haue separated vnto you to holde
them vnclane. Be holy vnto me/ for I the
Lord am holy and haue seuered you from
other nations: that ye shoulde be myne.
If there be a ma or womā that woorthly
with a spyte or & expoundeth tokens they
shall dye for it. When shall stone them with
stones/ & their bloude shall be vpon them.
The prest is for bydd to be at the death of any of
his people/ a seue of his synne except. & seales may
not be thauē nether on the head nor yet of the beerde.
The prestes wyfe must be a mayde. The prestes
daughter may not be an harlot.
The xxi. Chapter.
And the Lord sayde vnto Moyses:
speake vnto the prestes & sonnes
of Aaron and saye vnto them. A
prest shall defile him selfe at the
death of none of his people/ but byd his kyn &
is nye vnto him: as his mother/ father/ sonne
daughter & brother: & on his syter as longe
as she is a mayde & dwelleth nye him & was
neuer geuen to man: on her he maye despyle
him selfe. But he shall not make hym selfe
vnclane vpon a ruelar of his people to po-
lute him selfe with all.
They shall make them no baldnesse vpon
their heedes or haue of the lockes of their
heedes/ nor make any markes in their flesh
they shall be holy vnto their God/ and not
polute the name of their God/ for the sacrifi-
ces of the Lord and the bread of their
they do offer: therefore they must be holy.
They shall take no wyfe & is an whoore
or polute/ or put from her husbāde: for a whoore
prest is holy vnto his God. Sanctifie him
therefore/ for he offereth by the bread of God:
he shall therefore/ be holy vnto the/ for I the
Lord whiche sanctifye you/ am holy.
If a prestes daughter fall to playe the
whoore/ she poluteth her father: therefore she
shall be burnt with fyre.
He & is the hye prest amōge his bze-
thre vpon whose head the anoyntynge oyle was
poured & whose hande was tyld to put on
the bestimentes/ shall not vncouer his head

no: rent his clothes / neither shall goo to any deed body no: make hym selfe unclean: no not on his father o: mother / neither shall go out of the sanctuarie / that he polute not the holy place of his God / for the croune of the anoyntinge oyle of God is vpon him. I am the Lorde. * He shall take a mayde vnto his wyfe: but no widowe no: deuoried no: poluted whoor. But he shall take a mayde of his awne people to wyfe / that he desyle not his seed vpon his people: for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moyses sayinge / speke vnto Aaron and saye: No man of thy seed in their generaciōs that hath any defo: myte vpon hym / shall p:ace for to offer the byrd of his God: for none that hath any blemish shall come nere: whether he be blynde / lame / not nosed / o: that hath any myshapē mēbze / o: broken footed / o: broken handed / o: croke backed / o: perleyed / o: gogeleped / o: masige / o: shauide / o: hath hys stonē broken.

No man that is defo:med of the seed of Aard the p:est / shall come nye to offer the sacrificers of the Lorde. If he haue a defo:myte / he shall not p:ace to offer the byrd of his God. Notwithstandyng he shall eate of the byrd of his God: euen as well of the most holy / as of the holy: but shall not goo in vnto the bayle no: come nye the altar / because he is defo:med that he polute not my sanctuary / for I am the Lorde that sanctifie them. And Moyses tolde it vnto Aaron and to his sonnes / & vnto all the Chyldren of Israel.

What maner persones ought to abyde from eatyng the thynges that were offered. How / what / & when they shulde be offered.

The xxiij. Chapter.

And the Lorde comened with Moyses sayinge: byd Aard & his sonnes that they abyde from the halowed thynges of the chylde of Israel which they haue halowed vnto me / that they polute not my holy name: for I am the Lorde. Saye vnto them: whosoever he be of all youre seed amōge youre generaciō after you / he goeth vnto the halowed thynges which the chylde of Israel shall haue halowed vnto the Lorde / hys vncleennes shall be vpon him: and that soule shall perishe from out of my syght. I am the Lorde.

None of the seed of Aard that is a leper o: that hath a runnyng soze / shall eate of the halowed thynges vntill he be cleane. And whosoever toucheth any vncleane soule o: man whose seed runneth from hym by nyght / o: whosoever toucheth any woyme that is vncleane to hym / o: man that is vncleane to hym / whatsoeuer vncleennes he hath: the same soule that hath any soch thyng / shall be vn-

cleane vntill euen / and shall not eate of the halowed thynges vntill he haue washed his flesh with water. And then when the sonne is downe he shall be cleane & shall afterward eate of the halowed thynges: for they are hys fode. * Of a beest that dieth alone o: is rent w: wyde beastes / he shall not eate / to desyle hym selfe therewith: I am the Lorde. But let them kepe therfore myne ordynance / lest they lade synne vpon them & dye therein whē they haue desyled them selues: for I am the Lorde which sanctifye them.

There shall no straunger eate of the halowed thynges / neither a gell of the p:estres / o: an hyrd seruante. But yf the p:est bye any soule with money he maye eate of it / & he also that is bo:ne in his house maye eate of his byrd. If the p:estres daughter be married vnto a straunger / she maye not eate of the halowed heu:offerynges. Notwithstandyng yf the p:estres daughter be a widowe o: deuoried & haue no childe but is returned vnto her fathers house agayne / she shall eate of her fathers byrd as well as she dyd in her youth. But there shall no straunger eate therof. If a man eate of the halowed thynges vntwittingly / he shall put a fyre parte ther vnto / & make good vnto the p:est the halowed thyng. And let the p:estres se / & they desyle not the halowed thynges of the chylde of Israel which they haue offered vnto the Lorde / lest they lade the selues with myshapynge & trespase in eatyng their halowed thynges: for I am the Lorde which halowe the.

And the Lorde spake vnto Moyses sayinge: speake vnto Aaron & hys sonnes & vnto all the chylde of Israel & saye vnto the / whatsoeuer he be of the house of Israel o: stra:nger in Israel that wyll offer his offeryng: whatsoeuer bowe o: trempyl offeryng it be which they wyll offer vnto the Lorde for a burnt offeryng to reconyle them selues / it must be a male without blemish of o:ren / shepe o: gootes / let the offer nothyng that is defo:med for they shall gett no sauoure therewith.

If a mā wyll offer a peaceoffring vnto the Lorde and separate a bowe o: a trempyl offeryng of the o:ren o: the flocke / it must be without defo:myte / & it maye be accepted. There maye be no blemish therein: whether it be blinde / broken / wounded o: haue a wen / o: be maunge o: scabbed / se that ye offere no soch vnto the Lorde / no: put an offeryng of any soch vpon the altar vnto the Lorde.

In o:re o: a shepe that hath any membe out of p:oporciō / maye thou offer for a trempyl offeryng: but in a bowe it shall not be accepted. Thou shalt not offer vnto the Lorde that which is broken / plucked out o: cut

o: cut awaye / neither shalt make any soch in youre lande / nether of a straungers harbe shall ye offer an offeryng to your God of any soch. For they marre all in & they haue defo:mytes in them / & therfore can not be accepted for you. And the Lorde spake vnto Moyses sayinge: when an o:re / a shepe o: a goote is brought forth / it shall be seuen dayes vnder the dame. And fro the viij. daye forth / it shall be accepted vnto a gyfte in the sacrificer of the Lorde. And whether it be o:re o: shepe / ye shall not kyll it & her yōge both in one daye. When ye wyll offere a thankofferyng vnto the Lorde / ye shall so offere it that ye maye be accepted. And the same daye it must be eaten by / so ye leaue none of it vntill the morow. For I am the Lorde / kepe now my commandementes & do the / for I am the Lorde. And polute not my holy name / that I maye be halowed amonge the chylde of Israel. For I am the Lorde which halowe you / and brought you out of the lande of Egypt / to be your God: for I am the Lorde.

Of the holy dayes / as the Sabbath / Ester / whye / whye / the feast of the fyre / the feast of the cleansyng. The feast of trumpettes. The feast of the tabernacles.

The xxiij. Chapter.

And the Lorde spake vnto Moyses sayinge: speake vnto the chylde of Israel / & saye vnto the. These are the feastes of the Lorde which ye shall call holy feastes. Syre dayes ye shall worke / & the seuenth is the Sabbath of rest an holy feast: so that ye maye doo no worke therein / for it is the Sabbath of the Lorde / wheresoeuer ye dwell. These are the feastes of the Lorde which ye shall p:oclayme holy in their seasons. * The xxiij. daye of the first moneth at euē is the Lorde. * Pascheuer. And the xij. daye of the same moneth is the feast of swete byrd vnto the Lorde. viij. dayes ye must eate vncleanned byrd. The fyrt daye shall be an holy feast vnto you / so that ye maye doo no laborious worke therein. But ye shall offer sacrificers vnto the Lorde. viij. dayes / & the seuenth daye also shall be an holy feast / so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moyses sayinge: speake vnto the chylde of Israel & saye vnto the: when ye be come in to the land which I geue vnto you & reape doune youre harvest / ye shall byrnye a shefe of the fyrt frutes of youre harvest vnto the p:est / & he shall waue the shefe before the Lorde to be accepted for you: & euē the morow after the Sabbath the p:est shall waue it. And ye shall offer that daye whē he waue the shefe / a lambe without blemish of a yere old for a burnt offeryng vnto the Lorde: & the meatofferyng therof /

two tenth deales of fyne flour meged with oyle to be a sacrificer vnto the Lorde of a swete sauoure: & the drynkeofferyng therof / & fourth deale of an hyne of wyne. And ye shall eate nether byead / no: parched corne / no: kumē: tyre of new corne: vntill the selfe same daye ye haue brought an offeryng vnto your God. And this shall be a lawe for euē vnto your chylde after you / wheresoeuer ye dwell.

And ye shall counte fro the morow after the Sabbath: euē fro the daye ye brought the shefe of the waue offeryng. viij. weke complete: euē vnto the morow after the viij. weke ye shall nombze i. dayes. And then ye shall byrnye a newe meatofferyng vnto the Lorde. And ye shall byrnye out of youre habitaciōs two waue loues made of two tenth deales of fyne flour leuended and baken / for fyrt frutes vnto the Lorde. And ye shall byrnye to the byead seue lambs without defo:myte of one yere of age / and one ponge o:re and. ii. rammes / which shall serue for burnt offeryngs vnto the Lorde / with meatofferynges & drynkeofferynges longynge to the same / to be a sacrificer of a swete sauoure vnto the Lorde.

And ye shall offer an he goote for a synneofferyng: and two lambes of one yere old for peaceofferynges. And the p:est shall waue the with the byead of the fyrt frutes before the Lorde / & with the two lambes. And they shall be holy vnto the Lorde / & be the p:estres. And ye shall make a p:oclamacion the same daye that it be an holy feast vnto you / and ye shall doo no laborious worke therein: And it shall be a lawe for euē thozome out all youre habitaciōs vnto your chylde after you.

* When ye reape doune youre harvest / thou shalt not make cleane rydaunce of thy selfe / nether shalt thou make any aftergathering of thy harvest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moyses sayinge: speake vnto the chylde of Israel and saye. The fyrt daye of the seuenth moneth shall be a feast of membraunce vnto you / to blowe hornes in an holy feast it shall be / & ye shall doo no laborious worke therein / and ye shall offer sacrificer vnto the Lorde.

And the Lorde spake vnto Moyses sayinge: also the tenth daye of the selfe seuenth moneth / is a daye of an attonement / & shall be on holy feast vnto you / and ye shall humble youre soules & offer sacrificer vnto the Lorde. Mo: reouer ye shall doo no worke the same daye / for it is a daye of attonement to make an attonement for you before the Lorde your God. For whatsoeuer soule it be that is humbled not him selfe that daye / he shall be destroyed from amonge his people. And whatsoeuer soule do any

To humble the soule is / to chafce the bo: dye by abste: nences & affliction / as is sayde Eiaie. lviij. a.

any maner worke that daye / the same I will destroye from amonge his people. Se that ye do no maner worke therfore. And it shall be a lawe for euer vnto your generacions after you in all your dwellings. A Sabbath of rest it shall be vnto you / and ye shall humble your soules. The .ix. daye of the moneth at euen and so forth frō euen to euen agayne / ye shall kepe your Sabbath.

And the Lord spake vnto Moyses sayinge: speake vnto the chyldren of Israel and saye: the .xv. daye of the same seuenth moneth shall be the feast of tabernacles. .vij. dayes vnto the Lord. The .vij. daye shall be an holy feast vnto you & ye shall offer sacrifice vnto the Lord. It is the ende of the feast / and ye shall do no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lord / and the .vij. daye shall be an holy feast vnto you & ye shall offer sacrifice vnto the Lord. It is the ende of the feast / and ye shall do no laborious worke therein.

These are the feastes of the Lord whiche ye shall proclayme holy feastes / for to offer sacrifice vnto the Lord / burnt offerings / meat offerings and drinke offerings every daye: beyde the sabbathes of the Lord / and beyde your gyftes / and all your bowes / & all your freewill offerings whiche ye shall geue vnto the Lord.

Mozeouer in the .xv. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande / ye shall kepe holy daye vnto the Lord. .vij. dayes lōge. The .vij. daye shall be a daye of rest / & the .vij. daye shall be a daye of rest. And ye shall take you the .vij. daye / the frutes of goodly trees and the bryanches of palme trees and the bowes of thicke trees / and wylowes of the brooke / and shall reioyse before the Lord. .vij. dayes. And ye shall kepe it holy daye vnto the Lord. .vij. dayes in the yere. And it shall be a lawe for euer vnto your chyldren after you / that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuen dayes: eue all ye Israelites bove / shall dwell in boothes / that your chyldren after you maye knowe howe that I made the chyldre of Israel dwell in boothes / whē I broughte them out of the land of Egypt: for I am the Lord your God. And Moyses tolde all the feastes of the Lord vnto the chyldren of Israel.

The oyle for the lampes and lychtes of the bryche of remembrance of Moyses. He that curseth must be stoned. He that killeth shall be hylled. &c.

The .xxiii. Chapter.

And the Lord spake vnto Moyses sayinge: commaunde the chyldren of Israel that they bryng vnto the pure oyle of pure beate for light to poure in to the lampes alwaye / without

the daye of wytnesse within the tabernacle of wytnesse. And Aaron shall dysse them both euen and morninge before the Lord alwayes. And it shall be a lawe for euer amonge your chyldren after you. And he shall dysse the lampes vpon the pure candlesticke before the Lord perpetually.

And thou shalt take fyne flour and bake it. waffels therof / two tenthdeales shall euery waffell be. And make two rowes of the / fyne on a rowe vpon the pure table before the Lord / and put pure frankincense vpon the rowes. And it shall be byed of remembrance / & an offeringe to the Lord. Euery Sabbath he shall put them in rowes before the Lord euermore / geuf of the chyldren of Israel / that it be an euerlastyng couenaunte. And they shall be Aarons and hys sonnes / & they shall eat the in the holy place. For they are most holy vnto him of the offerings of the Lord / and shall be a drye for euer.

And the sonne of an Israelitish wyfe whose father was an Egyptian / went oute amonge the chyldren of Israel. And this sonne of the Israelitish wyfe and a mā of Israel / stroue together in a house. And the Israelitish woman's sonne blasphemed the name of the Lord / & they broughte hym vnto Moyses. And hys mothers name was Salometh / the daughter of Dibzay of the trybe of Dan: and they put him in ward / that Moyses shoulde declare vnto the what the Lord sayd thereto. And the Lord spake vnto Moyses sayinge: bryng hym that blasphemed without the house / and lett all that herde hym / put their handes vpon his heed / and lett all the multitude of Israel sayinge. Whosoever curseth his God / shall bere his synne: And he that blasphemeth the name of the Lord / shall dye for it. All the multitude shall ston him to deeth. And the stranger as well as the Israelite yf he curseth the name / shall dye for it.

He that killeth any man / shall dye for it: but he that killeth a beast shall paye for it / beate for beate. If a mā maye hys neyghboure / as he hath done / so shall it be done to him agayne: boke for boke / eye for eye and toth for toth: euen as he hath mayned a mā / so shall he be mayned agayne. So now he that killeth a beast / shall paye for it: but he that killeth a man / shall dye for it. Ye shall haue one maner of lawe amonge you: euen for the stranger as well as for one of your felues / for I am the Lord your God.

And Moyses tolde the chyldren of Israel / that they shoulde bryng him that had curseth out of the house / and ston him with stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The Sabbath of the .vij. yeres and of the yere of Jubilee / otherwyse called the fyfte yere.

The .xxv. Chapter.

And the Lord spake vnto Moyses in mount Synay sayinge: speake vnto the chyldren of Israel & saye vnto them. When ye be come in to the lande whiche I geue you / let the lande rest a Sabbath vnto the Lord. Sixe yeres thou shalt sowe thy selde / and fyve yere thou shalt cut thy bynes & gather in thy frutes. But the seuenth yere shall be a Sabbath of rest vnto the lande. The Lordes Sabbath it shall be / and thou shalt nether sowe thy selde / nor cut thy bynes.

The corne that groweth by it selfe thou shalt not reape / nether gather the grapes & growe without thy bydyng: but it shall be a Sabbath of rest vnto the land. Neuertheless the Sabbath of the lande shall be meate for you: euen for the and thy seruante and for thy mayde and for thy byred seruante & for the stranger that dwelleth with the: and for thy catell and for the beastes that are in the lande / shall all the increase therof be meate. Then nombre seuen weekes of yeres / that is / seuen tymes seuen yere: and the space of the seuen weekes of yeres shall be vnto the .xlv. yere. And then thou shalt make an home blowe: euen in the tenth daye of the seuenth moneth / which is the daye of attonement. And then thou shalt make the home blowe / euen in the .xlv. yere: and thou shalt haue some the fyfteenth yere / & proclayme libertye thowout the lande vnto all the inhabyters therof. It shall be a yere of Jubilee vnto you & ye shall retourne: euery man vnto hys possession and euery man vnto hys kynred agayne. A yere of Jubilee shall that fyfteenth yere be vnto you. Ye shall not sowe nether reape the corne that groweth by it selfe / nor gather the grapes that growe without thy labour. For it is a yere of Jubilee and shall be holy vnto you: how be it / yet ye shall eat of the increase of the selde. And in this yere of Jubilee ye shall retourne / euery mā vnto hys possession agayne.

And thou sellest oughte vnto thy neyghboure or byest of thy neyghbours hande / ye shall not oppresse one another: but according to the nombre of yeres after the Jubilee yere thou shalt bye of thy neyghboure / and according vnto the nombre of frute yeres / he shall sell vnto the. According vnto the multitude of yeres / thou shalt encrease the pryce therof / and according to the fewnesse of yeres / thou shalt mynysh the pryce: for the nombre of frute he shall sell vnto the. And se that no man oppresse his neyghboure / but feare the

Lord. For I am the Lord your God. Wherfore shall I do after myne ordinaunces and kepe my lawes and do them / that ye maye dwell in the land in safetie. And the lande shall geue her frute / and ye shall eat your fille and angur / & op dwell therein in safetie. If ye shall saye / what shall we eat the seuenth yere in as moche as we shall not sowe nor gather in our increase. I will sende my blessinge vpon you in the fyfte yere / and it shall bryng forth frute for thre yeres: and ye shall some the eighth yere and eat of blae frute vntill the .ix. yere / and euen vntill her frute come / ye shall eat of old store: wherfore the lande shall not be sold for euer / because that the lande is myne / & ye but strangers and sojourners with me: and ye shall thowout all the land of your possession / let the lande go home fre agayne.

God. For I am the Lord your God. Wherfore shall I do after myne ordinaunces and kepe my lawes and do them / that ye maye dwell in the land in safetie. And the lande shall geue her frute / and ye shall eat your fille and angur / & op dwell therein in safetie.

If ye shall saye / what shall we eat the seuenth yere in as moche as we shall not sowe nor gather in our increase. I will sende my blessinge vpon you in the fyfte yere / and it shall bryng forth frute for thre yeres: and ye shall some the eighth yere and eat of blae frute vntill the .ix. yere / and euen vntill her frute come / ye shall eat of old store: wherfore the lande shall not be sold for euer / because that the lande is myne / & ye but strangers and sojourners with me: and ye shall thowout all the land of your possession / let the lande go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any of his kyn come to redeme it / he shall by out of whiche his brother sold. And though he haue no man to redeme it for him / yet yf hys hand can get sufficent to bye it oute agayne / then let hym counte how longe it hath be solde / and deliuer the rest vnto hym to whome he solde it / & so he shall retourne vnto hys possession agayne. But an yf his hande can not gett sufficent to restore it to hym agayne / then the whiche is solde shall remaine in the hand of him that hath boughte it / vntill the Jubilee: and in the yere of Jubilee it shall come out / & he shall retourne vnto his possession agayne.

If a mā sell a dwelling house in a walled cite / he maye bye it out agayne any tyme within a hole yere after it is solde: and that shall be the space in which he maye redeme it agayne. But yf it be not bought out agayne within the space of a full yere / then the house in the walled cite shall be stablished for euer vnto him that boughte it and to his successeurs after him and shall not go out in the yere of Jubilee. But the houses in byllages whiche haue no walles rounde aboute them / shall be counted lyke vnto the felde of the countre / & maye be boughte out agayne at any season / and shall go out fre in the yere of Jubilee.

Notwithstandinge the cyties of the leuytes and the houses in the cyties of their possessions the leuytes maye redeme at all seasons. And yf a mā purchase ought of the leuytes: whether it be house or cytye & they possesse the baryne shall go out in the yere of Jubilee for the houses of the cyties of the leuytes / are their possessions amonge the chyldre of Israel. But the felde that lye rounde aboute their cyties / shall not be bought: for they

the chosen shall be admittid in to lyberte frō all synners / & shall be fullye restored agayne in thre / that synne of the fyfth man was taken awaye.

much. iij. a.

*Nume. 15.9

vere into. ix. be set at fyfte cycles of silver / after the cycle of the sanctuary / & the female at. xxx. cycles. And from. b. peres to. xx. the male shalbe set at. xx. cycles / and the female at. x. cycles. And from a moneth into. b. pere the male shalbe set at. b. cycles of silver / & the female at. the. And the man that is. ix. and above / shalbe valued at. x. cycles / and the woman at. x. If he be to poore so to be set / the lett hym come before the pteast: and lett the pteast value him / accordinge as the hande of hym that bowed is able to gett.

If it be of the beastes of which men bringe an offering unto the Lorde: all that any man geueth of such unto the Lorde / shalbe holy. He maye not alter it nor chaunge it: a good for a bad or a bad for a good. If he chaunge beaſt for beaſt / then both the same beaſt and it also wherewith it was chaunged shalbe holy. If it be any manner of vncleane beaſt of which men maye not offer unto the Lorde / lett hym bringe the beaſt before the pteast & lett the pteast value it. And whether it be good or badd as the pteast setteth it / so shall it be. And yf he wyll bye it agayne / lett hym geue the fyfte parte moare to that it was set at.

If any man dedicate his house / it shalbe holy unto the Lorde. And the pteast shall set it / whether it be good or bad / & as the pteast hath set it / so it shalbe. If he that sanctified it wyll redeime his house / lett hym geue the fyfte parte of the money that it was iudged at therto / and it shalbe his.

a. To halowe to sanctifie are both one / what to it beareth. If it beare an honer of bar- sanctifyinge in ipe / it shall be set at fyfte cycles of silver. If he halowe his self immediatly from the pere of iubely / it shalbe worth accordinge as it is esteemed. But if he halowe his self after the trompet pere / the pteast shall recke the ptece to hym accordinge to the peres that remaine unto the trompet pere / and there after it shal be loke sett.

If a man halowe a pere of his enheretted lande unto the Lorde / it shalbe set accordinge to the beareth. If it beare an honer of bar- sanctifyinge in ipe / it shall be set at fyfte cycles of silver. If he halowe his self immediatly from the pere of iubely / it shalbe worth accordinge as it is esteemed. But if he halowe his self after the trompet pere / the pteast shall recke the ptece to hym accordinge to the peres that remaine unto the trompet pere / and there after it shal be loke sett.

If he that sanctified the self wyll redeime it agayne / lett him put the fyfte parte of the ptece that it was set at there unto / & it shal be holy / yf he wyll not it shalbe redeemed no moare. But when the selfe goeth out in the pere of iubely / it shalbe holy unto the Lorde: euen as a thyng dedycatyd / and it shall be the pteastes possession.

If a man sanctifye unto the Lorde a self / which he hath boughte and is not of hye en- heritance / then the pteast shall recke with hym what it is worth unto the pere of iubely / and he shall geue the ptece that it is set at the same daye / and it shalbe holy unto the Lorde. But in the pere of iubely / the selfe shal re- turne unto hym of whome he boughte it / whose enheritance of land it was.

And all settinge shalbe accordinge to the holy cycle. One cycle maketh. xx. Geras.

But the fyftborne of the beastes that per- tayne unto the Lorde / maye no man sancti- fy: whether it be ore or shepe / for they are the Lordes allredy. If it be an vncleane beaſt / then lett him redeime it as it is sett at / & geue the fyfte parte moare therto. If it be not re- demed / then lett it be solde as it is rated.

Notwithstandinge no dedycatyd thyng that a man dedycateth unto the Lorde / of all his good / whether it be mē or beaſt or land of his enheritance / shalbe solde or redeemed: for all dedycatyd thynges are most holy unto the Lorde. No dedycatyd thyng therfore that is dedycatyd of mā / may be redeemed / but must nedes dye.

All these tythes of the lande / whether it be of the corne of the feld or fruite of the trees / shalbe holy unto the Lorde. If any man will redeime oughte of his tythes / lett him adde the fyfte parte moare therto. And the tythes of ore and shepe and of all that goeth vnder the herdemans keepinge / shalbe holy tythes un- to the Lorde. When shall not loke yf it be good or bad nor shall chadge it. If any mā chadge it then both it and that it was chadged with- all / shalbe holy and maye not be redeemed.

These are the commaundmentes whiche the Lorde gaue Moyses in charge to geue unto the chyldren of Israel in mount Synai.

The ende of the thynde boke of Moyses.

20 2 22

The nombre of the armye of Israel.

The fourth boke of Moyses called Numeri.

All that are apte for battell are nombred. The trybe of Leuy is appointed to mynistr to the taber- nacle.

The. I. Chapter.



Exod. xxx. 1. Nume. xxx. 1.

And the Lorde spake vnto Moyses in the wyldernesse of Synai / in the tabernacle of wytnesse / the fyft daye of the seconde moneth / & in the seconde pere after they were come out of the lande of Egypte sayinge: Take ye the summe of all the multitude of the chyldren of Israel / in their kynredes and howsholdes of their fathers & nombre the by name all that are males / polle by polle / fro xx. pere and above: euen all that are able to go forth in to warre in Israel / thou & Aarō shall numbze them in their armyes / & with you shalbe of every trybe a heed man in the house of his father.

And these are the names of the men that shall stande with you: of Ruben / Elisur the sonne of Sedeur: of Simeon / Selumiel the sonne of Hur: of Iuda / Nahbion the sonne of Aminadab: of Issachar / Nathanael the sonne of Zuar: of Zabulon / Eliab the sonne of Helon. Amonge the chyldren of Ioseph: of Ephraim / Elisama the sonne of Amihud: of Manasse / Gamaliel the sonne of Sur: of Benjamin / Abidan the sonne of Gedeon: of Dan / Ahiezer the sonne of Ammi Sadai: of Aser / Pagiel the sonne of Ocran: of Gad / Elisaph the sonne of Deguel: of Reueben / Ahiara the sonne of Enan.

These were the counsellors of the congregacion & lordes in the tribes of their fathers and captaynes ouer thousandes in Israel. And Moyses and Aarō toke these men aboute named and gethered all the congregaciō together / the fyft daye of the seconde moneth / and reherced them after their byrth & kynredes & houses of their fathers by name from. xx. pere and above / as the Lorde commaunded Moyses / euen so he nombred them in the wyldernesse of Synai.

And the chyldren of Ruben / Israels eldest sonne in their generacions / kynredes and howsholdes of their fathers / whē they were nombred every mā by name / all that were males from. xx. pere and above / as many as were able to go forth in warre: were nombred in the trybe of Ruben. xli. thousand and fyue hundred.

Of Simeon.

Amonge the chyldren of Simeon: their generacion in their kynredes and howsholdes of their fathers (when every mans name was

tolde) of all the males fro. xx. peres & above / whatsoeuer was mete for the warre: were nombred in the trybe of Simeon. lix. thousand and. lii. hundred.

Amonge the chyldren of Gad: their generacion in their kynredes and howsholdes of their fathers / when they were tolde by name from. xx. pere and above / all that were mete for the warre: were nombred in the trybe of Gad. xl. thousande / fyve hundred and fyfte.

Amonge the chyldren of Iuda: their generacion in their kynredes and howsholdes of their fathers (by the nombre of names) from. xx. pere and above / all that were able to warre / were tolde in the trybe of Iuda. lxvi. thousand and fyve hundred.

Amonge the chyldren of Issachar: their generacion in their kynredes and howsholdes of their fathers (when their names were counted) from. xx. pere & above / whatsoeuer was apte for warre: were nombred in the trybe of Issachar. lxxi. thousande and. liii. hundred.

Amonge the chyldren of Zabulon: their generacion in their kynredes and howsholdes of their fathers (after the nombre of names) from. xx. pere and above / whosoever was mete for the warre: were counted in the trybe of Zabulon. lxxi. thousande and. liii. hundred.

Amonge the chyldren of Ioseph: amonge the chyldren of Ephraim: their generacion in their kynredes and howsholdes of their fathers (when the names of all that were apte to the warre were tolde) from. xx. peres and above: were in nombre in the trybe of Ephraim. xl. thousande / and fyve hundred.

Amonge the chyldren of Manasse: their generacion in their kynredes and howsholdes of their fathers (when the names of all that were apte to warre were tolde) from. xx. and above were nombred in the trybe of Manasse. xxxv. thousande and two hundred.

Amonge the chyldren of Benjamin: their generacion in their kynredes and howsholdes of their fathers (by the tale of names) from twenty pere and above of all that were mete for warre: were nombred in the trybe of Benjamin. xxxv. thousande / and. liii. hundred.

Amonge the chyldren of Dan: their generacion in their kynredes and howsholdes of their fathers (in the summe of names) of all that was apte to warre from twenty pere and above / were nombred in the trybe of Dan. lxiii. thousande and. lvi. hundred.

Amonge the chyldren of Aser: their generacion in their kynredes and howsholdes of their fathers (when they were summed by name) fro. xx. peres and above / all that were apte to warre were nombred in the trybe of Aser. xl. thousande and. b. hundred.

g. iii. Amonge

Of Nephtali. Amonge the chyldren of Nephtali: their generacyon/in their kynredes and houses of their fathers (when their names were tolde) from xx. yeres and aboue / whatsoeuer was mete to warre: were nombred in the trybe of Nephtali thye and fyfte thousand and iiii. hundred.

These are the nombres which Moyses and Aaron nombred wth the xii. princes of Israel: of every house of their fathers a man. And all the nombres of the chyldren of Israel / in the houses of their fathers / from twenty yere and aboue / whatsoeuer was mete for the warre in Israel / byrwe into the sonne of fyve hundred and thye thousand / fyue hundred and fyfte. But the Leuites in the trybe of their fathers were not nombred amonge them.

And the Lord spake vnto Moyses sayinge: only se that thou nombre not the trybe of Leui / neether take the sonne of the amonge the chyldren of Israel. But thou shalt appoynte the leuites vnto the habitacio of witnesse / and to all the apparell therof and vnto all that belongeth thereto. For they shall beare the tabernacle and all the ordynance therof / and they shall mynistre it and shall ptyche their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it downe: and when the tabernacle is pitched / they shall sett it vp: for yf any stranger come nere / he shall dye. And the chyldren of Israel shall ptych their tentes / every man in his owne compaignie and every ma by his alone standert sheweth out all their hostes. But the leuites shall ptyche rounde aboute the habitacyon of wytnesse / that there fall no wrath vpon the congregacion of the chyldren of Israel / & the leuites shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel shal accorde to all that the Lord commaunded Moyses.

The order of the ptyching of the tentes rounde aboute the tabernacle of wytnesse. The heades and chiefe Lozdes of the kynredes of Israel are named.

The ii. Chapter.

And the Lord spake vnto Moyses and Aaron sayinge: The chyldren of Israel shall ptych: every man by his owne standert with the armes of their fathers houses / a waye from the pylence of the tabernacle of wytnesse.

On the east syde toward the ryfynge of the sonne / shall they of the standert of the house of Juda ptych wth their armes: And Babelon the sonne of Aminadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombze of them, lxxiii. thousande

and. vi. hundred. And nexte vnto hym shall the trybe of Zachar ptyche and Nathaniel the sonne of Zuar captayne ouer the chyldren of Zachar / his hoste and the nombze of them liii. thousande and. iiii. hundred.

And then the trybe of Zabulon: id Eliab the sonne of Helon / captayne ouer the chyldren of Zabulon / and his hoste in the nombze of them. lvi. thousande &. iiii. hundred. So that all all they that parteyne vnto the hoste of Juda / are an hundred thousande. lxxvi. thousande and. iiii. hundred in theyr compaignes: and these shall go in the forefront / when they iourney.

And on the south syde / the standert of the hoste of Ruben shall lye wth their compaignes & the captayne ouer the sonnes of Ruben / Elizur the sonne of Sebeur / and his hoste and the nombze of them. xli. thousande / &. v. hundred. And last by hym shall the trybe of Simeon ptyche / and the captayne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sabat / and his hoste and the nombze of them. lix. thousande and. iiii. hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad / Elisaph the sonne of Deguel and his hoste and the nombze of them. xlv. thousande. vi. hundred and. i. So that all the nombze that parteyne vnto the hoste of Ruben / are an hundred thousande li. thousande. iiii. hundred and fyfte / wth their compaignes / & they shall be the seconde in the iourney.

And the tabernacle of wytnesse wth the hoste of the leuites / shall go in the myddes of the hostes: as they lye in their tentes / euil so shall they procede in the iourney / every ma in his quarter aboute the standertes.

On the west syde / the standerte and the hoste of Ephraim shall lye wth their compaignes / And the captayne ouer the sonnes of Ephraim / Elisama the sonne of Amihud: and his hoste & the nombze of them. xl. thousande and. v. hundred.

And last by hym / the trybe of Manasse / and the captayne ouer the sonnes of Manasse / Gamaleel the sonne of Peza Zur and his hoste and the nombze of them. xxxi. thousande and. ii. hundred. And the trybe of Benjamin also: and the captayne ouer the sonnes of Benjamin / Abidan the sonne of Gedeoni / and his hoste and the nombze of them. xxxv. thousande &. iiii. hundred. All the nombze that parteyne vnto the hoste of Ephraim / were an hundred thousande. viii. thousande and an hundred in their hostes: & they shall be the thyrde in the iourney.

And the standert & the hoste of Dan shall lye on the north syde wth their compaignes: and the captayne ouer the chyldren of Dan / Thizer

Thizer the sonne of Ammi Sabar: and his hoste & the nombze of the. lxxi. thousande & vii. hundred. And last by hym shall the trybe of Aser ptyche: & the captayne ouer the sonnes of Aser / Pagiel the sonne of Ocran: and his hoste & the nombze of them. xli. thousande & v. hundred. And the trybe of Nephtali also / & the captayne ouer the chyldren of Nephtali: Thira the sonne of Enan: & his hoste and the nombze of the. lxxi. thousande &. iiii. hundred. So that the hole nombze of all that parteyned vnto the hoste of Dan / was an hundred thousande lvi. thousande &. vi. hundred. And they shall be the last in the iourney in their standert.

These are the summes of the chyldren of Israel in the houses of their fathers: euil all the nombzes of the hostes in their compaignes. vi. hundred thousande. xii. thousande. v. hundred & fyfte. And yet the Leuites were not nombred amonge the chyldren of Israel / as the Lord commaunded Moyses. And the chyldren of Israel dyd accorde to all that the Lord commaunded Moyses / & so they pitched wth their standertes / & so they iourneyd every man in his kynred / and in the household of his father.

The Leuites are not nombred to go to batell / but to mynistre to the holy place or sanctuary. They must also pitch their tentes next to the tabernacle.

The iii. Chapter.

These are the generacions of Aaron & Moyses / when the Lord spake vnto Moyses in mount Sinai: and these are the names of the sonnes of Aaron: Nadab the eldest sonne / & Abihu / Eleazar and Jthamar. These are the names of the sonnes of Aaron which were pzeastes anointed & their handes fylled to mynistre / but Nadab & Abihu dyed before the Lord / as they broughte straunge fyre before the Lord in the wyldernesse of Sinai / and had no chyldren. And Eleazar and Jthamar mynistred in the syght of Aaron their father.

And the Lord spake vnto Moyses sayinge: Byrynge the trybe of Aser / and set them before Aaron the pzeast / & let the serue him & wayte vpon hym & byd all the multitude / before the tabernacle of wytnesse / to do the seruyce of the habitacyon. And they shall wayte vpon all the apparell of the tabernacle of wytnesse / & vpon the chyldren of Israel / to do the seruyce of the habitacio. And thou shalt geue the Leuites vnto Aaron & his sonnes / for they are geuen vnto him of the chyldren of Israel. And thou shalt appoynte Aaron & his sonnes to wayte on their pzeastes office: & the stranger that cometh nye / shall bye for it.

And the Lord spake vnto Moyses sayinge: beholde I haue take the Leuites fro amonge the chyldren of Israel / for all the fyrtbozne that openeth & maketh amonge the chyldren of Israel

rael / so the Leuites shall be myne: because all the fyrtbozne are myne: for the same daye that I smote all the fyrtbozne in the lande of Egypt / I halowed vnto me all the fyrtbozne in Israel / both man and beest / & myne they shall be: for I am the Lord.

And the Lord spake vnto Moyses in the wyldernesse of Sinai sayinge: Nombze the chyldren of Leui in the houses of their fathers & kynredes / all that are males fro a moneth olde & aboue. And Moyses nombred the at the worde of the Lord / as he was commaunded. And these are the names of the chyldren of Leui: Gerson / Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni & Semel. And the sonnes of Cahath in their kynredes were Amram / Jezehar / Hebron & Ozziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of the Libnites and the Semelites / which are the kynredes of the Gersonites. And the summe of the (when all the males were tolde) from a moneth olde and aboue / were. vii. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynde the habitacion westwarde. And the captayne of the most auncient house amonge the Gersonites / was Elisaph the sonne of Lael. And the office of the chyldren of Gerson in the tabernacle of wytnesse was to kepe the habitacyon & the tente wth the coueringe therof and the hangynge of the doze of the tabernacle of wytnesse / and the hangynge of the court / and the curtayne of the doze of the court: which court went rounde about the dwelling / and the alter / & the cozdes that parteyned vnto all the seruyce therof.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites & the kynred of the Hebronites and of the Ozzielites: And these are the kynred of the Cahathites. And the nombze of all the males from a moneth olde and aboue / was. viii. thousande and fyve hundred: which wayted on the holy place. And the kynred of the chyldren of Cahath / pitched on the south syde of the dwelling. And the captayne in the most auncient house of the kynredes of the Cahathites / was Elisaphan the sonne of Ozziel / & their office was to kepe the arche / the table / the candelltych / & the alter / & the holy vessels to mynistre to the bayle wth all that serued thereto. And Eleazar the sonne of Aaron the pzeast / was captayne ouer all the captaynes of the Leuites / and had the ouer syghte of them that wayted vpon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Musites: and these are the kynredes of the Merarites. And the summe of the males from a moneth olde and aboue / was. vi. thousande and fyue hundred.

On the east syde the chiefe trybe of Juda: Zachar & Zabulon.

On the north syde the chiefe trybe of Dan: Thizer.

The Cahathites are assigned to the south syde.

The Merarites are assigned to the north syde.

are the kynredes of the Merarites. And the nombze of them (when all þe males fro a moneth olde & aboue was tolde) þereunto, þy. thousande & .ij. hundred. And the captayne of the most auncient house amonge the kynredes of the Merarites, was Zuriei the sonne of Abihael which pitched on the north syde of þe dwelling. And þe office of þe sonnes of Merari was to kepe þe bozdes of the dwelling & the barres/plyers with the sockettes therof/and all the instrumentes therof & all that serued thereto: and the plyers of the courte rounde aboute & their sockettes with their pyntes & cozdes. But on the fortyeth of the habitacyon & before þe tabernacle of witness eadward/ shall Moyses & Aaron & his sonnes pynt & wayte on the sanctuary in the steade of the chyldren of Israel. And the stranger that cometh nye/ walde soz it. And the holc summe of the Leuites which Moyses & Aaron nombzed/ at the commaundment of þe Lord thozout their kynredes, euen of all the males of a moneth olde & aboue/ was .xxi. thousande.

Moyses & Aaron
& their sonnes
on the castide.

And the Lord spake vnto Moyses: Nombze all the fyrst bozne þe are males amonge þe chyldze of Israel/ fro a moneth olde & aboue & take the nombze of their names. And thou shalt appoynte the Leuites to me the Lord/ soz all the fyrst bozne amonge the chyldzen of Israel/ & the catell of the Leuites soz þe fyrst bozne of the chyldzen of Israel. And Moyses nombzed as the Lord commaunded him/ all þe fyrst bozne of þe chyldze of Israel. And all the fyrst bozne males in the summe of names/ from a moneth olde & aboue/ were nombzed .xxi. thousande. .ij. hundred and .lxiii.

And the Lord spake vnto Moyses saying: take the Leuites soz all the fyrst bozne of the chyldze of Israel/ & the catell of the Leuites soz their catell: and the Leuites shalbe myne which am the Lord. And soz the redempcyon of the two hundred and .lxiii. which are moo then the Leuites in þe fyrst bozne of the chyldzen of Israel/ take .v. species of euerie pece/ & geue the money wherwith þe odde nombze of them is redeemed/ vnto Aaron and his sonnes. And Moyses toke the redempcyon money of the ouerplus that were moo then the Leuites/ amonge the fyrst bozne of the chyldzen of Israel: and it came to a thousande. .lii. hundred & .lxx. species of the holpe specie. And he gaue that redempcyon money vnto Aaron & his sonnes at the woide of the Lord/ euen as the Lord commaunded Moyses.

The offces of the Leuites/ euerie one after the booke that he came of.

The .liij. Chapter.



And the Lord spake vnto Moyses & Aaron/ and bad them take the summe of the chyldzen of Cahath from amonge the sonnes of Leui/ in their kynredes & houses of their fathers/ from .xxx. yere & aboue vntill fyfte/ all that were able to warre/ soz to do þe woike in the tabernacle of witness. This shalbe the office of the chyldze of Cahath in the tabernacle of witness which is mooft holp. And when the hoste remoueth/ Aaron and his sonnes shal come & take doune the bayle/ & couer þe arche of witness there with/ & shal put theron a couerynge of taurus skynnes/ & shal spede a cloth þe is altogethe of iacyncte aboue all/ & put the staves therof in. And vpon the stwe table/ they shal spede abode a cloth of iacyncte/ & put theron the dywes/ spones/ flat pecces and pottes to poure wyth/ & the dayly bread shalbe theron: & they shal spede vpon them a couerynge of purple/ and couer the same with a couerynge of taurus skynnes/ & put the staves therof in.

And they shal take a cloth of iacyncte & couer the candlestyeke of lyght & her lampes & and her snuffers/ & fyre panes/ & all her oyle beles which they occupye aboute it/ & shal put vpon her and on all her instrumentes/ a couerynge of taurus skynnes/ & put it vpon staves. And vpon the golden alter they shal spede a cloth of iacyncte/ and put on her staves. And they shal take all the thynges which they occupye to mynstre with in þe holp place/ & put a cloth of iacyncte vpon them and couer them with a couerynge of taurus skynnes and put them on staves. And they shal take awaye the altres out of the alter/ and spede a scarlet cloth theron: and put aboute it/ the fyre panes/ the flesh hookes/ the quoyles/ the basens & all that belongeth vnto the alter/ and they shal spede vpon it a couerynge of taurus skynnes/ & put on the staves of it. And whē Aaron & his sonnes haue made an ende of couerynge the sanctuary & all the thynges of the sanctuary/ agens that the hoste remoue/ then the sonnes of Cahath shal come in soz to beare/ & so let them not touche þe sanctuary least they dye. And this is þe charge of the sonnes of Cahath in the tabernacle of witness. And Eleazar the sonne of Aaron the prest/ shal haue the charge to ppare oyle soz the lightes and stwe cens/ & the dayly meatoffryng & the anoyntinge oyle/ and the ouersyght of all the dwellinge and of all that therin is/ both ouer the sanctuary and of all that pertayneth thereto.

And the Lord spake vnto Moyses & Aaron saying: bestrope not þe trybe of the kynredes of the Cahathites/ from amonge the Leuites. But thus do vnto them that they may

may lye and not dye/ when they go vnto the mooft holp place. Aaron and his sonnes shal go in and put the euerie man vnto his seruyce and vnto his burthen. But let them not go in to se when they couer the sanctuary/ lest they dye.

And the Lord spake vnto Moyses saying: take the summe of the chyldzen of Gerson/ in the houses of their fathers & in their kynredes/ from .xxx. yere and aboue/ vntill .l. all that are able to goo forth in warre/ soz to do seruyce in the tabernacle of witness. And this is þe seruyce of the kynred of the Gersonites/ to serue & to beare. They shal beare þe curtaynes of the dwelling & þe rouffe of the tabernacle of witness and his couerynge & þe couerynge of taurus skynnes that is an hve aboute vpon it/ and the hangyng of the doze of the tabernacle of witness: & the hangyng of the courte and the hangyng of the gate of the courte that is rounde about the dwellinge & the altare/ and the cozdes of the/ & all the instrumentes that serue vnto them & all that is made soz them. And at the mouth of Aaron and his sonnes/ shal all þe seruyce of the chyldzen of the Gersonites be done/ in all their charges and in all their seruyce/ and ye shal appoynte them vnto all they charges that they shal wayte vpon. And this is the seruyce of the kynred of the chyldzen of the Gersonites in the tabernacle of witness/ & their wayte shalbe in the hande of Ithamar the sonne of Aaron the prest.

And thou shalt nombze the sonnes of Merari in their kynredes & in þe houses of their fathers/ from .xxx. yeres and aboue vnto .l. All that is able to go forth in warre/ to do the seruyce of the tabernacle of witness. And this is the charge that they must wayte vpon in all that they must serue in the tabernacle of witness: the bozdes of the dwellinge/ & the barres/plyers/ & sockettes therof/ and the plyers of the courte rounde aboute/ and their sockettes/ pyntes & cozdes with all that pertayneth and serueth vnto them. And by name ye shal reken the thynges that they must wayte vpon to beare. This is þe seruyce of the kynredes of þe sonnes of Merari in all they seruyce in þe tabernacle of witness by þe had of Ithamar þe sonne of Aaron the prest.

And Moyses and Aaron and the princes of the multitude nombzed the sonnes of the Cahathites in their kynredes and houses of they fathers/ from .xxx. yere and aboue vnto fyfte/ all that were able to go forth in the hoste and to do seruyce in the tabernacle of witness. And the nombze of the in they kynredes were two thousande/ seven hundred and .l. These are the nombzes of the kynredes of þe Cahathites/ of al that dyd seruyce

in the tabernacle of witness/ whych Moyses and Aaron dyd nombze at the commaundment of the Lord by the hande of Moyses.

And the sonnes of Gerson were nombzed in they kynredes and in the houses of they fathers/ fro .xxx. yere by vnto fyfte/ all that were able to go forth in the hoste soz to do seruyce in the tabernacle of witness. And þe nombze of them in they kynredes/ & in the houses of they fathers/ was two thousand fyre hundred and .xxx. This is the nombze of the kynredes of the sonnes of Gerson/ of all that dyd seruyce in the tabernacle of witness/ whych Moyses and Aaron dyd nombze at the commaundment of the Lord.

And the kynredes of the sonnes of Merari were nombzed in they kynredes and in þe houses of they fathers/ from .xxx. yere by vnto fyfte/ all that were able to go forth wyth the hoste/ to do seruyce in þe tabernacle of witness. And the nombze of them was in they kynredes/ thze thousande and two hundred. This is the nombze of the kynredes of the sonnes of Merari/ whiche Moyses and Aaron nombzed at the byddynge of the Lord/ by the hande of Moyses.

The whole summe whych Moyses/ Aaron and the lordes of Israel nombzed amonge the Leuites in their kynredes & householdes of their fathers/ from .xxx. yere by vnto .l. euerie man to do his offyce and seruyce and to beare his burthen in the tabernacle of witness/ was .biii. thousande/ fyue hundred and .lxx. whych they nombzed at the commaundment of the Lord by the hande of Moyses euerie man vnto his seruyce and burthen: as the Lord commaunded Moyses.

Who they be that ought to be cast out of the hoste. The knowlege of synne. The cleansing of synne done of ignoraunce. The lawe of the fyrst frutes/ & of geoulyte.

The fyfte Chapter.



And the Lord spake vnto Moyses saying: commande the chyldzen of Israel that they put out of the hoste/ all the lepers & all that haue ymues and all that are defyled vpon the deed/ whether they be males or females ye shal put the out of þe hoste/ that they desyle not þe tentes amonge whych ye dwell. And þe chyldzen of Israel dyd so/ & put them out of the hoste euen as the Lord commaunded Moyses/ to dyd the chyldzen of Israel.

And the Lord spake vnto Moyses saying: speake vnto þe chyldzen of Israel: whether it be man or woman/ when they haue synned in any manner of synne which a ma doeth where spaces/ where with a man trespaileth agens the Lord/ with we hure so that the soule hath done amysse: then they shal knowlege their synnes whych they haue done/ and restoze agayne the hure that they haue done. This text is to be vndersta- ded of the tres- paces/ where- with we hure oure neighbours in wordly go- des/ as they cal- le the: & therfore g.b. they

* Grou. xxx. h. after the specie of the holp place. xx. geas the Leuit. xxv. b. specie. And geue the money wherwith þe odde nombze of them is redeemed/ vnto Aaron and his sonnes. And Moyses toke the redempcyon money of the ouerplus that were moo then the Leuites/ amonge the fyrst bozne of the chyldzen of Israel: and it came to a thousande. .lii. hundred & .lxx. species of the holpe specie. And he gaue that redempcyon money vnto Aaron & his sonnes at the woide of the Lord/ euen as the Lord commaunded Moyses.

must the hurt they haue done in the hole / and put the fyfte be reposed and the fyth parte moare thereto: But the partye and yf he that maketh the amende haue no remained not to do it to then the amende that is made to whom the amende shall be the Lordes and the Praeltes / belyde the ram of the attonement offeringe wherewith he maketh an attonement for him selfe. And all heue offeringes of all the halowed thinges which the chyldren of Israel brynge vnto the preast / shall be the preast / and euery mans halowed thynges shall be his awne / but what soeuer any man geueth the preast / it shall be the preastes.

And the Lorde spake vnto Moyses sayng: Speake vnto the chyldren of Israel / and saye vnto them. If any mas wyfe goo a fyde and trespase agaynst hym / so that another man lye with her fleshely and the thyng be hyd from the eyes of her husbunde and is not come to sighte that she is defyled (for ther is no wytnesse agaynst her) in as moche as she was not taken with the maner / and the spyete of gelousye cometh apen hym and he is gelouse ouer his wyfe and she defyled / or happely the spyete of gelousye cometh vpon hym / and he is gelouse ouer his wyfe and she is defyled. Then let her husbunde brynge obediens to the Lorde vnto the preast and brynge an offeringe for her: the tenth parte of an Ephah of barlye meele / but shall poure none oyle therevnto / nor put frankincense thereon: for it is an offeringe of gelousye / and an offeringe that maketh remembrance of synne.

And let the preast brynge her and set her before the Lorde / and let him take holy water in an erthen vessel & of the dust that is in the vessel / and put it in to the water. And the preast shall set the wyfe before the Lorde and vncouer her head / and put the memorypall of the offeringe in her handes which is the gelousye offeringe / & the preast shall haue bytter and cursynge water in his hande / and he shall confute her and shall saye vnto her. If no man haue lye with the neyther halfe gone asyde / and defyled thy selfe behynde thy husbunde / then haue thou no harme of this bytter cursynge water.

But and yf thou hast gone asyde behynde thyne husbunde and art defyled & some other man hath lye with the behynde thyne husbunde (and let the preast confute her with the conjuracyon of the curse and saye vnto her) the Lorde make the a curse and a conjuracyon amonge thy people: so that the Lorde make thy thyng rotte / and thy bely swell & this bytter cursynge water goo in to the bowels of the / that thy bely swell and thy thyng rotte / and the wyfe shall saye: Amen Amen.

And the preast shall wyttie this curse in a byll and washe it out in the bytter water. And when the cursynge water ys yn her that it is bytter / then let the preast take the gelousye offeringe out of the wyfes hande / & waue it before the Lorde / and brynge it vnto the altar: and he shall take an handfull of the memorypall offeringe and burne it apen the altar / and then make her drynke the water / if she be defyled and haue trespased agaynst her husbunde / then shall the cursynge water goo in to her & be so bitter / that her bely shall swell and her thyng shall rotte / and she shall be a curse amonge her people. And yf she be not defyled but is cleane / then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye / when a wyfe goeth a fyde behynde her husbunde and is defyled / or when the spyete of gelousye cometh apen a ma / so that he is gelouse ouer his wyfe / then he shall brynge her before the Lorde / and the preast shall minstre all this lawe vnto her / and the man shall be guiltlesse / and the wyfe shall beare her synne.

The lawe of them that take vpon them an offeringe & he manner of blessing the people.

The vii. Chapter.

And the Lorde spake vnto Moyses sayng: Speake vnto the chyldren of Israel and saye vnto them: when either man or womā appoynteth to the Lorde / he shall absteyne fro wyne and stronge drynke / and shall drynke no bynagre of wyne / or of stronge drynke / nor shall drynke what soeuer is pressed out of grapes: & shall eat no flesch grapes nether yet dryed as lodge as his abstinence endureth. Moreover he shall eat nothyng that is made of byne tre nor not somoch as the cornels or the huske of the grape.

And as longe as the bowe of his abstinence endureth / there shall no rature nor there come apen his heed / vntill his dayes be out which he fasteth vnto the Lorde / and he shall be holy and shall let the lockes of his hayre growe. As long as he absteyneth vnto the Lorde he shall come at no dead bodie: he shall not make himselfe vncleane at the death of his father / mother / brother / or sister: for the abstinence of his God is vpon his head. And therfore as longe as his abstinence lasteth / he shall be holy vnto the Lorde.

And yf it fortune that any man by chaunce dye suddenly before him / and defile the heed of his abstinence / then must he haue his heed the daye of his cleansing: euē the tenth daye he shall haue it. And the eighth daye he shall brynge .i. turtleys or .ii. posige pigeons to the preast / vnto the doze of the tabernacle of witness.

And the preast shall offer the one for a synofferinge & the other for a burnt offeringe & make an atonement for him / as concerninge that he synned vpon the deed / and shall also halowe his heed the same daye & he shall absteyne vnto the Lorde the tyme of his abstinence / and shall brynge a lambe of a yere olde for a trespase offeringe: but the dayes & were before are lost / because his abstinence was defyled. This is the lawe of the absteyner / when the tyme of his abstinence is out he shall be brought vnto the doze of the tabernacle of witness & he shall brynge his offeringe vnto the Lorde: an he shall be of a yere olde without blemyshe for a burnt offeringe / a ram without blemyshe also for a peace offeringe / and a basket of sweete byrred of fyne flour myngled with oyle and waters of sweete bread anoynted with oyle to meat offeringes and drynk offeringes that longe thereto.

And the preast shall brynge him before the Lorde & offer his synofferinge & his burnt offeringe / & shall offer a ram for a peace offeringe vnto the Lorde with the basket of sweete bread / and the preast shall offer also his meat offeringe & his drynk offeringe. And the absteyner shall haue his heed in the doze of the tabernacle of witness & shall take the bare of his sober heed & put it in the fyre which is vnder the peace offeringe. When the preast shall take the sudden shoulder of a ram & one sweete cake out of the basket & one sweete water also & put them in the hande of the absteyner after he hath shauen his abstinence of the preast shall waue them vnto the Lorde / which offeringe shall be holy vnto the preast with a wauebrest & a beue shoulder: & then the absteyner maye drynke wyne. This is the lawe of the absteyner which hath bowed his offeringe vnto the Lorde for his abstinence / besides that his hande can gete. And accordyng to the bowe which he bowed / euen so he must do in the lawe of his abstinence.

And the Lorde talked with Moyses sayng: Speake vnto Aaron and his sonnes sayng: of this wyse ye shall bless the chyldren of Israel sayng vnto them.

The Lorde bless the and kepe the.

The Lorde make his face shyne vpon the and be mercifull vnto the.

The Lorde lifte vp his countenance vpon the / and geue the peace for ye shall put my name vpon the chyldren of Israel / & I maye bless them.

The offeringe of the Lordes and heades of Israel when the tabernacle was sett vp.

The vii. Chapter.

The

And when Moyses had full sett vp the habitacyon and anoynted it & sanctified it and all the apperell there of / & had anoynted & sanctified & alter also & all the bestis there of: then the pynces of Israel heedes ouer & houses of their fathers which were the Lordes of the trybes & stode & nombed / offered & brought they: giftes before the Lorde. Theye covered charrettes and .xii. oxen: two and two a charret and an oxe euery man / and they brought the before the habitacyon.

And the Lorde spake vnto Moyses sayng: take it of the & let them be to do the seruyce of the tabernacle of witness / and geue them vnto the Leuites / euery man accordyng vnto his office. And Moyses toke the charrettes and the oxen / & gaue them vnto the Leuites. .xii. charrettes and .xii. oxen he gaue vnto the sonnes of Gerson accordyng vnto theyr office. And .lii. charrettes and .xviii. oxen he gaue vnto the sonne of Merari accordyng vnto theyr office / vnder the handes of Jethamar the sonne of Aaron the preast. But vnto the sonnes of Cahath he gaue none / for the office that perteyned to the was holy / & therfore they must beare vpon shoulders.

And the pynces offered vnto the dedycatinge of the alter in the daye & it was anoynted / and brought they giftes before the alter. And the Lorde sayde vnto Moyses: let the pynces brynge theyr offeringes / euery daye one pynce / vnto the dedycatinge of the alter. He that offered his offeringe the first daye: was Rahabon the sonne of Aminadab of the trybe of Juda. And his offeringe was: a syluer charger / of an hundred and .xxx. sicles weyght: & a syluer boule of .xxx. sicles of the holy sicke / both of the full of fyne whete flour myngled with oyle for a meat offeringe: & a sponne of .x. sicles of golde full of cens: & an bullock / a ram and a lambe of a yere olde for burnt offeringes / & an he goote for a synofferinge: and for peace offeringes. .ii. oxen. .v. rammes. .v. he gootes and .v. lambes of a yere olde. and this was the gyfte of Rahabon the sonne of Aminadab.

The seconde daye / dyd Nathaneel offer / the sonne of Suar / captayne ouer Jachar. And of Nathaneel his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Nathaneel the sonne of Suar.

The thirde daye / dyd Eliasaph offer / the sonne of Reuui. And of Eliasaph his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Eliasaph the sonne of Reuui.

The foureth daye / dyd Eliab offer / the sonne of Achisai. And of Eliab his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Eliab the sonne of Achisai.

The fyfth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The sixth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The seuenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The eighth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The ninth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The tenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The eleuenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twelfth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The fourteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The fifteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The sixteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The seventeenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The eighteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The nineteenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentieth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyeth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyfirst daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentysecond daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentythird daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyfourth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyfifth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentysixth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyseuenth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyeighth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The twentyninth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtieth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtyfirst daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtysecond daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtythird daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtyfourth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtyfifth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtiysixth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtiyseneth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

The thirtiysyneth daye / dyd Elihu offer / the sonne of Amihud. And of Elihu his offeringe which he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .xxx. sicles of the holy sicke: & both full of fyne flour myngled with oyle for a meat offeringe: and a golden sponne of .x. sicles / full of cens. And a bullock / a ram and a lambe of a yere olde for burnt offeringes / and for peace offeringes. .ii. oxen. .v. rammes / fyue he gootes and fyue lambes of one yere olde. And this was the offeringe of Elihu the sonne of Amihud.

And when Moyses had full sett vp the habitacyon and anoynted it & sanctified it and all the apperell there of / & had anoynted & sanctified & alter also & all the bestis there of: then the pynces of Israel heedes ouer & houses of their fathers which were the Lordes of the trybes & stode & nombed / offered & brought they: giftes before the Lorde. Theye covered charrettes and .xii. oxen: two and two a charret and an oxe euery man / and they brought the before the habitacyon.

And the Lorde spake vnto Moyses sayng: take it of the & let them be to do the seruyce of the tabernacle of witness / and geue them vnto the Leuites / euery man accordyng vnto his office. And Moyses toke the charrettes and the oxen / & gaue them vnto the Leuites. .xii.

The offrynges.

Numeri.

The offryng
of Eliah.

The thyrde daye / Eliah the sonne of Helon
the chiefe amonge the chyldren of Zabulon /
brought his offryng. And his offryng
was a syluer charger of an hundred and xxx.
sicles weyghte / and a syluer boule of lxx.
sicles of the holye sicle / and both full of fyne flour
myngled with oyle for a meatoffryng: and
a golden spone of x. sicles full of cens: and an
ore and a ram and a lambe of a yere olde for
burntofferinges / and an he goote for a syn-
offryng: and for peaceoffrynges. ii. open. b. rammes.
b. he gootes and b. lammes of one yere olde.
And this was the offryng of Eliah the sonne of Helon.

The offryng
of Eliazur.

The fourth daye / Eliazur the sonne of Se-
deur / chefe lozde amonge the chyldren of Ru-
ben / brought his offryng. And his gifte
was a syluer charger of an hundred and xxx.
sicles weyghte / and a syluer boule of lxx.
sicles of the holye sicle / and both full of fyne flour
myngled with oyle for a meatoffryng: and
a golden spone of x. sicles full of cens: and a
bullock / a ram and a lambe of a yere olde for
burntofferinges / and an he goote for a synoff-
ryng: and for peaceoffrynges. ii. open. b. rammes.
b. he gootes and b. lammes of one yere olde.
And this was the offryng of Eliazur the sonne of Sedeur.

The offryng
of Selumiel.

The fyth daye / Selumiel the sonne of Zu-
ri Shadal / chefe lozde amonge the chyldren of
Shimeon / offered. whose gifte was: a syluer
charger of an hundred and xxx. sicles weyghte:
and a syluer boule of lxx. sicles of the holye
sicle: and both full of fyne flour myngled with
oyle for a meatoffryng: and a golden spone of
x. sicles full of cens. And a bullock / a ram and
a lambe of a yere olde for burntofferinges / and
an he goote for a synoffryng: and for peaceoff-
rynges. ii. open. b. rammes. b. he gootes and
b. lammes of one yere olde. And this was the
offryng of Selumiel the sonne of Zuri Shadal.

The offryng
of Elisaph.

The sixte daye / Elisaph the sonne of De-
guel the chefe lozde amonge the chyldren of
Gad / offered: whose gifte was: a syluer char-
ger of an hundred and xxx. sicles weyghte:
and a syluer boule of lxx. sicles of the holye
sicle: and both full of fyne flour myngled with
oyle for a meatoffryng: and a golden spone of
x. sicles full of cens. And an ore / a ram and
a lambe of a yere olde for burntofferinges / and
an he goote for a synoffryng. And for peace-
offrynges. ii. open. b. rammes. b. he gootes
and b. lammes of one yere olde. And this was the
offryng of Elisaph the sonne of Deguel.

The offryng
of Elisama.

The seventh daye / Elisama the sonne of
Amihud / chefe lozde of the chyldren of Ephra-
im / offered. And his gifte was: a syluer char-
ger of an hundred and xxx. sicles weyghte:
and a syluer boule of lxx. sicles of the holye
sicle: and both full of fyne flour myngled with oyle

for a meatoffryng: and a golden spone of x.
sicles full of cens. And a bullock / a ram and
a lambe of a yere olde for burntofferinges / and
an he goote for a synoffryng: and for peace-
offrynges. ii. open. b. rammes. b. he gootes and
b. lammes of a yere olde. And this was the off-
ryng of Elisama the sonne of Amihud.

The viii. daye / offered Gamaliel the son-
ne of Pedazur / chefe lozde of the chyldren of
Manasse. And his gifte was: a syluer
charger of an hundred and xxx. sicles weyghte:
and a syluer boule of lxx. sicles of the holye
sicle: and both full of fyne flour myngled with
oyle for a meatoffryng: and a golden spone of
x. sicles full of cens. And a bullock / a ram
and a lambe of a yere olde for burntofferin-
ges / and an he goote for a synoffryng: and
for peaceoffrynges. ii. open. b. rammes. / syue
he gootes and syue lammes of a yere olde. And
this was the offryng of Gamaliel the son-
ne of Pedazur.

The ix. daye / Abidan the sonne of Gedeoni
the chefe lozde amonge the chyldren of Ben-
iamin / offered. And his gifte was: a syluer
charger of an hundred and xxx. sicles weyghte:
and a syluer boule of lxx. sicles of the holye
sicle: and both full of fyne flour myngled with
oyle for a meatoffryng: and a golden spone of
x. sicles full of cens: and a bullock / a ram and
a lambe of a yere olde for burntofferinges:
and an he goote for a synoffryng: and for peace-
offrynges. ii. open. b. rammes. b. he gootes and
b. lammes of one yere olde. And this was the
offryng of Abidan the sonne of Gedeoni.

The x. daye / Abiezzer the sonne of Ammi-
Shadal / chefe lozde amonge the chyldren of Dan
offered. And his gifte was: a syluer charger
of an hundred and xxx. sicles weyghte: a syluer
boule of lxx. sicles of the holye sicle: and
both full of fyne flour myngled with oyle
for a meatoffryng: and a golden spone of x.
sicles full of cens: and a bullock / a ram and
a lambe of a yere olde for burntofferinges / and
an he goote for a synoffryng: and for peace-
offrynges. ii. open. b. rammes. / syue he gootes
and syue lammes of a yere olde. And this was the
offryng of Abiezzer the sonne of Ammi Shadal.

The xi. daye / Pagiel the sonne of Ocran
the chefe lozde amonge the chyldren of A-
ser offered. And his gifte was: a syluer char-
ger of an hundred and xxx. sicles weyghte: a
syluer boule of lxx. sicles of the holye sicle
and both full of fyne flour myngled with oyle
for a meatoffryng: and a golden spone of
x. sicles full of cens. And a bullock / a ram
and a lambe of a yere olde for burntofferinges
and an he goote for a synoffryng: and for
peaceoffrynges. two open. / syue rammes. b. he
gootes and b. lammes of one yere olde. And this
was the offryng of Pagiel the sonne of Ocran.

Ceremonyes.

Numeri.

lv.

The offryng
of Ahira.

The xii. daye / Ahira the sonne of Enan /
chefe lozde amonge the chyldren of Nephthali
offered. And his gifte was: a syluer charger
of an hundred and xxx. sicles weyghte: a syluer
boule of lxx. sicles of the holye sicle / both
full of fyne flour myngled with oyle for a
meatoffryng: and a golden spone of twenty
sicles full of cens. And a bullock / a ram and
a lambe of one yere olde for burntofferinges
and an he goote for a synoffryng: and for
peaceoffrynges / two open. b. rammes. b. he
gootes and b. lammes of one yere olde. And
this was the offryng of Ahira / the sonne
of Enan.

Of this maner was the dedicacyon of the
alter / when it was anoynted: unto the whiche
was broughte of the pynces of Israel. xii.
chargers of syluer. xii. syluer boules and xii.
spones of golde: euery charger containyng
an hundred and xxx. sicles of syluer: and euery
boule. lxx. so that all the syluer of all the ves-
sels / was two thousande and. iiii. hundred
sicles of the holye sicle. And the xii. golden
spones which were full of cens / containyd
ten sicles a pece of the holye sicle: so that all
the golde of the spones / was an hundred and
xx. sicles.

All the oxen that were broughte for the
burntofferinges were. xii. and the rammes. xii.
and the lammes. xii. of a yere olde a pece / with the
meatoffrynges: with he gootes for syn-
offrynges. And all the oxen of the peaceoff-
rynges were. xiiii. the rammes. lx. the goo-
tes. lx. and lammes of a yere olde a pece. lx. and
this was the dedicacyon of the alter / after it
was anoynted.

And when Moses was goun in to the ta-
bernacle of witness to speke with him / he
hard the voyce of one speakinge vnto him fro
of the mercyseate that was vpon the arche of
witness: euen from betwene the two cheru-
bims he spake vnto him.

The disposicion and order of the lampes. The
forme of the candelltych. The cleansyng and offryng
of the Leuites. The age of the same.

The viii. Chapter.

And the Lozde spake vnto Moses
saying: speake vnto Aaron and saye
vnto him: when thou puttist on the
lampes so that they lighte all leue
vpon the forefront of the candelltyche. And
Aaron dyd euen so / and put the lampes vpon
the forefront of the candelltyche / as the Lozde
commaunded Moses / and the worke of the
candelltyche was of stiffe golde: both the shaft
and the floures thereof. And accordyng vnto the
visyon whiche the Lozde had shewed Moses
euen so he made the candelltyche.

And the Lozde spake vnto Moses sayenge:

take the Leuites from amonge the chyldren
of Israel / and cleanse them. And this do vnto
them when thou cleansest the / synchle wa-
ter of purgacyon vpon them and make a ra-
sure to runne alonge vpon all the fleshe of
them / and let them washe theyr clothes / and
then they shall be cleane. And let them take a
bullocke and his meatoffryng / fyne flour
myngled with oyle: and another bullocke shalt
thou take to be a synneoffryng.

Then bringe the Leuites before the taber-
nacle of witness and gather the hole multi-
tude of the chyldren of Israel together. And
bringe the Leuites before the Lozde / and let
the chyldren of Israel put their handes vpon
the Leuites. And let Aaron haue the Leuites
before the Lozde / for an heuoffryng geuen
of the chyldren of Israel / and then let the be ap-
pointed to waite vpon the scrupce of the Lozde.

And let the Leuites put theyr handes vpon
the heedes of the bullockes / and then offer the:
the one for a synneoffryng and the other for
a burntoffering vnto the Lozde / to make an
attonement for the Leuites. And make the Le-
uites stande before Aaron and his sonnes /
and heue them to be an heuoffryng vnto the
Lozde. And thou shalt separate the Leuites
from amonge the chyldren of Israel / that they
be myne: and after that let them go and do
the seruite of the tabernacle of witness.
Cleanse them / waue the / for they are geuen
vnto me from amonge the chyldren of Israel
for I haue taken them vnto me for all the
synne bozme that open any matryce amonge
the chyldren of Israel.

For all the synne bozme among the chyldren
of Israel are myne both man and best: because
the same tyme that I smote the synne bozme in
the lande of Egypte / I sanctifyde them for
my selfe: and I haue taken the Leuites for al
the synne bozme amonge the chyldren of Israel /
and haue geuen them vnto Aaron and his
sonnes from amonge the chyldren of Israel
to do the serupce of the chyldren of Israel
in the tabernacle of witness and to make an
attonement for the chyldren of Israel / that
there be no plague amonge the chyldren of Is-
rael / yf they come nye vnto the sanctuary.

And Moses and Aaron and all the con-
gregacyon of the chyldren of Israel dyd vnto
the Leuites / accordyng vnto all that the
Lozde commaunded Moses. And the Le-
uites purged theyr selues / and washed theyr
clothes. And Aaron wauid them before the
Lozde / and made an attonement for them to
cleanse them. And after that they went in to do
theyr serupce in the tabernacle of witness /
before Aaron and his sonnes. And accordyng as
the Lozde had commaunded Moses as concer-
nyng the Leuites / euen so they dyd vnto the.
And

Ceremonies.

Qumeri.

And the Lorde spake vnto Moses sayng:
 * Numc. iij. c. this shalbe the maner of the Leuites: * from
 xix. yere bpwarde they shall go in to wayte
 vpon þe seruyce in the tabernacle of witnesse/
 & at fyfye they shall cease waytyng vpon þe
 seruyce therof / and shall laboure no moare:
 but shall minstre vnto their brethren in the
 tabernacle of witnesse / and there wayte / but
 shall do no moare seruyce. And se that thou
 do after this maner vnto the Leuites in their
 waytyng tynes.

¶ The offer of peace offering of the cleane and vn
cleane. A cloude couerynge the tabernacle leadeth
the hoste.

7th Chapter.

And the Lorde spake vnto Moyses
in the wilderness of Sinai/ in the
fyrste moneth of the seconde yere
after they were come out of the
lande of Egypte sayeng: let the chyldren of
Israel offre Pascheouer in his season: euen the
xiiii. daye of this moneth at euen they shall
kepe it in his season / accoordinge to all the
ordinaunces & maners therof. And Moyses
bad the chyldren of Israel that they shoulde
offer Pascheouer/ & they offered Pascheouer the
xiiii. daye of the fyrst moneth at euen in the
wildernesse of Sinai: and dyd accoordinge to
all that the Lorde commaunded Moyses.

And it chaunced þæt certayne men whyche
were defyled with a deyd corse þæt they myght
not offer Pascheouer the same daye/ came be-
foze Moyses and Aaron the same tyme/ and
B sayde: we are defyled byon a dead corse/
wherfoze are we kepte backe that we maye
not offer an offeringe vnto the Lorde in the
due season/ amonge the chyldren of Israell?
And Moyses sayde vnto them: tary / that I
maye heare what the Lorde wille comma-
unde you. And the Lord spake vnto Moyses
sayenge: speake vnto the chyldren of Israell
and saye. If any man amonge you oz your
chyldren after you be vncleane by the reason
of a corse oz is in the waye sette of/ then let
hym offer Pascheouer vnto þæt Lorde: the xiiii
daye of the seconde moneth at euen/ and eate
it wth swete bread & soure herbes / & let them
leauie none of it vnto þæt moynnge nor breake
any boone of it. And accoordinge to all the or-
dinaunce of the Pascheouer let them offer it.

But yf a man be cleane & not let in a four-
a. In yherma-
ner is it with
us in oure spi-
rituall offer of
passeouer/who
foouer
doth not
reuerently be-
leue the rebp-
cyon of man-
kynde wherhe

ney/a yet was negligēt to offer. Paskeouer
the same soule shall perishe from his people/
because he bzought not an offeringe vnto
Lorde in his due season:and he shall bere his
synne. And when a straiger dwelleth amōge
you and wyl offer Paskeouer vnto the Lorde
accoydinge to the ordinaunce of Paskeouer
and maner therof shall he offre it. And ye
shall haue one lawe both for the strainger &

for him that was borne at home in the lande.
And the same daye that the habitacio was
reered vp / a cloude couered it an hye vpon
the tabernacle of witness: and at euen there
was vpon the habitacyon / as it were the sy-
mulitude of fyre vntyll the morninge. And so
it was allwaye / that the cloude couered it by
daye / and the symylitude of fyre by nyghte.
And when the cloude was taken by from of
the tabernacle / then the chyldren of Israel
turneyed: and where the cloude abode there
the chyldren of Israel pitched theyr tentes. At
the mouth of the Lorde the chyldren of Is-
raell iourneyed / and at the mouth of the Lorde
they pitched. And as long as the cloude abode
vpon the habitacyon / they laye still / & when
the cloude tarpede still vpon the habitacyon
longe tyme / the chyldren of Israel wayped
vpon the Lorde and iourneyed not.

¶ If it chaunced vpon the cloude abode any
space of tyme vpon the habitacion/then they
kepte their tentes at the mouth of the Lozde:
¶ they iourneied also at the comaundement
of þe Lozde. And yf it happened þe the cloude
was vpon the habytacyon from euen vnto
mornynge and was taken bp in þe mornynge
then they iourneied. Whether it was by daye
oꝛ by nyghte that the cloude was taken bp/
they iourneied. But when the cloude taried
*two dayes oꝛ a moneth oꝛ a lōg ceason bp
the habitacyon/as longe as it taried ther on/
the chyldren of Israel kepte theyꝝ tentes and
iourneied not And as soone as þe cloude was
taken bp/they iourneied At the mouth of the
Lozde they rested/¶ at the comaundemēt of
þe Lozde they iourneied. And thus they kepte
the watche of the Lozde/at the commaunde-
ment of the Lozde by the hande of Moyses.

The trumpettes of silver and the bse therof. The
3re elites depart from Sinai. The captaynes of the
hoste are nombred. Hobab refused to go with moyses

Chapter.

And the Lorde spake vnto Moses
sayinge: Make the two trumpets
of beaten syluer / that thou mayst
use the to call the congregacion to-
gether / & when the hostes shall iourney, when
they blowe in them / all the multitude shall
resorte to the / vnto the doore of the tabernacle
of witness. Yet but one trumpet blowe only /
then the princes which are heebers ouer the
thousandes of Israel shall come vnto þ. And
when ye trompe the fyrst tyme / þ hostes that
lye on the east partes shall go forwarde.
And when ye trompe the seconde tyme / then
the hostes that lie on þ south syde shall take
their iourney: for they shall trope when they
take their iourneyes. And in gelyheringe the
congregacion together / ye shall blowe and
not trompe. And the sonnes of Aaron the
priest

aharati.

The women preastes shall blowe the trompettes & shall haue them and it shalbe a lawe vnto you for euer and amonge youre chyldren after you.

And when ye shall go to warre in your
lande agens your enemyes that be your
ye shall. trompe with the trompettes and ye
shall be remembred before the Lord your God
and saved from your enemyes. Also when
ye be merry in your feast dayes and in the first
dayes of your monethes/ye shall blowe the
trompettes ouer your burnt sacrifices and
peaceofferynges / that it may be a remem-
brance of you before your God. I am the
Lord your God.

And it came to passe the .xx. daye of the se-
conde moneth in þe seconde yere / þe clou-
de was take bp from of the habytacyon of
witnesse. And the chyldre of Israel toke their
journey out of the deserte of Synai / and the
cloude rested in þe wilbernesse of Phara. And
they first toke their journey at þe mouth of the
Lorde / by the had of Moses: euen þe staderie
of þe holse of Juda remoued by: it with theyr
armyes whose captayne was Nahalon the
sonne of Aminadab. And ouer the holse of þe
trybe of the chyldren of Issachar / was Natha-
nael þe sonne of Iuar. And ouer the holse of þe
trybe of the chyldren of Zabulon / was Elia
the sonne of Melon. And the habytacyon was
taken doun: and the sonnes of Gerson and
Merari went forth bearynge þe habytacyon.

¶ The standert of þe hoſte of Ruben wēt
forth wth theyr armyes / whoſe capteyne was
Elizur the ſonne of Sedeur. And ouer þe hoſte
of the trybe of þe chyldren of Simeon / was
Salamieſ þe ſonne of Surt ſaddai. And ouer
the hoſte of the trybe of the chyldren of Gad
was Eliaſaph the ſonne of Dequel. Then þe
Cathabites went forwarde and bare the holy
thynges / and the other dyd ſet bp the habyta-
cyon agens^t they came.

Then the standard of the hoste of the children of Ephraim went forth to their armies whose captaine was Elisama the sonne of Amiad. And ouer the hoste of the tribe of the sonnes of Manasse / was Gamaliel & sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Ben Iamin / was Abidan the sonne of Gedeoni.

And byndmost of all the hoste came þe stan-
bert of the hoste of the chyldren of Dan with
their armys: whose capytayne was / Ahsizer
þe sonne of Amni Saddai. And ouer þe hoste
of the trybe of the chyldre of Aser, was * Pa-
ciel the sonne of Ochran. And ouer the hoste
of the trybe of the chyldre of Nephthali, was
Ahsira the sonne of Enan / of this maner were
the iourneies of the chyldren of Israel, with
þe armys when they remoued.

2006年12月

And Moses sayde vnto Hobab the sonne

Punteri.

Ibi.

of Raguel the Madianyte / Moyses father
in laime: we goo vnto the place of which the
Lorde sayde I will geue it you. So with vs
we will doe the good: for the Lorde hath pro-
myssed good vnto Israel. And he sayd vnto
him: I will not: but weyll go to myne auncle
lande and to my hymred. And Moyses sayde oh
nay / leaue vs not: for thou knowest where is
best for vs to pitch in the wilderness: & thou
shalt be our eyes. And yf thou go with vs,
telle what goodnesse the Lorde sheweth vnto
vs: the same we will shewe vpon the.

And they departed from the mount of the
 Lozde .iiij. dayes journey / & þe arche of þe testa-
 ment of þe Lozde went before the in the .iiij.
 dayes journey to serche out a restinge place
 for the. And þe cloude of þe Lozde was ouer the
 by daye / when they went out of the tentes.
 And when þe arche wēt forth / Moyses sayde
 vnto þe Lozde & let thyne enemyes be scate-
 red / & let the that hate the flee before the. And
 whē þe arche rested / he sayde retourne Lozde
 vnto the many thousandes of Israel.

¶ The people murmureth & is punnyshed with fyre.
They despyse helpe. They loathe mān. The murmur-
ing and wauering faith of Moyses. The Lorde by-
wyth the burden of Moyses to scutenge of the nau-
gements and they prophesye. Eldad and Medad do also
prophesye in the hoste. It rayneth quakles. The de-
saunders are punnyshed.

The 11th Chapter

And the people * complayned and it displeased the eares of the Lorde. And when the Lorde herde it he was wroth / and the fyre of the Lorde burnt amonge them and consumed the better hably. most of the hoste. And the people cried vnto Moses / and he made intercession vnto the Lorde & the fyre quethed. And they called the name of the place * Chaberah because the fyre of the Lorde burnt amonge them. Chaberah signifies habitation.

And the rascall people that was amonge
 them sell a lustynge; And the chyldren of Is-
 rael also went to and wepte and sayde: who
 shall geue vs flesh to eate: we remēbre of fish
 which we shulde eate in Egypte for nought
 and of the Cucumbers and melouns/lekes/
 onyons and garlike. But now oure soules
 are dyed a waye / for oure eyes loke on no-
 thyng els, saue upon Manna.

The Wanna was as it had bene corian-
der seed/and to se to lyke Bedellion. And the
people went aboute and gathered it/a gross-
be it in milles oꝝ bett it in moztars and baked
it in pannes and made cakes of it. And the
tast of it was lyke unto the tast of an oyle
cake. And when the dewe fell aboute þe hoste
in the nyghte/the Wanna sell ther with.

And when Moses herde the people wepe
in their houholdes every man in the doze of
his tent/then the wrath of the Lorde boyled
against him

whost exceeding: it greuch & oles also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thy seruante? wherfore dost thou not fynde sauoure in thy syght seynge that thou putttest the weyght of this people vpon me? haue I concealed all this people / or haue I begotte them / that thou shouldest saye vnto me / carpe them in the bosome (as a nurse beareth & suckynge childe) vnto the lande which thou swarest vnto their fathers? where shulde I haue flesh to geue vnto all this people? for they wepe vnto me sayenge: geue vs flesh that we maye eat. I am not able to bere all this people alone / for it is to heuy for me. wherfore yf thou deale thus with me / kill me / I praye & yet I haue founde sauoure in thy syght and let me not be my wechebrede.

And the Lorde sayde vnto Moses: gether vnto me .lxx. of elders of Israel / which thou knowest & they are the elders of the people and officers ouer them / & brynge them vnto the tabernacle of witnesse / and let the stande there with the. And I will come doune and talke wth the there / & take of & spirite which is vpon the and put apon the and apon them and they shall bere with the in the burthen of the people / & so shalt thou not beare alone.

And saye vnto & people: halowe youre selues agens to morow that ye maye eat flesh for ye haue whyned in the cares of the Lorde saynge: who shal geue vs flesh to eat / for we were happye when we were in egypte? therefoze & Lorde will geue you flesh / and ye shall eat: Ye shall not eat one daye only ether .ii. or .iij. dayes / ether .x. or .xx. dayes: but euen a moneth longe / & vntill it come out at & no: strels of you / & ye be ready to parbake: because that ye haue cast & Lorde a syde which is amonge you / and haue wepte before him saynge: why came we out of egypte.

And Moses sayde: Are hundred thousande lotemen are there of & people / amonge which I am. And thou hast sayde: I will geue them flesh & they shall eat a moneth longe. Shall & shepe & the oxen be slayne for the to fynde the ether shall all the fflys of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is & Lorde had wared mozte Thou shalt se whether my woide * shall come to passe vnto the or not.

And Moses went out and tolde & people the sayenge of the Lorde / and gathered the .lxx. elders of the people / and set them rounde aboute the tabernacle. And the Lorde came doune in a cloude & spake vnto him / & toke I of the spete that was vpon him / and put it vpon the .lxx. elders. And as the spirite rested vpon them / they prophesied & * did noughte eyther to els. But there remayned .ii. of the men in the

hoste: the one called Eldad / & the other Medad / which were of them that were wyttten / but they were not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a younge man & tolde Moses and sayde: Eldad & Medad do prophesye in the hoste. And Josua the sonne of Nun the seruaute of Moses which he had chosen out answered and sayde: master Moses / forbyd them. And Moses sayde vnto him: enuyest thou for my sake? wolde God & all the Lorde des people coulde prophesye / & & the Lorde wolde put his spirite vpon them. And then were both Moses and the elders of Israel / gat they in to the hoste.

And there went forth a wynde fro & Lorde and brought quayles from the see and let the fall aboute the hoste / euen a dayes tourney rounde aboute on euery syde of the hoste and .ii. cubites hye vpon the erth. And the people stode by all that daye & all that nyghte and on the morow / & gathered quayles. And And he that gathered the lest / gathered .x. homers full. And they fylled them rounde aboute the hoste.

And whyle the flesh was yet be twome their teeth / yet it was chewed by the wyath of the Lorde wared whott vpon the people / and the Lorde strowe of & people an exceeding myghtie slaughter. And they called the name of the place * kibzath hathauah: because they buttyed the people that lusted there.

And the people toke theyr tourney fro kibzath hathauah vnto hazeroth / and bode at hazeroth.

And Aaron and Mirjam grudge agens Moses. For he said was crychen with the leper and healed at the prayer of Moses.

The .xii. Chapter.

And Mirjam & Aaron spake agens Moses because of his wife of Zin / which he had taken: for he had taken to wife one of Zinde. And they sayde both the Lorde speake only thozow Moses: doth he not speake also by vs? And the Lorde herde it. But Moses was a very meke man aboute all the men of the erthe. And & Lorde spake attonce vnto Moses vnto Aaron and Mirjam: come out ye .iii. vnto & tabernacle of witnesse: and they came out all thre.

And the Lorde * came doune in the piler of the cloude and stode in the doze of the tabernacle & called Aaron & Mirjam. And they went out both of them. And he sayde heare my woide: if there be a prophet of & Lorde amonge you / I will shewe my selfe vnto him in a visio & will speake vnto him in a dreame. But my seruante Moses is not so / which is saythfull

saythfull in all myne house. vnto hym I speake mouth to mouth & he seith the syght And the facyon of the Lorde / and not thozow rydels. wherfore the were yent strayed to speake agens my seruante Moses?

And the Lorde was angrie with the and went his waye / and the cloude departed fro of the tabernacle. And beholde / Mirjam was become leprous / as it were snowe. And when Aaron looked vpon Mirjam and sawe that she was leprous / he sayde vnto Moses: Oh I beseeche the my Lorde / put not the synne vpon vs which we haue solistly committed and synned. Oh let her not be as one that came de ad oute of his mothers wombe: for halfe her flesh is eaten awaye.

And Moses cryed vnto the Lorde sayng: Oh God / heale her. And the Lorde sayde vnto Moses: If her father had spitte in her face / shulde she not be ashamed. .vii. dayes / let her be shutt out of the hoste .vii. dayes / and after that let her be receaued in agayne. And Mirjam was shutt out of & hoste .vii. dayes and the people remoued not / tyll she was brought in agayne. And afterwaide they remoued from hazeroth / and pitched in the wilderness of Pharan.

And the Lorde sende to searche the land of Canaan: which bryng with the a cloude of grapes for a signe of fertilitye and fruitfulness.

The .xiii. Chapter.

And the Lorde spake vnto Moses sayng: * Sende men out to serche the lande of Canaan / whiche I geue vnto the chyldre of Israel: of euery trybe of their fathers a man & let the all be soche as are ruelars amonge the. And Moses at the commaundment of the Lorde sent forth out of the wilderness of Pharan: soche men as were all heades amonge & chyldren of Israel / whose names are these.

In the trybe of Ruben / Sammua & sonne of Zaur: In the trybe of Symeon / Saphat the sonne of Bozi. In the trybe of Iuda Caleph the sonne of Jephune. In the trybe of Issachar / Gual the sonne of Joseph. In the trybe of Ephraim / Hosen the sonne of Nun. In the trybe of Ben Jamin / Palti the sonne of Raphu. In the trybe of Zabulon / Gadiel the sonne of Sodi. In the trybe of Joseph: that was of Manasse / Gaddi the sonne of Suri. In the trybe of Dan / Amiel the sonne of Gemall. In the trybe of Aser / Sethur the sonne of Michael. In the trybe of Nephthali Nahebi the sonne of Nauphi. In the trybe of Gad / Guel the sonne of Machi. These are the names of the men whiche Moses sent to spyre out the lande. And Moses called the name of * Hosen the sonne of Nun / Josua.

And Moses sent them forth to spyre out &

lande of Canaan / & sayde vnto the: gett you southwarde & go by in to & hye cōtre / & se & the people & dwelleth therein: whether they be stronge or weake / ether fewe or many / and what the lade is that they dwell in whether it be good or bad / & what maner of cities they dwell in whether they dwell in tentes or walled townes / & what maner of lande it is: whether it be fatt or leane / and whether there be trees therein or not. And be of a good courage / and brynge of the frutes of the lande. And it was aboute the tyme that grapes are fyrt ripe.

And they wet by & searched out the lande from the wilderness of Sin vnto Hebron / as men go to Hemath / & they ascended vnto & south & came vnto Hebron / where Abinai was & Selai and Chalmari the sonnes of Enache. Hebron was bylt .vii. yere before * Jos in egypte. And they came vnto & ryuer of Escol & they cutt doune there a bryanch of one clouster of grapes & bare it vpon a staffe betwene twayne / and also of the pomgrates and of the fygges of the place. The ryuer was called * Nehel Escol / because of the clouster of grapes whiche the chyldren of Israel cutt doune there.

And they turned backe agayne fro searching the lande / at .xli. dayes ende. And they went and came to Moses and Aaron & vnto all the multitude of the chyldren of Israel / vnto the wilderness of Pharan: euen vnto Cades / and broughte them woide and also vnto all the congregacion / and shewed them the frute of the lande. And they tolde hym sayng: we came vnto the lande whether thou sendest vs / and surely it is a lande that floweth with milke and honye & here is of the frute of it. Nevertheless & people be stronge that dwell in the lande / and the cytyes are walled and exceedyge grate / and moztouer / we sawe the chyldren of Enach there.

The Amalekes dwell in the south contr / & so that vnder the Hethites / Jebusites and the Amozites dwell in the moztaynes / & & Cananites dwell by the see & a longe by the colle of Jordan. And Caleb stilled the murmur of the people agens Moses sayng: let vs go by plenteousnes / and conquire it / for we be able to overcome it. But the men that went by with him / sayde: we be not able to go by agens the people / for they are stronger then we. And they broughte by an euil reposte of & lade which they had serched / vnto the chyldren of Israel sayng: the lande whiche we haue gone thozowe to serche it out / is a lande that eateth by the inhabytors therof / and the people to lye / but that we sawe in it are men of stature. And there we sawe also geantes / the chyldren of Enach which are of the geantes. And we meth them.

seemed in cure fight as it were grethoppers
and so we dyd in their sight.

¶ The people murmuring of coming to the land pro-
mised do murmur agaynst God/and would have do-
neh Caleb and Josue. The searchers of the land saye.
Amalech killeth the Israelites.

¶ The xxiij. Chapter.

All the multitude cryed out / &
the people wepte thozow out that
nyght / & all the chyldren of Israel
murmured agens Moses & Aaron.
And the whole congregacion sayde vnto the:
wolde God that we had dyed in the land of
Egypte / ether we wolde that we had dyed in
thys wilderness. Wherfore hath the Lorde
broughte vs vnto this lande to fall vpon the
sword / that both oure wyues / & also oure
chyldren shoulde be a praye: is it not better &
we retorne vnto Egypte agayne? And they
sayde one to another: let vs make a captayne
and retorne vnto Egypte agayne.

And Moses and Aaron fell on their faces
before all the congregacion of the multitude
of the chyldren of Israel. And Josua the sonne
of Nun / & Caleb the sonne of Iephune which
were of them that seched the lande rent their
clothes and spake vnto all the compaigne of
the chyldren of Israel sayinge: The lande
which we walked thozowe to serche it / is a
bery good land. If the Lorde haue lust to vs
he will bringe vs in to this lande and geue it
vs / which is a land that floweth with mylke
and honey. But in any wise rebell not agens
the Lorde. Whoreouer feare ye not the people
of the lande / for they are but byrad for vs. & he
whiche is departed from them / and the Lorde
is with vs: feare them not therfore.

And all the whole multitude bade stone
them with stones. But the glorie of the Lorde
appeared in the tabernacle of witness vnto
all the chyldren of Israel. And the Lorde
sayde vnto Moses: Howe longe shall thys
people rayle vnto me / & howe longe will it be
vnto the peccatrice destroye the / & will make
of a greater naciō a mightier then they.

And Moses sayde vnto the Lorde: when I
Egyptians shall heare it / for thou broughtest
this people with thy myghte from amonge
them. And it wilbe tolde to the inhabitants of
this lande also / for they haue heide likewise
that thou the Lorde art amōge this people /
and that thou art sene face to face / and that
thy cloude standeth ouer them / & that thou goest
before the by daye tyme in a pillar of a cloude
and in a pillar of fyre by nyght. If thou walt
kill all this people as they were but one man
then the nations which haue herde the same

of the / will speake sayinge: because the Lorde
was not able to bringe in thys people in to
the lande which he swore vnto the / therfore
he slew them in the wilderness.

So now let the power of my Lorde be
greate / according as thou hast spokē sayinge:
the Lorde is longe yet he be angrie / and full
of metey / and suffereth synne and trespase /
and leaueth no man innocent / and visiteth
the iniquite of the fathers vpon the
chyldren / vnto the thirde and fourth ge-
neraciō / he mercifull I beseeche the therfore
vnto the synne of this people according as thou
hast forgiven this people from Egypte euen
vnto this place.

And the Lorde sayde: I haue forgiven it /
according to thy request. But as trulye as
I lye / al the erth shalbe fylled with my glo-
rye. For of all those men which haue sente me
glorpe & my myracles which I dyd in Egypte
& in the wilderness / & yet haue tēpted me
now this. x. tymes I haue not hearkened vnto
my voyce / there shal not one of them see the land
which I swore vnto their fathers / nether shall any
of the that rayled vpon me / see it. But my ser-
uaunt Caleb: because there is another ma-
ner spirit with him / and because he hath fo-
lowed me vnto the vtmost: him I will bringe
into the lande which he hath walked in / and
his seed shal conquere it / and also the Ama-
lehtes and Cananites which dwell in the
lowe contris. & to morowe turne you & gett
you in to the wilderness: euen the waye to-
warde the redd see.

And the Lorde spake vnto Moses & Aa-
ron sayinge: howe longe shall this euill mul-
titude murmur agens me? I haue herde the
murmuringes of the chyldren of Israel which
they murmur agens me. & all them / the
Lorde sayeth. As truly as I lye / I will do
vnto you euen as ye haue spoken in myne ea-
res. Your carthes shall lye in thys wilder-
nesse / nether shall any of these nobys which
were nombred from .xx. yere and aboue of
you which haue murmured agens me come
in to the lande ouer which I sēpted myne
hande to make you dwell therein / saue Caleb
the sonne of Iephune / and Josua the sonne
of Nun.

And your chyldren which ye sayde shoulde
be a praye / them I will bringe in / and they shall
knowe the lande which ye haue refused / and
your carthes shall lye in thys wilderness.
And your chyldren shall wandze in this wil-
dernesse. xl. yeres and suffer for your iniqui-
tiedome vntill your carthes be wasted in the
wildernesse / after the nombre of the dayes in
which ye serched out the lande. xl. dayes / & eue-
ry daye a yere: so that they shall beare your in-
iquities.

righteousnes. xl. yere / & ye shall selem ben
geaunce of the Lorde haue sayd that I will
do it vnto all this euill congregacion that
are gathered together agens me: euen in this
wildernesse ye shalbe consumed / and here
ye shall dye.

And the men which Moses sent to serche
the lande / & which (when they came agayne)
made all the people to murmur agens it in
that they broughte by a slander vpon the
lande: dyed for their bypnyng by that euill
slander vpon it / & were plaged before the
Lorde. But Josua the sonne of Nun and
Caleb the sonne of Iephune which were of
the men that went to serche the lande / luyed
vnto all the chyldren of Israel / and the people
toke the great sorowme.

And they rose by perly in the morninge &
gatt them by in to the toppes of the mountayne
sayenge: lo we be here / & will go by vnto the
place of which the Lorde sayd / for we haue
synd. And Moses sayde: wherfore wyl ye
go on this maner beyonde the worde of the
Lorde? it wyl not come well to passe go not
by for the Lorde is not amonge you that ye
be not slayne before your enemyes. For the
Amalehtes and the Cananites are there
before you / and ye wyl fall vpon the sword
because ye are touned a waye fro the Lorde.
And therfore the Lorde wyl not be with you.

But they were blynded to go by in to the
hill toppes: neuer the latter / the arche of the
testament of the Lorde and Moses departed
not out of the hōse. Then the Amalehtes &
the Cananites which dwell in that hill / came
dowme and smote them and bewed the: euen
vnto Borma.

¶ The bypnyng of the that enter in to the lande
The punishment of hym that synneth of arrogāce
or pryde. The man is sōoned that gathered riches
on the earth. Wherby must be made by the quar-
ters of the garments.

¶ The xij. Chapter.

And the Lorde spake vnto Moses
sayenge: speake vnto the chyldren
of Israel & saye vnto the: when ye
be come in to the lande of your ha-
bitacion which I geue vnto you / & will offre
an offeringe vpon the fyre vnto the Lorde /
whether it be a burnt offeringe or a speycall
bowe or frewill offeringe or yf it be in your
pryncypall feastes to make a swete sauoure
vnto the Lorde / of the oren or of the flocke.

Then let him that offereth his offeringe
vnto the Lorde / bringe also a meat offeringe
of a tenth deale of floure myngled with the
fourth parte of an hin of oyle / and the fourth
parte of an hin of wyne for a bypnyng offeringe

and offer with the burnt offeringe or any other
offeringe when it is a lambe. And vnto a rā
thou shalt offer a meat offeringe of .iiij. tenth
deales of floure / myngled with the fourth par-
te of an hin of oyle / and to a bypnyng offeringe
thou shalt offer the fourth parte of an hin of
wyne / to be a swete sauoure vnto the Lorde.

When thou offerest an oxe to a burnt offe-
ringe or in any speycall bowe or peace offe-
ringe vnto the Lorde / then thou shalt bringe
vnto an oxe / a meat offeringe of .iiij. tenth
deales of floure myngled with halfe an hin of oyle.
And thou shalt bringe for a bypnyng offeringe
halfe an hin of wyne / that is an offeringe of
a swete sauoure vnto the Lorde. This is the
maner that shalbe done vnto one oxe / one rā
a lambe or a hye. And according to the num-
bre of soche offeringes / thou shalt encrease
the meat offeringes & the bypnyng offeringes.

All that are of your selues shall do these
thynges after this maner / when he offereth
an offeringe of swete sauoure vnto the Lorde.
And yf there be a strainger with you or he
amonge you in your generacions / and will
offer an offeringe of a swete sauoure vnto the
Lorde: euen as ye do / so he shall do. One oxe / a
dynaunce shall serue both for you of the con-
gregacion / and also for the strainger. And it
shalbe an ordynance for euer amonge your
chyldren after you / that the strainger and ye
shalbe lyke before the Lorde. One lambe and
one maner shall serue / both for you and for
the strainger that dwelleth with you.

And the Lorde spake vnto Moses sayenge:
speake vnto the chyldren of Israel and saye the
Lorde sayeth: when ye be come in to the lande
whether I will bringe you / then whē ye will
eate of the bread of the lande / ye shall geue an
heue offeringe vnto the Lorde. Ye shall geue
a hake of the first of your dowme vnto an he-
ue offeringe: as ye do the heue offeringe of
the barne / euen so ye shal heue it. Of the
first of your dowme ye must geue vnto the
Lorde an heue offeringe / thozow out your
generacions.

If ye ouerle your selues and obseue not
all these commandemētes which the Lorde
hath spoken vnto Moses / & all the Lorde
hath commaunded you by the hande of Moses /
from the first daye sowarde that the Lorde
commaunded amonge your generacion: whē
oughte is commytted ignorantly before the
eyes of the congregacion / then all the multi-
tude shall offer a calfe for a burnt offeringe
to be a swete sauoure vnto the Lorde / & the
meat offeringe & the bypnyng offeringe ther-
to / according to the maner: and an he goote
for a syn offeringe. And the preast shall make
an attonement for all the multitude of the chyldren
of Israel / & it shalbe forgiven the for it was
ignorance.

ignozance. And they shall bynge their giftes vnto the offeringe of the Lorde / & they synofferynge before the Lorde for they ignozance. And it shalbe forgiven vnto all multitude of the chyldren of Israel / & vnto stranger that dwelleth amonge you: for the ignozance pertaineth vnto all the people.

D If any one soule synne thozow ignozance he shall bynge a she goote of a yere olde for a synofferynge. And the preast shall make an atonement for the soule that synned ignozantly with the synofferynge before the Lorde and reconyle him / and it shalbe forgiven him. And both thou that art bozne one of the chyldren of Israel and the straunger that dwelleth amonge you shall haue both one lawe. yf ye synne thozow ignozance.

And the soule that both ought presumptuously / whether he be an Israelite or a strainger / the same hath despyled the Lorde. And that soule shalbe destroyed from amonge his people / because he hath despyled the worde of the Lorde and hath broken his commaundementes / that soule therefore shall perishe & his synne shalbe vpon him.

b. Recedente And whyle the chyldren of Israel were in the wilderness / they founde a man getherynge stiches vpon the Saboth daye. And they that founde him getherynge stiches / broughte him vnto Moses and Aaron & vnto all the congregacion: and they put him in ward / for it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: the man shall dye: let all multitude stone him with stones without fauour. And all the multitude broughte him without the hoste and stoned him with stones / & he dyed as the Lorde commaunded Moses.

c. Soche gardes And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and byd them / that they make them gardes vpon the byrded wither quarters of theyr garments thozow out theyr generacions / and let them make the gardes of rybandes of Iacynth. And the garde shall be vnto you to loke vpon it / that ye remembre all the commaundementes of the Lorde and do the: that ye seke not a waye after poure adone hertes & after poure adone eyes / for to go a whozing after the: but yf ye mebye & do al my commaundementes & be holy vnto poure God / for I am the Lorde poure God. And I broughte you out of the lande of Egypte for to be poure God. I am the Lorde God.

The rebellis & resystance of Chozah Dathan & Abiram. The erth opened and swallowed them vp.

The xlii. Chapter.

a. Somewhyle And Chozah the sonne of Izehar & Dathan & Abiram the sonne of Eliab / and On the sonne of De-

leth / & sonne of Ruben: stode by before Moses / with other of the chyldren of Israel. it hundred and fytie / heedes of the congregacion / and councelers / and men of same / and they gathered them selues together agens Moses and Aaron and sayed vnto them: ye haue done ynough. For all the multitude are holy every one of them & the Lorde is amonge the. Why therefore haue ye our selues vpon aboute the congregacion of the Lorde.

When Moses hearde it / he fell vpon his face and spake vnto Chozah and vnto all his compagne sayenge: to morowe the Lorde will shewe who is his and who is holy / and wyl take them vnto hym / and whom so euer he hath chosen / he wyl cause to come to hym.

This do: take fyrepannes / thou Chozah and all thy compagne / and do fyre therein & put cens therto before the Lorde to morowe. And then whosoeuer the Lorde both chose / the same is holy. Ye make ynough to do ye chyldren of Leui.

And Moses sayed vnto Chozah: heare ye chyldren of Leui / Semeth it but a small thyng vnto you / that the God of Israel hath separated you from the multitude of Israel to bynge you to him / to do the seruyce of the dwellinge place of the Lorde / and to stande before the people to minystrer vnto them: he hath taken the to him and all thy byrdren & sonnes of Leui with the / & ye seke the office of the preast also. For which cause both thou and all thy compagne are gathered together agens the Lorde: for what is Aaron / that ye shulde murmure agens him.

And Moses sent to call Dathan & Abiram the sonnes of Eliab / and they answered we wyl not come. Semeth it a small thyng vnto the that thou hast broughte vs out of a lande that floweth with mylke and honye / to kyl vs in the wilderness. But that thou shuldest ragge ouer vs also? Moze ouer thou hast broughte vs vnto no lande that floweth with mylke and honye / nether hast geuen vs possessions of felde or of bynes. Ethe wilt thou pull out the eyes of these men: we wyl not come.

And Moses waxed very angrie and sayed vnto the Lorde: Turne not vnto their offerynge. I haue not taken so moch as an offe from them / nether haue bereyde any of them. Then Moses sayed vnto Chozah: Be thou & all thy compagne before the Lorde: both thou they and Aaron to morowe. And take every man his censer and put cens in them / and come before the Lorde every man with his censer: two hundred and fytie censers / and Aaron with his censer. And they toke every man his censer and put fyre in them & sayed cens theron / and stode in the doze of the tabernacle

tabernacle of witness / and Moses and Aaron also. And Chozah gathered all the congregacion agens them vnto the doze of the tabernacle of witness.

And the gloze of the Lorde apered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate poure selues from this congregacion / that I maye consume the atonce. And they fell vpon theyr faces & sayed: O most myghtie God of the spirites of all fleshe / one man hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellinge of Chozah / Dathan and Abiram. And Moses rose vp and went vnto Dathan and Abiram / & the elders of Israel folowed him. And he spake vnto the congregacion sayenge: departe from the tentes of these wicked men & touche nothinge of theyr: lest ye perishe in all their synnes. And they gate them fro the dwellinge of Chozah / Dathan and Abiram on every syde. And Dathan & Abiram came out and stode in the doze of their tentes with their wyues / their sonnes & their chyldren.

And Moses sayed: hereby ye shal knowe that the Lorde hath sent me to do all these thynges / & that I haue not done the of myne owne mynde. If these men dye & comen deth of all men or yf they be byslyted after the bystacyon of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thyng / and the erth open hit mouth & swallowe them and all that pertaine vnto them / so that they go doune & quicke in to hel: then ye shal vnderstand / that these men haue rayled vpon the Lorde.

And as sone as he had made an ende of speakinge al these wordes / the grounde cloued a sonder that was vnder them / and the erth opened her mouth and swallowed them and their houses and all the men that were with Chozah and all theyr goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erth closed vpon them / and they perished from amonge the congregacion. And all Israel that were aboute the lede at the crye of them. For they sayed: The erth myghte hapelye swallowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred & fytie men that offred cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preast and let him take vp the censers oute of the burninge & shatter the fyre here and there / for the censers of these synners are halowed in theyr deathes: and let them be beaten in to then plates and fastened vpon

the altare. For they offred them before the Lorde / and therefore they are holye and they shalbe a sygne vnto the chyldren of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offred / & beat them and fastened the vpon the altare / to be a remembrance vnto the chyldren of Israel / that no straunger which is not of the seed of Aaron / come nere to offer cens before the Lorde / that he be not made lyke vnto Chozah and his compagne: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the chyldren of Israel murmured agens Moses and Aaron sayenge: ye haue kyled the people of the Lorde. And when the multitude was gathered agens Moses & Aaron they loked towarde the tabernacle of witness. And beholde / the cloude had couered it and the gloze of the Lorde appeared. And Moses & Aaron went before the tabernacle of witness. And the Lorde spake vnto Moses & Aaron sayenge: Gett you from this congregacion / that I maye consume them quychlye. And they fell vpon theyr faces.

And Moses sayed vnto Aaron: take a censer and put fyre therein out of the alter / and poure on cens / & go quychlye vnto the congregacion and make an atonement for them. For there is wroth gone out from the Lorde and there is a plage begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacion: & beholde / the plage was begonne amonge the people / and he put on cens / & made an atonement for the people. And he stode betwene the deed / and the that were alyue / and the plage ceased. And the nombe of them that dyed in the plage / were xiiij. thousande and seue hundred: besyde the that dyed aboute the bulfynes of Chozah. And Aaron went agayne vnto Moses vnto the doze of the tabernacle of witness / and the plage ceased.

Aarons rodde buddeth and beareth blossomes. **The xlii. Chapter.**

And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel and take of the / for every pryncypall house a rod / of theyr prynces ouer the houses of theyr fathers: euen xiiij. rodde / & wyte every mans name vpon his rod. And wyte Aarons name vpon the staffe of Leui: for every heedman ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of witness where I wyl mete you. And his rod whom I chose / shall blossom: So I wyl make cease from me the grudginges of the chyldren of Israel whych they grudge agens you.

b. iij. And

Aarons rodde.

Numeri.

And Moses spake vnto the chyldren of Israel / & all the prynces gaue him for euery pryncce ouer they fathers houses / a rod: euen xii. rodde / & the rod of Aaron was amonge the rodde. And Moses put the rodde before the Lozde in the tabernacle of witness. And on the morowe / Moses went into the tabernacle: and beholde * the rod of Aaron of the house of Leui was budded & bare blossomes and almondes. And Moses broughte out all the staves from before the Lozde: vnto all the chyldren of Israel: and they looked vpon them: and toke euery man his staffe.

And the Lozde sayde vnto Moses: bringe Aarons rod agayne before the witness to be kepte for a token vnto the chyldren of rebellion: that they murmuringes maye cease from me: that they dye not. And Moses dyd as the Lozde commaunded him. And the chyldren of Israel spake vnto Moses sayenge: beholde / we are destroyed and all come to nought: for whosoeuer cometh nye the dwellinge of the Lozde / dyeth. Shall we utterly consume a waye?

The offyce of the Leuites. The tythes and fyist frutes must be geuen them. Aarons heritage.

The xliii. Chapter.

And the Lozde sayde vnto Aaron. Thou & thy sonnes and thy fathers house with the / shall here the faute of that whiche is done amysse in the holy place. And thou & thy sonnes with the / shall beare the faute of that whiche is done amysse in youre preasthode. And thy brethren also the tribe of Leui / the tribe of thy father take with the / and let them be sorted vnto the / and minstre vnto the. And thou & thy sonnes with the / shall minstre before the tabernacle of witness. And let them waite vpon the and vpon all the tabernacle: only let the not come nye the holy vessels: the altar: that both they and ye also dye not. And let them be by the a waye on the tabernacle of witness / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Waite therfore vpon the holy place and vpon the altar / & there shall no moare waite vpon the chyldren of Israel: beholde / I haue taken youre brethren the Leuites from amonge the chyldren of Israel / to be youre / as gyftes geuen vnto the Lozde to do the seruyce of the tabernacle of witness. And se that both thou and thy sonnes with the take hede vnto youre preastes office / in all thyng that pertaine vnto the altar and within the bayle. And se that ye serue / for I haue geuen youre preastes office vnto you for a gyfte to do seruyce: and the straunger that cometh nye / shall dye.

And the Lozde spake vnto Aaron: beholde I haue geuen the the keepinge of myne heue offeringes in all the holowed thynges of the chyldren of Israel. And vnto the I haue geuen them vnto anoyntinge and to thy sonnes: to be a dutye for euer. This shall be thyne of most holy sacrifice. All their gyftes / thorum out all their meat offeringes synne offeringes and trespass offeringes whiche they bringe vnto me. They shall be most holy vnto the & vnto thy sonnes. And ye shall eate it in most holye place: all that are males shall eate of it for it shall be holye vnto the.

And this shall be thyne: the heue offeringes of their gyftes / thorum out all the waue offeringes of the chyldren of Israel / for I haue geuen the vnto the & thy sonnes / & thy daughters with the to be a dutye for euer: and all that are cleane in thy house / shall eate of it: all the fact of the oyle / of the wyne and of the coyne: their fyist frutes whiche they geue vnto the Lozde that haue I geuen vnto the. The fyist frutes of all that is in these landes whych they bringe vnto the Lozde / shall be thyne: and all that are cleane in thyne house / shall eate of it.

All dedicate thynges in Israel / shall be thyne. All that bringeth the matrice of all flesh that men bringe vnto the Lozde / bothe of man and beast / shall be thyne. Neuer the later the fyist borne of man shall be redeemed / and the fyist borne of vncleane beastes shall be redeemed. And their redempcyons shall be at a moneth olde / valued at .v. cycles of syluer / of the holye cycle. A cycle maketh twentye shekels. But the fyist borne of oxen / shepe & goates shall not be redeemed. For they are holy: and thou shalt spynkle their blood vpon the altar: and shalt burne their fat to be a sacrifice of a sweete sauour vnto the Lozde.

And the flesh of them shall be thyne / as the wauebreast & all the right shoulder is thyne all the holy heue offeringes whiche the chyldren of Israel heue vnto the Lozde / I geue the and thy sonnes and thy daughters with the to be a dutye for euer. And it shall be a salted covenante for euer: before the Lozde: vnto the and to thy seed with the.

And the Lozde spake vnto Aaron: thou shalt haue none inheritaunce in their lande no: parte amonge them. For I am thy parte and thy inheritaunce among the chyldren of Israel. And beholde I haue geuen the chyldren of Leui / the tenth in Israel to inheryte / for the seruyce whiche they serue in the tabernacle of witness / that the chyldren of Israel henceforth come not nye the tabernacle of witness / and beare synne and dye. And the Leuites shall do the seruyce in the tabernacle of witness and beare they synne: & it shall be a lawe

Ceremonyes.

Numeri.

lx.

a lawe for euer vnto youre chyldren after you: But amonge the chyldren of Israel they shall inheret none inheritaunce. For the tithes of the chyldren of Israel whiche they heue vnto the Lozde / I haue geuen the Leuites to inheret. wherfore I haue sayed vnto them: Amonge the chyldren of Israel ye shall inheret none inheritaunce.

And the Lozde spake vnto Moses sayenge: speake vnto the Leuites and saye vnto the: when ye take of the chyldren of Israel the tithes whiche I haue geuen you of the to youre inheritaunce / ye shall take an heue offeringe of that same for the Lozde: euen the tenth of that tythe. And it shall be rehened vnto you for youre heue offeringe / euen as though ye gaue come out of the barne or a full offeringe from the wyne presse.

And of this maner ye shall heue an heue offeringe vnto the Lozde / of all youre tithes whiche ye receaue of the chyldren of Israel / and ye shall geue thereof the Lozdes heue offeringe vnto Aaron the preast. Of all youre gyftes / ye shall take out the Lozdes heue offeringe: euen the fact of all they halowed thynges.

And thou shalt saye vnto them: when ye haue take awaye the fact of it / it shall be counted vnto the Leuites / as the encrease of coyne and wyne. And ye shall eate it in all places both ye and youre householdes / for it is youre remaue for youre seruyce in the tabernacle of witness. And ye shall beare no synne by the reason of it / when ye haue take from it the fact of it: nether shall ye vnbalowe the halowed thynges of the chyldren of Israel: and so shall ye not dye.

Of the redde howe. The lawe of hym that dyeth in the tabernacle: and of hym also that toucheth any vncleane thyng.

The xlv. Chapter.

And the Lozde spake vnto Moses & Aaron sayenge: this is the ordynance of the lawe whiche the Lozde commaundeth sayenge: speake vnto the chyldren of Israel and let them take the a redde howe with out spot wherin is no blemish and whiche neuer bate poche vpon her. And ye shall geue her vnto Eleazar the preast and he shall bringe her with out the hoste & cause her to be layne before him.

And Eleazar the preast shall take of her blood vpon his synger / & spynkle it streyghe towarde the tabernacle of witness. bii. cynges. And he shall cause the howe to be burnt in his syghte: both shyn / flesh and bloude / with the dogge also. And let the preast take Cedar wood / and flospe and purple cloth / and cast it vpon the howe as she burneth. And let the preast wash his clothes and bathe his flesh in

water: and then come in to the hoste: and the preast shall be vncleane vnto the euen.

And he that burneth her / shall wash his clothes in water & bathe his flesh also in water: & be vncleane vntill euen: And one that is cleane / shall go and take hpp the alshes of the howe: and put them without the hoste in a cleane place / where they shall be kepte to make spynklynge water for the multitude of the chyldren of Israel: for it is a synofferynge. And let him that gathered the alshes of the howe / wash his clothes / & remayne vncleane vntill euen. And thys shall be vnto the chyldren of Israel and vnto the straunger that dwelleth amonge them: a maner for euer.

He that toucheth any deed persone / shall be vncleane. bii. dayes. And he shall purifye him selfe with the alshes the thyrde daye and then he shall be cleane the seuenth daye. And if he purifye not him selfe the thyrde daye / then the seuenth daye / he shall not be cleane. Whosoeuer toucheth any persone that dyeth & spynklyth not him selfe / defyleth the dwellinge of the Lozde: & therfore that soule shall be rooted out of Israel: because he hath not spynkyled the spynklynge water vpon him he shall be vncleane: and his vncleannesse shall remayne vpon him.

This is the lawe of the man that dyeth in a tent: al that come in to the tent and all that is in the tent / shall be vncleane. bii. dayes. And all the vessels that be open whiche haue no lyd no: couerynge vpon them / are vncleane. And whosoeuer toucheth one that is layne with a swerde in the felde / or a deed persone / or a bone of a deed man / or a graue: shall be vncleane. bii. dayes.

And they shall take for an vncleane persone of the burnt alshes of the synofferynge / & put runninge water therto in to a vessel. And a cleane persone shall take flospe & dippe it in the water: and spynkle it vpon the tent & vpon all the vessels & on the soules that were there: and vpon him that touched a bone or a layne persone or a deed body or a graue. And the cleane persone shall spynkle vpon the vncleane the thyrde daye and the seuenth daye. And the seuenth daye he shall purifye him selfe and wash his clothes and bathe him selfe in water: and shall be cleane at euen.

If any be vncleane & spynkle not him selfe the same soule shall be destroyed fro amonge the congregaciō: for he hath defiled the holy place of the Lozde & is not spynkyled with spynklynge water therfore is he vncleane. And this shall be a perpetual lawe vnto the. And he that spynklyth the spynklynge water / shall wash his clothes. And he that toucheth the spynklynge water / shall be vncleane vntill euen. And what soeuer the vncleane persone toucheth / shall be vncleane.

uncleane. And the soule that toucheth it/shalbe uncleane untill the euen.
¶ And Jam dyeth. The people murmur. They have water out of the roche. Edom denyeth the Isra- elites passage thozow his realme. The death of Aa- son in whose roume Eleazar succedeth.
¶ The .xx. Chapter.

And the whole multitude of the chyld- ren of Israel came in to the de- sert of Sin in the first moneth/ & the people dwelt at Cades. And there dyed Miriam/ and was buried there. Moze ouer there was no water for the multitude/ wherfore they gathered the selues together agens Moses & agens Aard. And the people chode w Moses & spake sayenge: wold God that we had perished whē oure brythren pe- rished before the Lord. Why haue ye brought the congregaciō of the Lord vnto this wil- derneſſe/ both we & oure catell shulde dye here? wherfore brought ye vs out of Egipte to brynge vs in to this vnglacious place/ which is no place of seed nor of fygges nor bynes nor of pomgranates/ nether is there any water to brynke?

¶ And Moses & Aaron went fro the congre- gaciō vnto the doze of the tabernacle of wit- nesse/ & fell vpon theyr faces. And the gloze of the Lord appered vnto the. And the Lord spake vnto Moses sayenge: take the staffe/ & gather thou & thy brother Aard the congregaciō together/ & laye vnto the roche before theyr eyes/ that he geue forth his water. And thou shalt brynge the water out of the roche & shalt geue it cōpany brynke/ and their beasts also.

¶ And Moses toke the staffe fro before the Lord/ as he commaunded him. And Moses and Aaron gathered the congregaciō toge- ther before the roche/ and he sayed vnto them heare ye rebellious/ must we sett you water out of this roche? And Moses lifte vp his hā de with his staffe and smote the roche. & ty- mes/ and the water came out abundantly/ & the multitude dranche and their beasts also.

¶ And the Lord spake vnto Moses & Aa- ron: because ye beleued me not/ to sanctifye me in the eyes of the chyldren of Israel/ ther- fore ye shall not brynge this congregaciō in to the lande which I haue geuen them.

¶ This is the water of stryfe / because the chyldren of Israel stroue with the Lord/ & he was sanctified vpon them.

¶ And Moses sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all the traueil & hath happened vs/ how oure fathers went doune in to Egipte/ and how we haue dwelt in Egipte a longe tyme / and how the Egip- tians hered bothe vs and oure fathers. When we cryed vnto the Lord and he herde oure voyces/ and sent an angell & hath sett vs out

of Egipte. And beholde/ we are in Cades a- citie harde by the bozders of thy countre let vs go a good felowshipe thozow thy countre * we wyl not go thozow the felde nor thozow the bynepardes/ nether wyl we brynke of the water of the fountaynes/ but we wyl go by the hye waye and nether turne vnto the ryghte hāde nor to the lefte/ vntill we be past thy coun- tre. And Edom answered him: Se thou come not by me / lest I come out agens the with the swerde. And the chyldren of Israel sayed vnto him: we will go by the beaten waye: and yf ether we or oure catell brynke of thy wa- ter/ we will paye for it/ we wyl do no moare but passe thozow by fote only. And he sayed: ye shall not go thozow. And Edom came out agens hym with moche people and with a myghtie power. And thus Edom denyed to geue Israel passage thozow his countre. And Israel turned a waye from him.

¶ And the chyldren of Israel remoued from Cades and went vnto mount Moze with all the congregaciō. And the Lord spake vnto Moses and Aaron in mount Moze/ harde vnto the colles of the lande of Edom sayenge: let Aaron be put vnto his people / for he shall not come in to the lande which I haue geuen vnto the chyldren of Israel: because ye disco- beted my mouth at the water of stryfe. Take Aaron and Eleazar his sonne / and brynge them vp in to mount Moze/ and streppe Aard out of his bestimentes and put them vpon Eleazar his sonne/ and let Aaron be put vnto his people and dye there.

¶ And Moses dyd as the Lord commaun- ded: and they went vp in to mount Moze in the syghte of all the multitude. And Moses toke off Aarons clothes and put them vpon Elea- zar his sonne/ & Aaron dyed there in the toppe of the mount. And Moses and Eleazar came doune out of the mount. And all the house of Israel mourned for Aaron .xxx. dayes.

¶ Israel banqueteth byng Aard. The fyerre ser- pents synge them: but when they loke at the byng serpent which the Lord commaunded Moses to lyft vp/ they are healed. The bynges/ Aard and Og are ouercome in batell.

¶ The .xxi. Chapter.

And when kynge Aard the cananite which dwelt in the south partys/ harde tell that Israel came by the waye that the spies had soude out he came & foughte with Israel & toke some of them prisioners. Then Israel bowed a bowe vnto the Lord and sayed: If thou wilt geue this people in to oure handes/ we wyl destroye theyr cities. And the Lord herde the voyce of Israel/ and deliuered them the Cananites. And they destroyed both them & theyr cities/ and called the place Moza. Then

¶ When they departed from mount Moze to- ward the redd see: to cōpasse the land of Edom. And the soules of the people saynted by the waye. And the people spake agens God and agens Moses: wherfore hast thou brought vs out of Egipte / for to dye in the wylder- nesſe for here is nether bread nor water/ and oure soules lotheth this fyerre bread.

¶ Then the Lord sent fyerre serpentes amōge the people/ which stonge them: so that moche people dyed in Israel. And the people came to Moses and sayed: we haue synned/ for we haue spoken agens the Lord and agens the make intercession to the Lord/ that he take awaye the serpents fro vs. And Moses made intercession for the people. And the Lord sayde vnto Moses: make the a serpent and hange it vp for a sygne/ and lett as many as are bytten loke vpon it and they shall lyue. And Moses made a serpent of brasse & set it vp for a sygne. And when the serpentes had bytten any man/ he went and behelde the ser- pent of brasse and recovered.

¶ And the chyldren of Israel remoued and pitched in Moab. And they departed from Moab and laye at Egebarim in the wylder- nesſe which is before Moab on the east syde. And they remoued thence/ and pitched vpon the ryuer of zarad. And they departed thence and pitched on the other syde of Arnon/ which ryuer is in the wylderneſſe / and cometh out of the colles of the Amozites: for Arnon is the bozder of Moab/ betwene Moab & the Amo- rites. wherfore it is spoken in the booke of the warre of the Lord: goo with a violence/ both on the ryuer of Arnon and on the ryuers heed/ whiche shotteth doune to dwell at Ar/ & leaneth vpon the colles of Moab.

¶ And fro thence they came to Bear/ whiche is the well wherof the Lord spake vnto Mo- ses: gather the people together/ that I maye geue them water. Then Israel lange this longe: Aryle by well/ synge therto: The well wyche the rulers dygged and the captaynes of the people in the helpe of the lawegeuer and with their staves.

¶ And from this wylderneſſe they went to Matana/ and from Matana to Mahaliet/ & from Mahaliet to Bamoth / & from Bamoth to the balay that is in the felde of Moab in the toppe of Phalgah which boweth toward to Sehon/ kynge of the Amozites sayng: let vs go thozow thy lande: we wyl not tourne in to thy felde nor in to thy bynepardes/ ne- ther brynke of the water of the welles: but we will go alonge by the cōmen waye/ vntill we be past thy countre. And Sehon wolde geue Israel no licence to passe thozow his countre/ but gathered all his people together & went

out agens Israel in to the wylderneſſe. And he came to Iabeya and foughte with Israel.

¶ And Israel smote him with the edge of the swerde & conquered his lande/ from Arnon vnto Iabock: eue vnto the chyldre of Arnon. For the bozders of the chyldren of Arnon/ are strouge. And Israel toke all these cyties & dwelt in all the cyties of the Amozites: in Ieshon & in all the townes & longe therto. For Ieshon was the citie of Sehon the kynge of the Amozites which Sehon had fought before with the kynge of the Moabites/ and had take all his lande out of his hande / eue vnto Arnon. wherfore it is a prouerbe / go to Ieshon & lett the cytie of Sehon be byt & made readie for there is a fyer gone out of Ieshon & a flame from the citie of Sehon & hath consumed Ar of the Moabites and the men of the bylles of Arnon. Who be to the Moab: o people of Chamios ye are vndone. His sonnes are put to fyghte and his daughters brought captiue vnto Sehon kynge of the Amozites. Their fyghte is out from Ieshon vnto Dibon and we made a wylderneſſe eue vnto Moza whiche reacheth vnto Mediba. And thus Israel dwelt in the land of the Amo- rites. And Moses sent to serche oute Iazer/ & they toke the townes belongynge therto & conquered the Amozites that were there.

¶ And then they tourned & went by toward Balan. And Og the kynge of Balan came out agens them/ both he and all his people/ to warre at Iazer. And the Lord sayde vnto Moses: feare hym not/ for I haue deliuered him in to thy handes with all his people & his lād. And thou shalt do to him as thou dydest to Sehon the kynge of the Amozites which dwelt at Ieshon. And they smote him & his sonnes and all his people / vntill ther was nothyng left him. And they conquered his lande and the chyldre of Israel remoued and pytched in the felde of Moab / on the other syde of Iordane/ by Iericho.

¶ Kynge Balac sendeth for Balam/ to chynent that he shuld curse Israel: but Balam can do nothyng & gage the wyl of the Lord Balamis alle speareth to him in the waye.

¶ The .xxi. Chapter.

And Balac the sonne of Ziphor saue. All Israel had done to the Amo- rites/ and the Moabites were soze a frayd of the people/ because they were many/ and abhorred the chyldren of Is- rael: And Moab sayde vnto the elders of Moabian/ now shall this compaigne lyche by all that are rounde aboute vs / as an oxe lyketh by the graffe of the felde. And Balac the sonne of Ziphor was kynge of the Moa- bites at that tyme.

a. To sanctifye here is / to the we and declare to be holy/ as in Math. vi. b

After the co- mentary. bala a byle. Gre. wyl. me.

* Chamios is the name of a certain image.

***Deut. xxxij.** And he sent messengers vnto *Balam the sonne of Beor/ the interpreter whiche dwelt vpon the ryuer of the lande of the chyldren of his folke/ to call him sayinge: beholde/ there is a people come out of Egypte which couereth the face of the erthe and lyeth euē harde by me. Come nowe a felowshippe and curse me this people. For they are to myghtie for me/ so perauenture I mighte be able to smyte them & to dryue them oute of the lande. For I wote þ whome thou blessest shalbe blessed/ and whome thou cursest shalbe cursed.

And the elders of Moab went with the elders of Midian/ & the rewarde of the sothe sayinge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayde vnto thei/ tary here all night and I will brynge you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

C And God came vnto Balam & sayd: what men are these which are with the? And Balam sayde vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayinge: beholde/ there is a people come out of Egypte and couereth the face of the erthe: come now therfore and curse me the/ that so perauenture I maye be able to ouercome the in battle/ & to dryue the out. And God sayde vnto Balam: thou shalt not go wth the/ nether curse the people/ for they are blessed.

And Balam rose by in the mornyng and sayde vnto the lordes of Balac: get you vnto your lande/ for the Lorde will not suffre me to go with you. And the lordes of Moab rose by & went vnto Balac and sayd: Balam wolde not come with vs. And Balac sent agayne a greater cōpanye of lordes & moze honora- ble then they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh/ let nothyng let the to come vnto me/ for I will greatly promote the vnto great honoure/ and will do whatsoeuer thou sayest vnto me / come therfore I praye the/ curse me this people.

***Num. xxxij.** And Balam answered and sayde vnto þ seruantes of Balac. * If Balac wolde geue me his housfull of siluer and golde/ I can go no further then the worde of the Lorde my God/ to do lesse or moare. Neuerthelesse tarie ye here all nyghte: that I maye wete / what the Lorde will saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If the men come to sett the/ ryse by and go with them: but what I saye vnto the/ that onely thou shalt do.

And Balam rose by early and labelde his asse and went with the lordes of Moab. But God was angrey because he went. And the angell of the Lorde stode in the waye agens

him. And he ryd by þ his asse & two seruantes with him. And when the asse sawe the angell of the Lorde stande in the waye & his swerde drawen in his hand/ the turned a syde oute of the waye & went out in to the felde. And Balam smote þ asse / to turne her in to þ waye.

And the angell of the Lorde went & stode in a path betwene þ bneyardes/ where was a wall on the one syde & another on þ other. When the asse sawe the angell of the Lorde/ the wrenched vnto the walle and thrust Balam's fote vnto the wail / and he smote her agayn. And þ angel of the Lorde wēt forther and stode in a narowe place / where was no waye to tourne / ether to the ryght hande or to the lyfte. And when the asse sawe þ angell of the Lorde/ the fell downe vnder Balam: & Balam was wryth and smote the asse with a staffe. And the Lorde opened the mouthe of the asse/ & the sayde vnto Balam: what haue I done vnto the/ þ thou smyttest me thus. If I tymeþ: And Balam sayde vnto the asse: because thou hast mocked me: I wolde that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayd vnto Balam: am not I thyne asse whiche thou hast rydden vpon sence thou wast boine vnto this daye? Was I euer went to do so vnto the? And he sayde/ nay.

And the Lorde opened the eyes of Balam & he sawe the angell of the Lorde standinge in the waye/ with his swerde drawen in his hande. And he bowed him selfe & fell flat on his face. And the angell of the Lorde sayde vnto him: wherfore smyttest thou thyne asse thus. If I tymeþ: beholde I came oute to respyt the/ for the waye is contrary vnto me / & the asse sawe me and auoyded me thre tymes: or else (had the not turned fro me) I had quierly slayne the and saued her alque. And Balam sayde vnto the angell of the Lorde: I haue synned: for I wist not that thou stodest in the waye agens me. Now therfore yf it displease thyne eyes/ I will turne agayne. And þ angell sayd vnto Balam/ go with the men: but in any wyse/ what I saye vnto the / þ saye. And Balam went with the lordes of Balac.

And when Balac herde that Balam was come he went out agens him vnto a cytie of Moab & stode in þ border of Arad / whiche was the vtmost parte of his countre. And Balac sayd vnto Balam: dyd I not sende for the/ to call the/ wherfore camest thou not vnto me: thinkest thou þ I am not able to promote þ vnto honoure? And Balam sayd vnto Balac: Lo I am come vnto the. But I can saye nothyng at all saue what God putteth in my mouthe that must I speake. And Balam went with Balac/ & they came vnto the place of Arad/ & Balac offered ox & shepe/ and

and sent for Balam and for the lordes that were with him.

***Balam** blesseth the people/ where he was required to curse the and prophesyeth that they shalbe agreat people.

The. xxiij. Chapter.



And on the mornyng Balac toke Balam and brought hym by in to the hye place of Baal/ and thence he sawe vnto the vtmost parte of the people. And Balam sayde vnto Balac: byde me here seuē alters & prouide here seuē bullockes and seuē rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter a bullock and a ram. And Balam sayde vnto Balac: stande by the sacrifice/ while I goo to wete whether the Lorde will come & mete me / & whatsoeuer he sheweth me/ I will tell the/ & he wēt forth with. And God came vnto Balam/ and Balam sayde vnto him: I haue prepared. bif. alters/ & haue offered vpon euery alter / a bullock and a ram. And the Lorde put a sayinge in Balam's mouth and sayde: go agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/ he stode by his sacrifice/ both he and all the lordes of Moab. And he began his parable & sayde: Balac the kynge of Moab hath sett me fro Mesopotamia

out of the mountaynes of the east sayinge: come and curse me Jacob / come & despye me Israel. How shall I curse whō God curseth not and how shall I despye whom the Lorde despyeth not? from the toppe of the rockes I se him & from the hylls I beholde hym: loo/ the people / * shall dwell by him selfe & shall not be * rehedd amonge other nations. who can tell the dust of Jacob and the nombze of the fourth parte of Israel. I praye God that my soule/ maye dye þ deeth of þ ryghteous / and that my last ende maye be lyke his. And Balac sayde vnto Balam / what hast thou done vnto me? I sett the to curse myne enemyes: and beholde/ thou blessest the. And he answered and sayde: must I not kepe that I speake it / which the Lorde hath put in my mouthe? And Balac sayde vnto him: Come I praye the / vnto another place where thou shalt se them/ & shalt se but the vtmoste parte of them and shalt not se them all and curse me them there. And he brought hym in to a playne felde where men myght se farre/ euen to the toppe of Phasgah/ & bylt. bif. alters and offered a bullock & a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifice while I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayd: go agayne vnto Balac and thus saye. And whē he came to him: beholde/ he stode by his sacrifice and the Lordes of

Moab with him. And Balac sayd vnto him: what sayeth the Lorde?

And he toke by his parable and sayde: ryse by Balac and heare / & herken vnto me thou sonne of Ziphor. The Lorde is not a man/ that he can lye/ nether the sonne of a man þ he can repent: shulde he saye and not doo / or shulde he speake and not make it good? beholde/ I haue begon to blesse and haue bles- sed / and can nott goe backe therfro. He be- heldeþ no wickednesse in Jacob nor sawe I do- latrye in Israel: The Lorde his God is with him/ and the * reumphe of a kynge amonge them. God that brought the out of Egypte / is as the strength of an byrcome vnto them/ for there is no sozcerer/ in Jacob / nor soth- saye in Israel. When the tyme cometh / it wybe sayde of Jacob and of Israel / what God hath wrought. Beholde/ þ people shall ryse by as a lyonelle and heue by hym selfe as a lyon / and shall not lye downe agayne / vntyll he haue eaten of the praye and dꝛonke of the bloude of them that are slayne.

And Balac sayde vnto Balam: nether curse them nor blesse them. And Balam answered & sayde vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me / that I must doo: And Balac sayde vnto Balam: come I praye the/ I will brynge þ yet vnto another place: so perauenture it shall please God/ þ thou mayst curse them there. And Balac brought Balam vnto the toppe of Peor / that boweth towarde the wydernesse. And Balam sayde vnto Balac: make me here. bif. alters / and prapare me here. bif. bullockes and. bif. rammes. And Balac dyd as Balam had sayde/ and offered a bullocke and a ram on euery alter.

***Balam** prophesyeth of the kynngdome of Israel and of the coming of Christ. Balac is angrey with Balam. The destruction of the Amelchites and of the Kenytes.

The. xxiiij. Chapter.

When Balam sawe that it pleased the Lorde that he shulde blesse Israel/ he went not as he dyd twyse befoze to sett soth sayinge/ but sett his face towarde the wydernesse / and lyfte by his eyes & looked vpon Israel as he laye with his trybes/ and the spirite of God came vpon hym. And he toke by his parable and sayde: Balam the sonne of Beor hath sayd/ & the man whose eye is open hath sayde: he hath sayd which heareth the wordes of God & seeth the visions of the almyghtie / which falleth doune and his eyes are opened.

How goodly are the tentes of Jacob and thyne habitacon. Israel/ euen as the hynde baleyres and as gardens by the ryuers syde/ as the tentes which the Lorde hath pitched as cypers trees vpon the water. The water

***There is no** people with out synne ne ne- ther yet Israel/ heith not on his he warreth not angrey in the erde/ he auen- geth it not ac- cordyng as it deserueth/ but muchdeth it by his grace. * Chahatita- cion dwellynge place of courte

***To dwell** by him selfe as a people in ly- ryng with out trouble is oure of the breccion of her people in Deutero. xviij. b After the said destroyed

***The** place of Arad/ full of people in the Arad

***As** all these things were declared by Balam declare shall

Balam.

theſeſp
citre of
the people of
Iſrael which
came of Moſes.
as ye haue in
the ſal. xxi.
ſ. Jere. xxi. b.

B Shall ſlowe out of his bouket & his ſeed ſhall
be many waters: and his kynge ſhall be hyer
then Agag: And hye kynge ſhall be exal-
ted. God that brought him out of Egypt his
ſtrenght is as the ſtrenght of an bycorne: &
he ſhall eate the naciōs that are his enemies
& bzeake their bones and perce them thorow
with his arrowes. He couched him ſelfe and
laye downe as a lyon and as a lyonette / who
ſhall ſterre him by? bleſſed is he that bleſſeth
the: and curſed is he that curſeth the.

And Balac was wroth with Balam and
ſmote his handes together: & ſayd vnto him:
I ſent for thee to curſe myne enemies: and be-
holde / thou haſt bleſſed them this thre times /
and now gett the quychly vnto thy place. I
thoughte that I wolde promote the vnto ho-
noure: but the Lorde hath kept the backe ſtrō
wrothpe. And Balac ſayde vnto Balac: tolde
I not thy meſſengers which thou ſenteſt vn-
to me ſaying: * If Balac wolde geue me his
houſe full of ſyluer and gold: I can not paſſe
the mouth of the Lorde: to doo ether good or
bad of myne awne mynde. What the Lorde
ſayeth: I muſt ſpeake. And now beholde:
I go vnto my people: come let me ſhewe the:
what this people ſhall do to thy folke in the
later dayes. And he began his parable and
ſayde: Balam the ſonne of Beor hath ſayde:
the man that hath his eye open hath ſayd:
and he hath ſayde that heareth the wordes of
God: & hath the knowledge of the moſt hye &
beholdeth the byſſon of the almyghty: and
whom he ſalleth down hath byſſes opened
I ſe him but no how: I behold him but no
nye. There ſhall come a ſtarre of Jacob and
ryſe a ſcepter of Iſrael: which ſhall ſmyte
the coſtes of Moab and vndermyne all the chy-
ldre of Seth. And Edom ſhall be his poſſeſſion:
and the poſſeſſion of Seir ſhall be their ene-
myes: and Iſrael ſhall do manfully. And out
of Jacob ſhall come he that ſhall deſtroye &
remnaunt of the cyties.

B And he lohed on Amaleck and began his
parable and ſayde: Amaleck is the fyrſt of
naciōs: but his latter ende ſhall perſh by
terly. And he lohed on the Kenites & toke his
parable and ſayde: ſtronger is thy dwellynge
place & put thy neſt by a rocke: Neuerthe-
later thou ſhalt be a burning to Bala: vntill
Amur take the preſoner. And he toke his pa-
rable & ſayd: Alas / who ſhall ſyue whē God
doeth this? The Whypes ſhall come out of
the coſte of Chittim & ſubdue Amur and ſubdue
* Eber: & he him ſelfe ſhall perſh at the laſt.
And Balam roſe by and went & dwellt in his
place: and Balac alſo went his waye.

**The people comitted fornication with the daugh-
ters of Moab. Whicheſpyleth Zamei and Cozbi.
God commaundeth to kyl the Moabianites.**

Numeri.



The xxi. Chapter.

And Iſrael dwellt in Sitim / & the
people began to corruptt whoze: &
dome to the daughters of Moab /
which called the people vnto & ſa-
crifice of their goddes. And the people ate &
worſhipped their goddes: and Iſrael coupled
him ſelfe vnto Baal Peor. Then the Lorde
was angrye with Iſrael: and ſayd vnto Mo-
ſes: take all the hebes of the people: & hange
them by vnto the Lorde agaynſt the ſonne /
that the wroth of the Lorde maye tourne
awaye from Iſrael. And Moſes ſayde vnto
the iudges of Iſrael: goo and ſle thoſe men &
toyned them ſclies vnto Baal Peor.

And beholde / one of the chyldren of Iſrael
came & broughte vnto his byethren / a Ma-
dianitiſh wyfe euen in the ſyghte of Moſes
& in the ſyght of all & multitude of & chyldre
of Iſrael / as they were wepyng in the doze
of the tabernacle of witneſſe. And when Ph-
nehes the ſonne of Eleazar & ſonne of Aarō
the preſt ſawe it: he roſe by out of the com-
panye and toke a wypon in his hande: & ſlō
after the man of Iſrael in to the hozehouſe:
and thruſt them thorow: both the man of Iſ-
rael and alſo the woman euen: thorow the
bellye of her. And the plague ceaſed from the
chyldren of Iſrael. And there dyed in & plage
xxiii. thouſande.

And the Lorde ſpake vnto Moſes ſaying:
Phinehes the ſonne of Eleazar the ſonne of
Aaron the preſt: hath tourmed myne anger
awaye from the chyldren of Iſrael / becauſe
he was gelous for my ſake amonge them: &
I had not conſumed the chyldren of Iſrael in
my gelouſye. Wherefore ſay: beholde: I geue
vnto him my couenaunte of peace: & he ſhall
haue it and his ſeed after him / eue the coue-
naunte of the preſtes office for euer: becauſe
he was gelous for his Goddes ſake and made
an attonement for the chyldren of Iſrael.

This name of & Iſraelite which was ſmytte
with the Madianitiſh wyfe / was Zamri
the ſonne of Salu / a lorde of an auncient
houſe amonge the Simeonites. And & name
of & Madianitiſh wyfe / was Cozbi & daugh-
ter of Zur a heed ouer the people of an aun-
cient houſe in Madian.

And the Lorde ſpake vnto Moſes ſaying:
here the Madianites & ſmyte them: for they
haue troubled you with theſe wyſes: with &
which they haue begyled you / thorow Peor
and thorow their ſyſter Cozbi the daughter
of a lorde in Madian / which was ſayne in
the daye of the plage for Peors ſake.

**The chyldre of Iſrael are nombred agayne when
they ſhulde entre in to the lande of Canaan.**

The xxi. Chapter.

And

Phinehes Iſrael in



And after & plage / the Lorde ſpake
vnto Moſes and vnto Eleazar the
ſonne of Aaron the preſt ſaying:
take & nomber of all & multitude
of the chyldre of Iſrael from .xx. yere & aboue
thorow out their fathers houſes: all that are
able to goo to warre in Iſrael. And Moſes
& Eleazar the preſt tolde them in the ſeldes
of Moab by Jordane ſayd by Jericho: from
xx. yere and aboue: as the Lorde commaun-
ded Moſes. And the chyldren of Iſrael that
came out of Egypt / were.

Ruben the eldeſt ſonne of Iſrael. The chil-
dren of Ruben were: Manoch / of whome co-
meth the kynred of the Manochites: & of Pa-
lu / cometh the kynred of the Paluites: And
of Helzon / cometh the kynred of the Helzo-
nites: and of Carmi / cometh the kynred of &
Carnites. Theſe are the kynredes of the Ru-
benites / which were in nombze .xliij. thou-
ſonde .vii. hundred & .xxx. And the ſonnes of
Palu were: Eliab. And the ſonnes of Eliab
were: Nemuel / Daſhan and Abiram.

This is that Daſhan and Abiram coun-
celers in & cōgregaciō / which & troue agaynſt
Moſes and Aaron in the companye of Co-
rah: when they troue agaynſt the Lorde. And
the erth opened her mouth & ſwalowed them
and Cozab alſo / when the multitude dyed /
what tyme the ſyre conſumed. Ii. hundred &
ſyſter men: & they became a ſpygne: Notwith-
ſtandynge: the chyldren of Cozab dyed not.

And the chyldre of Simeon in their kyn-
redes were: Nemuel / of whō cometh the kyn-
red of & Nemuelites: Jamun / of whō cometh
the kynred of the Janunites: Zachin / of whō
cometh & kynred of the Zachinites: Zachy /
of whō cometh the kynred of the Zarehites:
Saul / of whō cometh the kynred of the
Saulites. Theſe are & kynredes of the Si-
meonites: in nombze .xxij. thouſande and .ij.
hundred.

And the chyldren of Gad in their kynre-
des were: Zephon / of whō cometh the kyn-
red of the Zephonites: and of Haggi / cometh
the kynred of the Haggites: and of Suni /
cometh the kynred of the Sunites: and of
Aſen / cometh the kynred of the Aſenites: &
of Cri cometh the kynred of the Crites: and
of Arod cometh the kynred of the Arodites: &
of Aziel cometh the kynred of the Azielites.
Theſe are the kynredes of the chyldre of Gad /
in nombze .xl. thouſande and .v. hundred.

The chyldren of Iuda: Er & Onan: which
dyed in the lande of Canaan. But the chy-
ldren of Iuda in their kynred were: Sela of
whō cometh the kynred of the Selamites:
and of Phares cometh the kynred of the Pha-
reſites: and of Zareh cometh the kynred of the
Zarehites. And the chyldren of Phares

were: Helzon / of whō cometh the kynred of
the Helzonites: and of Manul cometh the
kynred of the Manulites. Theſe are the kyn-
redes of Iuda: in nombze .lxxvi. thouſande &
v. hundred.

And the chyldre of Iſachar in their kynredes
were: Thola / of whō cometh the kynred of
the Tholaites: & Phua / of whō cometh the
kynred of & Phuaſites: & of Galub cometh
the kynred of the Galubites: & of Synron
cometh the kynred of & Synronites. Theſe
are the kynredes of Iſachar in nombze .lxxij.
thouſande and .iiij. hundred.

The chyldren of Zabulon in their kynre-
des were: Sered / of whō cometh the kyn-
red of the Seredites: and Elon / of whō co-
meth the kynred of the Elonites: and of Za-
hel / cometh the kynred of the Zachelites.
Theſe are the kynredes of Zabulon: in nom-
bze .lx. thouſande and .v. hundred.

The chyldren of Joſeph in their kynredes
were: Manaſſe and Ephraim. The chyldren
of Manaſſe: Machir / of whō cometh the
kynred of the Machirites. And Machir be-
gat Galaad / of whō cometh the kynred of
the Galaadites. And theſe are the chyldre of
Galaad: Meſer / of whō cometh the kynred
of the Meſerites: and of Helech cometh the
kynred of the Helechites: and of Aſriel the
kynred of the Aſrielites: and of Sichem co-
meth the kynred of the Sichemites: and of
Simda cometh the kynred of the Simdi-
tes: and of Heſher cometh the kynred of the
Heſherites. And Zelaphead the ſonne of Me-
phra had no ſonnes but daughters. And the
names of the daughters of Zelaphead were:
Mahela / Noa / Hagla / Melcha and Thirza.
Theſe are & kynredes of Manaſſe: in nombze
li. thouſande and ſeven hundred.

Theſe are the chyldre of Ephraim in their
kynredes: Suchi / of whō cometh the
kynred of the Suchiſites: and Becher / of
whō cometh the kynred of the Becherites:
& of Cheben cometh the kynred of the Che-
benites. And theſe are the chyldren of Su-
thelah: Aran / of whō cometh the kynred of
the Aranites. Theſe are the kynredes of the
chyldren of Ephraim in nombze .xxxi. thou-
ſande and .v. hundred. And theſe are the chy-
ldren of Joſeph in their kynredes.

Theſe are the chyldren of Ben Jamun in
their kynredes: Bela / of whō cometh the
kynred of the Belaites: & of Abiel cometh the
kynred of the Abelites: and of Abiram / the
kynred of the Abiramites: and of Suphan
the kynred of the Suphanites: & of Supha
the kynred of the Suphamites. And the chil-
dren of Bela were: Ard & Naama: from whence
come the kynredes of the Ardites & of & Na-
amites. Theſe are the chyldren of Ben Jamun
in their

The kynred of
Iſachar.

The kynred of
Zabulon.

The kynred of
Joſeph.

The kynred of
Ephraim.

The kynred of
Ben Jamun.

in their kynredes / and in nombze .xlv. thousande and fyve hundred.

The kynred of Dan. These are the chyldre of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all þe kynredes of þe Suhamites were in nombze. lxiij thousande and .liiij. hundred.

The kynred of Aser. The chyldren of Aser in their kynredes were: Femina / of whom cometh the kynred of the Feminites: and Jesu / of whom cometh þe kynred of the Jesuites: & of Bria cometh the kynred of the Brites. And the chyldren of Bria were Heber / of whom cometh the kynred of the Heberites: & of Malchiel came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser in nombze. liii. thousande & .liiij. hundred. The chyldre of Nephtali in their kynredes were: Zabiel / of whom came the kynred of the Zabielites: & Guni / of whom came the kynred of the Gunites: & of Aser / came the kynred of þe Aserites: & of Selem the kynred of the Selemites. These are the kynredes of Nephtali in their generacions in nombze. xlv. thousande and .liiij. hundred. These are the nombzes of the chyldren of Israel: fyve hundred thousande / & a thousande & .liiij. hundred and .xxx.

And the Lorde spake vnto Moses saying: vnto these þe lode shalbe deuptyd to enherett / accordyng to the nombze of names: to many thou shalt geue the moare enheritaunce and to fewe the lesse: to euery trybe shall þe enheritaunce be geue accordyng to þe nombze the rof of the lande shalbe deuptyd by lott / & accordyng to þe names of þe trybes of their fathers / they shall enherett: & accordyng to their lott thou shalt deuptyd their land / both to the many and to the fewe.

The nombze of the Leuites. These are the summes of þe leuites in their kynredes: of Gerson / came the kynred of the Gersonites: and of Kahath came the kynred of the Kahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites / the kynred of the Hebzonites / the kynred of the Mahelites / the kynred of the Musites / the kynred of the Karabites. Rahab begate Amram / and Amrams wyfe was called Yochebed a daughter of Leui / which was bozne him in egypte. And she bare vnto Amram / Aaron Moses & Miriam their syster. And vnto Aar were bozne / Nadab / Abihu Eleazar & Jthamar. But Nadab & Abihu dyed / as they offered straunge fyre before þe Lorde. And the nombze of the was. xliiij. thousand / of all the males from a moneth olde & aboue / for they were not nombzed amoge the chyldren of Israel / because there was no enher-

taunce geuen them amonge the chyldren of Israel. These are the nombzes of the chyldre of Israel which Moses & Eleazar the pteast nombzed in the felde of Moab / last by Jordan nye to Jericho. And amonge these there was not a man of the nombze of the chyldre of Israel which Moses and Aaron tolde in the wyldernesse of Synai. For the Lorde sayd vnto the / that they shulde dye in the wyldernesse and that there shulde not be leste a man of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

The lode of the heritage of the daughters of Zelaphead. The land of pteynesse is shered vnto Moses: in whole lode is appoynted Josue.

The .xxv. Chapter. And þe daughters of Zelaphead þe sonne of Heber þe sonne of Gilead / the sonne of Machir the sonne of Manasse / of the kynredes of Manasse the sonne of Joseph / whose names were Mahela / Nocha / Hagia / Melcha & Eliza / came & stode before Moses & Eleazar / the pteast & before the lorde & all the myltitude in þe doze of þe tabernacle of witness saying: oure father dyed in the wyldernesse / & was not amonge the compagne of them that gathered them selues together agens the Lorde in the congregacion of Cozab: But dyed in his awne tynne / and had no sonnes. Whether shoulde the name of oure fathers be take awaye from amonge þys kynred / because he had no sonne? Geue vnto vs a possession amonge the bzythre of oure father. And Moses broughte their cause before the Lorde. And the Lorde spake vnto Moses saying: The daughters of Zelaphead speke ryghte: thou shalt geue them a possession to enherett amoge their fathers bzythre / & shalt coune the enheritaunce of their father vnto them. And speake vnto þe chyldre of Israel saying: If a man dye & haue no sonne ye shall coune his enheritaunce vnto his daughter. If he haue no daughter / ye shall geue þys enheritaunce vnto his bzythzen. If he haue no bzythzen / ye shall geue þys enheritaunce vnto his fathers bzythzen. If he haue no fathers bzythre / ye shall geue his enheritaunce vnto him that is nexte to him of his kynred / & lete him possesse it. And this shalbe vnto the chyldren of Israel an ordinaunce / and a lawe / as the Lorde hath commaunded Moses.

And the Lorde sayd vnto Moses: get the by in to this mount Abarim / & beholde / the lande which I haue geue vnto the chyldre of Israel. And whē thou hast sene it / thou shalt be gathered vnto thy people also / as Aaron thy bzother was gathered vnto þys people. For ye were disobedient vnto my mouth in the deserte of Sin in the dryfe of the congregacion /

gacion that ye sanctified me not in the water before their eyes: that is the water of dryfe in Cadres in the wyldernesse of Sin. And Moses spake vnto the Lorde saying: let the Lorde God of the spyrites of all flesch / sett a man ouer the congregacion / which maye goe in & out before them / and to leade the in & out that the congregacion of the Lorde be not as a flocke of shepe without a sheparde. And þe Lorde sayd vnto Moses: take Josua þe sonne of Nun in whō there is a spyrte / & put thyne handes vpon him / and sett him before Eleazar the pteast and before all the congregacion and geue him a charge in their syghte. And put of thy pyple vpon him that all the copagne of the chyldre of Israel maye heare. And he shall stande before Eleazar þe pteast which shal aske counsell for him after the iudgemēt of Moyses before the Lorde. And at the mouth of Eleazar shall both he and all the chyldren of Israel with him and all the congregacion / go in and out.

And Moses dyd as the Lorde commaunded him / and he toke Josua and sett him before Eleazar the pteast & before all the congregacion / and put his handes vpon hym & gaue him a charge / as the Lorde commaunded thow to the hande of Moses.

What must be offered on euery feast daye.

The .xxvi. Chapter. And the Lorde spake vnto Moses saying: geue the chyldre of Israel a charge & saye vnto them / þe take heade to offer vnto the offering of my bzyead in the sacrifice of swete sauoure / in his due reason. And saye vnto the. This is the offering which ye shall offer vnto þe Lorde. ii. lambes of a yere olde without spot daye by daye to be a burnt offering perpetually. One lambe thou shalt offer in the morning / & the other at euen / And therto the tenth parte of an epha of flour for a meate offering myngled with beaten oyle / the fourth parte of an hin: which is a dayly offeringe ordened in the mount Synai vnto a swete sauoure in the sacrifice of the Lorde. And the bzyth offeringe of the same: þe fourth parte of an hin vnto one lambe / & poure the bzyth offeringe in the holy place / to be good bzyth vnto the Lorde. And the other lambe thou shalt offer at euen / with the meate offeringe & the bzyth offeringe after the maner of the morninge: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth daye. ii. lambes of a yere olde & a pece & without spot / and two tenthdeales of flour for a meate offeringe myngled with oyle / and the bzyth offeringe therto. This is the burnt offeringe of euery Sabboth / besydes þe dayly burnt offeringe and his bzyth offeringe.

And in the first daye of poure monethes / ye shall offer a burnt offeringe vnto the Lorde: two younge bullockes / and a ram / and .vii. lambes of a yere olde without spot / & .iiij. tenthdeales of flour for a meate offeringe myngled with oyle vnto one bullocke / & .ii. tenthdeales of flour for a meate offeringe myngled with oyle vnto one ram. And euery moare / a tenthdeale of flour myngled with oyle / for a meate offeringe vnto one lambe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their bzyth offerings shalbe halfe an hin of wyne vnto one bullocke / and the thyrde parte of an hin of wyne vnto a ram & the fourth parte of an hin vnto a lambe. This is the burnt offeringe of euery moneth thow out all the monethes of the yere / & one he goote for a synne offeringe vnto the Lorde / which shalbe offered with the dayly burnt offeringe & his bzyth offeringe. And the .xiiij. daye of the first moneth shalbe Pasche vnto þe Lorde. And the .xv. daye of the same moneth shalbe a feast / in which .vii. dayes men must eate vnleued bzyead. The first daye shalbe an holy feast / so þe ye shall do no maner of laboryous worke therein. And ye shall offer a burnt offeringe vnto the Lorde. ii. younge bullockes / one ram / & .vii. lambes of a yere olde without spot / & their meate offeringe of flour myngled with oyle. iij. tenthdeales vnto a bullocke / & .ii. tenthdeales vnto a ram / and euery moare one tenthdeale vnto a lambe / thow out the .vii. lambes: & an he goote for a synne offeringe to make an attonement for you. And ye shall offer these / besydes þe burnt offeringe in the morninge & is alwaye offered. And after this maner ye shall offer thow out .vii. dayes / the lode of the sacrifice of a swete sauoure vnto the Lorde. And it shalbe done besydes the dayly burnt offeringe & his bzyth offeringe. And the seventh daye shall be an holy feast vnto you / so þe ye shall do no laboryous worke therein. And the daye of poure first fruyt whē ye bzyng a newe meate offeringe vnto þe Lorde in poure weh / shalbe an holy feast vnto you: so þe ye shall do no laboryous worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto þe Lorde. ii. younge bullockes / & a ram / & .vii. lambes of a yere olde & a pece / with their meate offeringes of flour myngled with oyle. iij. tenthdeales vnto a bullocke. ii. tenthdeales to a ram / & euery moare one tenthdeale vnto a lambe thow out .vii. lambes / & an he goote to make an attonement for you. And this ye shall do besydes þe dayly burnt offeringe / & his meate offeringe: & they shalbe without spot / with their bzyth offerings. And what must be offered the .vii. first dayes of the first moneth.

The .xxv. Chapter. And

And the fyrst daye of .vii. moneth
shalbe an holy feast vnto you* and
ye shall doo no laborious worke
therin. It shalbe a daye of trespit
blowing vnto you. And ye shall offer a burnt
offerynge of a swete sauoure vnto the Lord:
one younge bullocke & one ram & .viij. lames
of a yere olde a pece that are pure. And their
meatofferynges of floure myngled with oyle.
.iiij. tenth deales vnto the bullocke/ and .iiij. vnto
the ram/ & one tenth deale vnto one labe
thozow the .viij. lames. And an he goote for
a synofferyng to make an attonemet for you/
besyde the burnt offerynge of the moneth and
his meatofferynge & besyde the dayly burnt
offerynge & his meatofferynge / & the dynk
offerynges of the same: accordeyng vnto the
maner of the for a sauoure of swetnesse in
sacrifice of the Lord.

And the tenth daye of that same seventh
moneth shalbe an holy feast vnto you / & ye
shall humble youre soules and shall doo no
maner worke therin. And ye shall offer a
burnt offerynge vnto the Lord of a swete sa-
uoure: one bullocke / & a ram / & .viij. lames
of a yere olde a pece/ without fault and their
meatofferynges of floure myngled with oyle
.iiij. tenth deales to a bullocke / & .iiij. to a ram &
all waye a tenth deale vnto a labe/ thozow
out the .viij. lames. And one he goote for a
synofferynge / besyde the synneofferynge of
attonement and the dayly burnt offerynge / &
the meat and dynkofferynges that longe to
the same. * And the .xv. daye of the .viij. moneth
shalbe holy daye & ye shall doo no laborious
worke therin/ and ye shall kepe a feast vnto
the Lord of .viij. dayes longe. And ye shall of-
fer a burnt offerynge of a swete sauoure vnto
the Lord .xiiij. bullockes .ii. rammes and .xiiij.
lames which are perynges & pure / with
oyle .iiij. tenth deales vnto every one of .xiiij.
bullockes .ii. tenth deales to ether of .xiiij. lames
& one tenth deale vnto eche of .xiiij. lames.
And one he goote vnto a synofferynge / be-
syde the dayly burnt offerynge with his meat
and dynkofferynges.

And the seconde daye .xii. younge bullockes
.ii. rammes & .xiiij. perynge lames without
spot: & their meatofferynges & dynkofferynges
vnto the bullockes / rammes and lames ac-
cordeyng to the nombze of them and after the
maner. And an he goote for a synofferynge/
besyde the dayly burnt offerynge & his meat
and dynkofferynges. And the thyrde daye .xi.
bullockes .ii. rammes and .xiiij. perynge
lames without spot: & their meat & dynk
offerynges vnto the bullockes / rammes and
lames/ after the nombze of them and accor-
dyng to the maner. And an he goote for a
synofferynge/ besyde the dayly burnt offerynge

and his meat and dynkofferynges.
And the fourth daye .x. bullockes two
rammes and .xiiij. lames perynges pure/
and their meat and dynkofferynges vnto
the bullockes / rammes & lames/ accordeyng
to the nombze of them and after the maner.
And an he goote for a synneofferynge/ besyde
the dayly burnt offerynge and his meat and
dynkofferynges. And the fyfte daye .ix. bul-
lockes two rammes and .xiiij. lames of one
yere olde a pece without spot. And their meat
and dynkofferynges vnto the bullockes/
rammes and lames / accordeyng to the
nombze of them and after the maner. And
an he goote for a synne offerynge/ besyde the
dayly burnt offerynge and hys meat and
dynkofferynges. And the syxte daye .viij. bul-
lockes .ii. rammes and .xiiij. perynge lames
without spot. And their meat & dynkoff-
offerynges vnto the bullockes / rammes and
lames/ accordeyng to the maner. And an he
goote for a synneofferynge/ besyde the dayly
burnt offerynge and hys meat and dynk
offerynges. And the seventh daye .viij. bul-
lockes .ii. rammes and .xiiij. lames that are pe-
rynges & pure. And their meat and dynk
offerynges vnto the bullockes / rammes and
and lames / accordeyng to their nombze
and to the maner. And an he goote for a syn-
offerynge/ besyde the dayly burnt offerynge
and his meat & dynkofferynges.

And the eyght daye shalbe the conclusion
of a feast vnto you / & ye shall doo no maner
laborious worke therin. And ye shall offer a
burnt offerynge of a swete sauoure vnto the
Lord: one bullocke/ one ram and .viij. pery-
lyng lames without spot. And the meat
& dynkofferynges vnto the bullocke/ ram &
lames/ accordeyng to their nombzes & ac-
cordeyng to the maner. And an he goote for
a synneofferynge besyde the dayly burnt of-
feryng and his meat and dynkofferynges.

These thynges ye shall do vnto the Lord
in youre feastes: besyde youre bowes & fre-
will offerynges/ in youre burnt offerynges
meatofferynges/ dynkofferynges and peace
offerynges. And Moses tolde the chyldzen of
Israel/ accordeyng to all that the Lord com-
maunded him.

Of bowes when they shalbe kept and when not.

The .xxx. Chapter.

And Moses spake vnto the heades
of the trybes of the chyldzen of Is-
rael saying: this is a thyng which
the Lord comaundeth. * If a man
habe a bowe vnto the Lord of swete an othe
and bynde his soule / he shall not goo backe
with his worde: but shall fulfyll all that pro-
ceadeth out of his mouth.

If a damsell bowe a bowe vnto the Lord
and bynde her seife beyng in her
house and unmarried. If her father heare her
bowe & bonde which she hath made vpon her
soule / & holde his peace therto: then all her
bowes & bondes which she hath made vpon
her soule shall stande in effecte. But if her
father forbyd her the same daye & he heareth
it/ none of her bowes nor bondes whych she
hath made vpon her soule shalbe of value / &
the Lord shall forgeue her / because her fa-
ther forbad her.

If she had an husband when she bowed of
pronounced oughte out of her lippes wher-
with she bonde her soule / and her husbande
hearde it & helde his peace there at the same
daye he hearde it: Then her bowes and her
bondes wherwith she bounde her soule / shal
stande in effecte. But if her husbande for-
bade her the same daye that he heard it/ then
hath he made her bowe which she had vpon
her of none effecte / & that also which she pro-
nounced to her lippes wherwith she bounde
her soule / & the Lord shall forgeue her.

The bowe of a wedowe and of her that is
denoyced / & all that they haue bounde their
soules with all / shall stande in effecte to the.

If she bowed in her husbandes house of
bounde her soule with an oth / & her husband
hearde it and helde his peace and forbade her
not: then all her bowes & bondes wherwith
she bound her soule / shall stande. But if her
husbande disanulled them the same daye that
he heard them/ then nothing & proceeded out
of her lippes in bowes & bondes wherwith
she bounde her soule shall stande in effecte:
for her husbande hath loused them. And the
Lord shall forgeue her.

All bowes & othes that bynde to humble
the soule / maye her husbande stablysh of
bryake. But if her husband holde hys peace
for one daye vnto another then he stablysheth
all her bowes & bondes which she had vpon
her/ because he helde his peace the same daye
& he heard the. And if he afterwarde bryake
them/ he shall beare her synne him selfe.

These are the ordynaunces whych the
Lord comaunded Moses / betwene a ma
and hys wyfe / and betwene the father & hys
daughter/ beyng a damsell in her fathers
house.

The Madiantes & Wals are slayne. The prays
was brought to Moses & equalye deuyded. A present
geut of Israel because none of their men were slayne.

The .xxx. Chapter.

And the Lord spake vnto Moses
sayinge: * aueng the chyldze of Is-
rael of the Madiantes / and after
ward be geathered vnto thy people
And Moses spake vnto the folke sayinge:

Harnele some of you vnto warre / & let them
go vpon the Madiantes & auenge the Lord
of the Madiantes. Ye shall sende vnto the
warre a thousand of every trybe thozow out
all the trybes of Israel. And there were take
oute of a thousand of Israel .xiiij. thousande
prepared vnto warre / of every trybe a thou-
sande. And Moses sent them a thousande of
every trybe / to Phineas the sonne of Elea-
zar the preast to warre / & the holye vessels
and the trompettes to blowe in his hande.

* And they warred agens the Madiant-
tes/ as the Lord comaunded Moses/ and
slew all the males. And they slew the kyng
of Madian amonge other that were slayne:
Eui/ Rekem/ Zur/ Hur & Reba: syue kyng
of Madian. And they slew Balaam the sonne
of Beor with the swerde. And the chyldzen of
Israel toke all the women of Madian pre-
soners & their chyldze / and spoyled all their
catell/ their substance and their goodes. And
they burnt all their cities wherin they dwelt/
and all their castels with fyre. And they toke
all the spoyl and all they could cathe/ both
of men and beastes. And they brought the
captaynes and that which they had taken and
all the spoyl vnto Moses and Eleazar the
preast and vnto the compagne of the chyldze
of Israel/ vnto the hoste / in the scides of
Moab by Jordan nye to Jericho.

And Moses and Eleazar the preast and
all the lordes of the congregacyon went out
of the hoste agens them. And Moses was
angry with the officers of the hoste / with the
captaynes our thousandes and our hun-
dredes / which came from warre & battell /
and sayde vnto the: Haue ye saued the women
alpyr: beholde these caused the chyldzen of
Israel thozow* Balam/ to compe trespase
agens the Lord/ by the reason of Beor/ and
there solowed a plage amonge the cōgrega-
cion of the Lord. Now therfore* see all the
men chyldzen and the women that haue lye
n with men slethlye: But all the women chy-
ldzen that haue not lye with men/ kepe a lye
for youre selues. And lodge without the hoste
seuē dayes all that haue kyllled any persone
* and all that haue touched any dead body / &
purifye both youre selues & youre psoners
the .iiij. daye & the .viij. And sprayle all youre
raymentes and all that is made of thynnes /
& all worke of gootes heare / & all thynges
made of wodd.

And Eleazar the preast sayde vnto all the
men of warre which wet out to battell: this
is the ordynaunce of the lawe which the Lord
comaunded Moses: Golde / syluer / brasse /
peron/ tyn and lead / and all that maye abyde
the fyre/ ye shall make it go thozow the fyre/
& then it is cleane. Reuerthelater/ it shalbe
sprayled

sprinkled with sprinklynge water. and all that suffreth not the fyre / ye shall make good thow the water. And wash youre clothes the seventh daye / and then ye are cleane. And afterwarde come in to the hoste.

And the Lord spake vnto Moses saying: take the summe of the pryse that was take / both of the women & of catell / thou & Eleazar the preast and the auncient heades of the congregacion. And deuyde it in to two parties / betwene them that toke the warre byd them and went out to battell and all the congregacion. And take a porcion vnto the Lord of the men of warre which wet out to battell: one of fyue hundred / of the women and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazar the preast / an heueofferynge vnto the Lord. And of the halfe of the chyldren of Israel / take one of fyfte / of the women / of the oxen / of the asses and of the shepe / and of all maner of beastes / and geue them vnto the leuites which wayte byd the habitation of the Lord.

And Moses and Eleazar the preast byd as the Lord commaunded Moses. And the botye and the pryse which the men of warre had caught was. vi. hundred thousande and lxx. thousand shepe: & lxxi. thousande oxen lxx. thousande asses: and. xxxi. thousand women that had lye by no man.

And the halfe which was the parte of the he went out to warre / was. iii. hundred thousande and. xxxvi. thousande and fyue hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxx. And the oxen were. xxxvi. thousande / of which the Lordes parte was. lxxii. And the asses were. xxx. thousande and fyue hundred / of which the Lordes parte was. lxi. And the women were. xvi. thousande / of which the Lordes parte was. xxxii. soules. And Moses gaue that summe which was the Lordes heueofferyng vnto Eleazar the preast: as the Lord commaunded Moses. And the other halfe of the chyldren of Israel which Moses separated from the men of warre (that is to wete / the halfe that pertayned vnto the congregacion) was. iii. hundred thousande and. xxxvi. thousande and fyue hundred shepe: &. xxxvi. thousande oxen: and. xxx. thousande asses and fyue hundred: &. xvi. thousande women. And Moses toke of this halfe that pertayned vnto the chyldren of Israel: one of every fyfte / both of the women and of the catell / and gaue the vnto the leuites which wayte byd the habitation of the Lord / as the Lord commaunded Moses. And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundredes came

forth and sayde vnto Moses: & by seruantes & haue taken the summe of the men of warre / which were vnder our hand / & there lacked / not one man of the warre haue therfore brought a present vnto the Lord what euer man soude of Jewels of golde / cheryns / bracelets / rynges / earynges and spangels / to make an attouement for oure soules before the Lord.

And Moses and Eleazar toke the golde of them: Jewels of all maner facions. And all the golde of the heueofferyng of the Lord / of the captaynes ouer thousandes & hundredes was. i. vi. thousande. vii. hundred and. l. cycles / for the men of warre had spoyled / euer man for himselfe. And Moses & Eleazar the preast toke the golde of the captaynes ouer the thousandes and ouer the hundredes / and brought it in to the tabernacle of wytnesse: to be a remembrance vnto the chyldren of Israel / before the Lord.

¶ The Ruben and Gad and to halfe the trybe of Manasse / is promised the possession beyonde Jordan eastwarde: if they bring their brethren into the lande of promise.

The. xxxi. Chapter.

The chyldren of Ruben & the chyldren of Gad / had an excedynge greafe multitude of catell. And whē they sawe the lande of Jazer & the lande of Galaad & it was an apte place for catell / they came & spake vnto Moses & Eleazar the preast & vnto the Lordes of the congregacion sayinge. The lande of Astaroth & Edes & Jazer / and Memrah & Hethon & Elealeh & Sabam & Hebo & Beon / which contrie is the Lordes smote before the congregacion of Israel: is a lande for catell and we thy seruantes haue catell wherfore (sayde they) if we haue soude grace in thy syghte / lett this lande be geuen vnto thy seruantes to possesse / & bynne by not ouer Jordan.

And Moses sayd vnto the chyldren of Gad & of Ruben: Shall youre brethren go to warre & ye tarpe here: wherfore discourage ye the hartes of the chyldren of Israel for to go ouer in to the lande whych the Lord hath geuen them? & bys byd youre fathers / when I sent them from Cades barne to see the lande. And they went by euen vnto the ryuer of Escol and sawe the lande / and byscozaged the hartes of the chyldren of Israel: & they shoulde not go in to the lande whych the Lord had geuen them.

And the Lord was wroth the same tyme & sware sayinge. * None of the men that came out of Egypte from twenty yere olde and aboue / shall see the lande whych I swore vnto Abraham / Isaac and Jacob / because they haue not continually folowed me: saue Caleb the sonne of Iephune the Benesite /

Benesite / & Josua the sonne of Nun / for they haue folowed me continually. And the Lord was angrie with Israel / & made the wandre in the wyldernesse. x. yere / vntill all the generation that had done euell in the syghte of the Lord were consumed.

And beholde / ye are rylen by in youre fathers steade / to increase of synfull men / & to augmente the feare wroth of the Lord to Israel warde. For ye ye tourne awaye from after him / he will yet agayn leaue & people in the wyldernesse / so shall ye destroye all this folke. And they went nere him and sayde: we will byde theye folowes here for oure shepe & for oure catell / and cyties for oure chyldren: But we oure selues will go ready armed before the chyldren of Israel / vntill we haue brought the vnto their place. And oure chyldren shall dwell in the fenced cyties / because of the inhabitants of the lande. And we will not retourne vnto oure houses / vntill the chyldren of Israel haue enhereted: euer man his enheritaunce. For we will not enheret with them on yonder syde Jordan forwarde / because oure enheritaunce is failed to be on this syde Jordan eastwarde.

And Moses sayde vnto them: * If ye will do this thyng / that ye will go all harnessed before the Lord to warre / and will go all of you in harnesse ouer Jordan before the Lord / vntill he haue cast out his enemyes before him / & vntill the lande be subdued before the Lord / then ye shall retourne & be without synne agens the Lord & agens Israel / and this lande shall be youre possession before the Lord. But & ye ye will not do so / beholde / ye synne agens the Lord: & be sure youre synne will fynde you out. Byde youre cyties for pour chyldren & fouldes for youre shepe / & se ye do that ye haue spoken. And the Chyldren of Gad and of Ruben spake vnto Moses sayinge: thy seruantes will do as my lord commaundeth. Oure chyldren oure wyues / slace & all oure catell shall remayne here in the cyties of Galaad. But * we thy seruantes will go all harnessed for the warre vnto battell before the Lord / as my lord hath sayde.

And Moses commaunded Eleazar the preast: & Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel / & sayde vnto them: If the chyldren of Gad & Ruben will go with you ouer Jordan / all prepared to seght before the Lord: then when the lande is subdued vnto you / geue the the land of Galaad to possesse / but & ye they will not go ouer with you in harnesse / then they shall haue their possessions amonge you in the land of Canaan. And the chyldren of Gad & Ruben answered sayinge: that which the Lord hath sayd vnto thy seruantes we will

do. * We will go harnessed before the Lord into the lande of Canaan / & the possession of oure enheritaunce shall be on this syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Joseph / the kyngdome of Schon / kyng of the Amozites / and the kyngdome of Og kyng of Basan / the land that longed vnto the cyties therof in the costes of the countre rounde aboute. And the chyldren of Gad bylte Dibon / ataroth / Aroer / Atroth / Sophan / Jaaser / Jegabea / Bethnira and Betharan fencend cyties / & they bylte fouldes for the shepe. And the chyldren of Ruben bylte Hethon / Eleale / Kiriatthaim / Hebo / Baal / Meon & turned their names / and Sibama also: and gaue names vnto the cyties which they bylt.

And the chyldren of Machir the sonne of Manasse went to Galaad and toke it / & put out the Amozites & were therein. And Moses gaue Galaad vnto Machir the sonne of Manasse / & he dwelt therein. And * Jashir the sonne of Manasse wet and toke the small townes therof / and called them the townes of Jashir. And Hobab went and toke kenath with the townes longynge therto / & called it Hobab after his awne name.

¶ The journeyes and departynge fro place to place of Israel are nombred. They are commaunded to byll the Canaanites.

The. xxxii. Chapter.

Thele are the journeyes of the chyldren of Israel which wet out of the land of Egypte with their armys / vnder Moses & Aarō. And Moses wrote their goynge out by their journeyes at the commaundement of the Lord: euen these are the journeyes of their goenge out. The chyldren of Israel departed from Rahemes the. xv. daye of the fyft moneth / on the thirde daye after * Pasche / and wet out with an hye hande in the syghte of all Egypte / whyle the Egypciens buryed all their fyrt bozme which the Lord had anytt amōge them. And byd their goddes also the Lord byd execucion. And the chyldren of Israel remoued fro Rahemes and pitched in Socoth.

And they departed from Socoth & pitched their tentes in Ethan / which is in the edge of the wyldernesse. And they remoued fro Ethā & tourned vnto the entryng of * Paroth which is before Baal Zephō / & pitched before Migdol. And they departed from before Migdol & went thow the myddes of the see in to the wyldernesse / & wet. iij. dayes journey in the wyldernesse of Ethā / & pitched in Parah. And they remoued fro Parah & wet vnto * Elim where were. xij. foultaynes & lxx. paulmetres & they pitched there.

i.ij. And

* which was not at the war.

Josue. xxi. a

Gen. xvi. b.

Deute. iij. b.

Exodi. ij. a.

Exodi. xij. b.

Exodi. xij. b.

Exodi. xiiij. a.

Exodi. xiiij. c.

Exodi. xv. b.

And they remoued from Elim & laye last
by the red see. And they remoued fro the red
see & laye in the* wyldernesse of Sin. And
they toke their iourney out of & wyldernesse
of Sin/ & set by their tent; in Waphka. And
they departed fro Waphka / & laye in Alus.
And they remoued fro Alus/ & laye at * Ra-
phedim/ where was no water for the people
to drynke. And they departed fro Raphedim/
and wtyched in the* wyldernesse of Sinai.

¶ And they removed from the deserte of Sinai / & lodged at the* graves of Iust. And they departed fro the sepulchres of Iust / and laye at *Paz. roth. And they departed from Haze roth / & pytched in Withna. And departed fro Withna and pytched at Wimon Parez. And they departed from Wimon Parez / & pitched in Libna. And they removed from Libna / & pitched at Wisa. And they journeyed from Wisa & pytched in Behelatha. And they wele fro Behelatha / & pytched in mounte Sapher. And they removed from mounte Sapher and laye in Harada. And they removed from Harada / and pitched in Makeheloth.

And they removed from Makeheloth / & laye at Chabath / & they departed fro Tabath & pitched at Charath. And they removed fro Charath / and pitched in Mithca. And they went from Mithca / and lodged in Basmona. And they departed from Basmona / and laye at Moseroth. And they departed from Moseroth / & pitched in Bane Tahan. And they removed from Bane Tahan / and laye at Ho: gadgad. And they went from Ho: gadgad / & pitched in Tathbatha. And they removed fro Tathbatha / and laye at Uzona. And they de

parted from Abzona / and laye at Ezeon gaber. And they remoued fro Ezeon gaber/ and pitched in the* wyldernesse of Sin/ which is Cades. And they remoued from Cades/ and pitched in mount Ho: in the edge of the land of Edom.* And Aaron the preast went bp in to mount Ho: at the commaundemēt of the Lorde & dyed there/ euē in the fortyeth yere/ after the chyldzen of Israel were come out of the lande of Egypte/ and in the fyrst daye of the fyfte moneth. And Aaron was an hūdyed and xxxiii. yere olde when he dyed in mount Ho:. And hyrge Erab the Canaanite whych dwelt in the south of the lande of Canaan/ hearde that the chyldze of Israel were come.

¶ And they departed from * mount Doi/ and pitched in Zalmona. And they departed from Zalmona/ and pitched in Phanon/ and they departed from Phimon/ & pitched in Oboth. And they departed from Oboth/ and pitched in Jehabarin in the borders of Moab. And they departed from * Jehabarin/ & pitched in Dibon Gad. And they removed from Dibon Gad/ and laye in Almon Diblathama.

And they removed from Almon Diblathaim/ & pitched in the mountaynes of Ibarim before Habo. And they departed fro the mountaynes of Ibarim/ and pitched in the feldeg of Moab east by Jordan nye to Jericho. And they pitched by Jordan/ from Beth Baithmoth into the playne of Abel satim in the feldeg of Moab.

And the Lord spake vnto Moses in the
felds of Moab by Iordan nye vnto Jericho/
sayinge: Speake vnto the chyldren of Israel &
saye vnto them: when ye are come ouer Ior-
dan in to the lande of Canaan/te & ye dꝛyue
out all the inhabitants of the lāde befoze you/
and destroye their* chappelles and all their
Images of Metall / and plucke downe all
their alters byste on hylls: And possesse the
lande and dwell therein/ for I haue geue you
the land to enioye it. And ye shall deuyde the
enheritaunce of the land by lot amōge youre
hynredes/ and geue to the mo the moare en-
heritaunce/ and to the fewer the lesse enheri-
taunce. And youre enheritaunce shalbe in &
tribes of youre fathers/ in the place where
euery mans lott shalbeth.

But and if ye will not drive out the inhabitants of the land before you / then those to which ye let remayne of the / Quabe^e thoznes in your eyes & hartes in your eyes / I shall here you in the land wherein ye dwell. Where over it will come to passe / that I shall do unto you as I thought to do unto them.

**The Cooks and bakers of the land of promise.
Seven are assigned to drudge the land.**

● The xxxiii Chapter.

And the Lorde spake vnto Moyses sayinge: commaunde the chyldren of Israel and saye vnto them: whē ye come in to the land of Canaan/ this is the lande þe shall fall vnto poure enherptaince/ the lande of Canaan with all her rotes. And * poure south quarter shalbe frō the wilderness of Sin a longe by þe colle of Edom/ so þe poure south quarter shalbe frō the syde of the salte see eastwarde / and shall set a cōpasse from the south by to Ierabim/ and reache to Zinna. And it shall go out on the south syde of Cadēs Barne / and go out also at Hazar Adar/ & go a longe to Aymon. And shall set a compasse from Aymon vnto the riuier of Arnon/ & shall go out at the see.

And poure west quarter shall be þe greate
lee/which coste shall be poure west coste.
And this shall be poure north quarter: þe
shall compass from the great lee into mount
Hoꝝ. And from mount Hoꝝ / þe shall com-
pass and go into Hemath / and the ende of
the coste shall be at Zedaba / and þe coste shall
reach

reach out to Ziphron and go out at Hazarman. And this shall be your north quarter. And ye shall compass your east quarter from Hazarman to Sepham. And the coast shall go downe from Sepham to Ribla on the east syde of Ain. And then descende & go out at the syde of the see of Cenereth eastward. And then go downe a lōge by Jordan & leue at þe salte see. And this shall be your side to all the coastes thereof rounde aboute.

And Moses commaunded the chyldren of
Israel saying: this is the lade which ye shall
enherette by lotte/ and which the Lorde com-
maunded to geue vnto. ix. trybes & an halfe:
* soz the trybe of the chyldren of Ruben haue
receaued/ in the houholdes of their fathers/
and the trybe of the chyldren of Gad in their
fathers houholdes/ & halfe the trybe of Ma-
nasse/ haue receaued their enheritaunce/ that
is to wete. ii. trybes and an halfe haue recea-
ued their enheritaunce on the other syde of
Jordan by Jericho eastwarde / towarde the
forme ryfenge.

And the Lorde spake to Moses sayinge: These are the names of the men/which shall deuyde you the lande to inheret. Eleazar the priest / s^r Josua the sonne of Nun. And ye shall take also a lorde of euery trybe to deuyde the lande/whose names are these: In the trybe of Iuda/ Caleb the sonne of Iephune. And in the trybe of the chyldren of Simeon/ Semuel the sonne of Amisud / s^r in the trybe of Benjamin/ Elidad the sonne of Etison. And in the trybe of the chyldren of Dan/ the lorde Buchi the sonne of Jagli. And amonge the chyldre of Ioseph: in the trybe of the chyldren of Manasse/ the lorde Daniel the sonne of Ephod. And in the trybe of the chyldren of Ephraim / the lorde Camuel the sonne of Hophan. And in the trybe of the sonnes of Zabulon/ the lorde Elizaphan the sonne of Pharnach. And in the trybe of the chyldre of Glachar/ the lord Paltiel the sonne of Isan. And the trybe of the sonnes of Aser / the lord Ishud the sonne of Salomi. And in the trybe of the chyldren of Nephthali/ the lorde Beda El the sonne of Ammihud. These are they which the lorde commaunded to deuyde the inheritance vnto the chyldren of Israel/ in the lande of Canaan.

¶ Into the Levites must be given Cities and Suburbes. The Cities of refuge or sanctuaries. And the law of manueyling. For one mannes wickednes shall no man be condemned.

The xxx. Chapter.

And the Lorde spake vnto Moles
in the felde of Moab by Iordan
ouer against Jericho saying: com-
maunde þe childre of Israel / þe they
geue vnto the Leuites of the inheritaunce of

their possession: cities to dwell in. And ye shall geue also vnto the cyties of the Leuites / suburbs rounde aboute them. The cyties shall be for the to dwell in / & the suburbs for their cattell / possession & all maner beastes of theirs. And the suburbs of the cyties which ye shall geue vnto the Leuites / shall reach from the wall of the cytie outwarde / & thowsande cubites rounde aboute: And ye shall measure without the cytie / and make the vtmost border of the eastsyde: two thousande cubites / And the vtmost border of the southsyde: two thousande cubites / And the vtmost border of the westsyde: two thousande cubites: & the vtmost border of the northsyde: two thousande cubites also: and the cytie shall be in the myddes. And these shall be the suburbs of their cyties.

And amonge the cyties which ye shall geue
vnto the leuites / * there shall be fyve cytyes
of fraunches which ye shall geue to that in-
tent that he which kylleth / maye fyve thyther
And to them ye shall adde .xliiij. cyties mo : so
that all the cyties which ye shall geue þe Le-
uites shalbe .xlviij. with their suburbs. And of
the cyties which ye shall geue ouer of the
possessions of the chyldren of Israel / ye shall
geue many out of their possessions that haue
moche and fewe out of their possessions that
haue litle : so that euery trybe shall geue of
his cytyes vnto the Leuites / accordynge to
the inheritaunce which he enhereteth.

And the Lord spake vnto Moyses saying:
 Speake vnto the chyldren of Israel and saye * *Went. xix. a.*
 vnto them : * when ye be come ouer Jordan *John. xx. a*
 in to the land of Canaan / ye shall byde cyties
 which shalbe prepleged towones for you : & The ryghte
 he which fleeth a mā inwarres maye fye the-ble of lan-
 ther. And the cities shalbe to flee from the ex- chuiaries.
 recuter of bloude / & he which kyled oye not /
 vntyll he stande befoze the congregacion in
 iudgemēt. And of these. bi. fye cyties which ye
 shall geue. iiii. ye shall geue on this syde For-
 dan and. iiii. in the land of Canaan. And these
 fyre fye cyties shalbe for the chyldren of Is-
 rael & for the straunger & for him & dwelleth
 amonge you / & all they which hylt any per-
 persone inwarres / maye flee thither

If any man smyte another with a wepon
of yeron that he dye/then he is a murtherer/
and shall dye for it. If he smyte hym with a
thowynge stone that he dye therewith / then
he shall dye: for he is a murtherer and shall
be slayne therfore. If he smyte him with a
handwepon of wodd that he dye therewith / &
then he shall dye: for he is a murtherer & shall
be slayne therfore.

The iudice of bloude shall see the mur-
therer as lone as he findeth him: If he thall
at him* of hate o/ houre at him with laying. # Deute. xix. c.
i.ii. of

of wayte that he dye or smyte hym with hys hnde of enyue that he dye / he that smote hym shall dye / for he is a murtherer. The lustye of bloude shall see hym as soone as he synneth hym.

But and yf he pulled hym by chaunce & not of hate or cast at hym with any maner of thynge and not of laynge of wayte: or cast any maner of stone at hym that he dge therewith / and sawe hym not: And he cast it upon hym and he dye / but was not hys enemye / neither soughte hym any harme: When the congregacion shall iudge betwene the deier / and the executer of bloude in soche cases. And the congregacion shall deliuer the deier out of the hande of the iudge of bloude / & shall restore hym agayne unto the trauncheted cytye / whether he was dead. And he shall hys there * vnto the dethe of hys preste which was anoynted with holy oyle.

* John. x. b.

But and yf he came without the borders of his preuiledged cite whether he was fled / yf the auerger of bloud fynde hym without the borders of his fre towne / he shall see h murtherer and be gyleless / he cause he shulde haue hidde in his fre towne vntill the dethe of the hys preste / and after the dethe of the hys preste / he shall retourne agayne vnto the lande of his possession. And this shalbe an ordinance & a lawe vnto you / amonge youre chyldren after you in all youre habytacions.

* For one mannes wyf nelle ought no man to be condemned.

Whosoever sleth / shalbe slayne at the mouth of witnesses. * For one witness shall not answeare agest one persone to put him to deeth. Moreouer ye shall take none amends for the lyfe of h murtherer which is worthy to dye: But he shall be put to deeth. Also ye shall take none attouement for him h is fled to a fre cytie / that he shulde come agayne & dwell in the lande before the deeth of the hys preste. And se that ye polute not the lande which ye are in / for bloude defyleth the lande. And the lande can none other wyse be clenched of the bloude that is shed therein / but by the bloude of hym that shed it. Wepye not therefore the lande which ye inhabyte / and in the myddes of which I also dwell amonge the chyldren of Israel.

An order for the marriage of the daughters of Zelaphead. One of the trybes may not marie with a nother: but every one must take hym a wyfe of hys awne trybe.

The xxxi. Chapter.

And the auncient heates of h chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph / came forth and spake before Moses and the prynces which were auncient heates amonge the chyldren of Israel and sayde. * The Lord

commanded my lord to geue the lande to inheret by lotte to the chyldren of Israel. And then my lord commanded in the name of the Lord to geue the inheritaunce of Zelaphead our brother vnto hys daughters. Now when any of the sonnes of the trybes of Israel take the to wyues / then shall their inheritaunce be taken from the inheritaunce of our fathers / and shall be put vnto the inheritaunce of the trybe in which they are & shalbe takē fro the lotte of our inheritaunce. And when the yere of subelge cometh vnto the chyldren of Israel / then shall their inheritaunce be put vnto the inheritaunce of the trybe wherein they are / & so shall their inheritaunce be taken awaye from the inheritaunce of the trybe of our fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lord saying: the trybe of the chyldren of Joseph haue sayde well. This therfore doeth the Lord commaunde h daughters of Zelaphead saying: * let them be wyues to whom they the lyfe thynke best / but in h kynred of the trybe of their father shall they marie / & the inheritaunce of the chyldren of Israel shoulde not fro the trybe to trybe. But that the chyldren of Israel maye abyde / every man in the inheritaunce of the trybe of his fathers. And every daughter that possideth any inheritaunce amonge the trybes of the chyldren of Israel / shalbe wyfe vnto one of h kynred of h trybe of her father / that the chyldren of Israel maye enioye every mā the inheritaunce of his father / and that the inheritaunce go not from one trybe to another: but that the trybes of the chyldren of Israel maye abyde every man in his awne inheritaunce.

And as the Lord commaunded Moses to do the daughters of Zelaphead: Mahla / Chirza / Hagla / Melcha and Noa / and were married vnto their fathers brothers sonnes / of the kynred of the chyldren of Manasse the sonne of Joseph: and so they had their inheritaunce in the trybe of the kynred of their fathers.

These are the commaundementes & lawes which the Lord commaunded Moyses vnto the chyldren of Israel in the felde of Moab vpon Jordan nye vnto Jericho.

The ende of the iiii. booke of Moyses.

Moses repeateth the lawe.

The fyfthe booke of Moyses called Deuteronomium

A bryefe rehercall of thynges done before / from the petyng at mounte Moze vntill they came to Cades barne.

The i. Chapter.

These be the wordes which Moyses spake vnto all Israel / on the other syde Jordan in the wilderness & in the felde by the red see / betwene Pharan and Tophel / Laban / Hazeroth & Bithabab. xi. dayes iourney from Moze vnto Cades barne / by the waye that leadech vnto mozt Ser. And it fortuned h fyrst daye of the xi. moneth in the fortieth yere h Moyses spake vnto the chyldren of Israel accordinge vnto all that the Lord had geuen him in comaundement vnto them after that he had smytē Schon h kynge of the Amorites which dwelt in Helbon / and h kynge of Basan which dwelt at Astaroth in Edraf.

On the other syde Jordan in the lande of Moab / Moyses began to declare this lawe to Moze saying: the Lord our God spake vnto us in this mount: departe therefore & take youre iourney and go vnto the hylls of the Amorites and vnto all places nye there vnto: both felde / hylls and dales: and vnto the south & vnto the seer syde in the lande of Canaan / and vnto Libanon: euen vnto the greete ryuer Euphrates. Beholde / I haue sett h land before you: goo in therfore & possede the land which the Lord swaie vnto youre fathers Abraham / Isaac and Jacob / to geue vnto them and their seade after them.

And I sayde vnto you the same reason: I am not able to beare you my selfe alone. For the Lord poure God hath multiplied you: so h ye are this daye as the starrs of heauen in nombre (the Lord God of youre fathers make you a thousande tymes so many moo as ye are / & blesse you as he hath promysed you) how (sayde I) can I my selfe alone / beare the comaunce / charge & stryfe h is amonge you: bynge therfore men of wisdom & of vnderstandynge & expert / knowe amonge youre trybes / that I maye make the ruelars ouer you. And ye answered me and sayde: that which thou hast spokē is good to be done. And then I toke the heades of youre trybes / men of wisdom & that were expert / and made them ruelars ouer you: captaynes ouer thousandes & ouer hundredes ouer fiftie & ouer ten / & officers amonge youre trybes. And I charged youre Iudges h same tyme saying: heare youre byethen & iudge rygh-

teously betwene every man and hys brother and the straunger that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greete & be afrayed of no man / for the iudgement is Gods. And the cause that is to harde for you / bynge vnto me and I wyll heare it. And I comaunded you the same reason / all the thynges which ye shulde do. And then we departed from Moze and walked thozow all that greete & terrible wilderness as ye haue sene alonge by the waye that leadech vnto the hylls of the Amorites / as the Lord our God comaunded vs / and came to Cades barne. And there I sayd vnto you: Ye are come vnto the hylls of the Amorites / which the Lord our God doth geue vnto us. Beholde the Lord thy God hath set the lande before the / goo vp and conquere it / as the Lord God of thy fathers sayth vnto the: feare not / neither be discouraged. And then ye came vnto me every one and sayd: Let vs sende men before vs / to searche vs out the land & to bynge vs worde agayne / both what waye we shall go by / & vnto what cyties we shall come. And the sayinge pleased me well and I toke xii. men of you / of every trybe one. And they departed and went by in to the hys contrey and came vnto the ryuer Escoll / and serched it out / and toke of the frute of the lande in their handes and brought it doune vnto us and brought vs worde agayne and sayde: it is a good land which the Lord our God doth geue us.

Notwithstandynge ye wolde not consente to goo by / but were dyobedyent vnto the mouth of the Lord poure God / & murmured in youre tentes and sayde: because the Lord hateth vs / therfore he hath brought us out of the lande of Egypt / to deliuer us out of the handes of the Amorites and to de- to hate a man strove vs. How shall we goo by? Our byethen haue discouraged oure hertes sayinge: the people is greete and taller then we / and hert / & the cyties are greete and walled euen by to him not of hys heauē / & moreouer we haue sene the sonnes of the Enakimies there.

And I sayde vnto you: dreade not noz be afrayed of the: The Lord poure God which gothe before you / he shall fyghte for you / accordinge to all that he byd vnto you in Egypt before youre eyes and in the wilderness: as thou hast sene how that the Lord thy God bare the as a man shulde beare hys sonne / thozow out all the waye which ye haue gone vntill ye came vnto this place. And yet for all this sayinge ye dyd not beleue the Lord poure God which gothe h waye before you / to serche you out a place to ptyche youre tentes in / in fye by nyght / that ye myghte se what waye to go and in a cloude by daye.

* Leuit. xix. c. & xxi. c. & ccl. xii. d.

* That is / ne thy commaundement.

The people murmured & dyobedyent vnto the mouth of the Lord poure God / & murmured in youre tentes and sayde: because the Lord hateth vs / therfore he hath brought us out of the lande of Egypt / to deliuer us out of the handes of the Amorites and to de- to hate a man strove vs. How shall we goo by? Our byethen haue discouraged oure hertes sayinge: the people is greete and taller then we / and hert / & the cyties are greete and walled euen by to him not of hys heauē / & moreouer we haue sene the sonnes of the Enakimies there.

* Exo. xii. d.

And the Lord heard the voice of your word, & was wroth & swore saying, there shall not one of these men of this forward generation see good land which I swore to give unto your fathers. Save Caleb the sonne of Iephune, he shall see it: and to him will I give the land which he hath walked in: & to his children, because he hath continually followed the Lord. As yet the Lord was angry with me for your fathers saying: thou also shalt not go in thither. But Joshua the sonne of Nun which standeth before the Lord, he shall go in thither. Bolo he him therefore for he shall be your heritage unto Israel. * Where over your children which ye sayde shoulde be a praye & your sonnes which knowe nether good nor bad this daye, they shall goe in thither & into the land which I will give it, and they shall enjoye it. But as for you, turne backe & take your journey in to the wilderness: even the waye to the read see. Then ye answered and sayde unto me: we have sinned against the Lord: we will go by a fyghe, according to all that the Lord our God commaunded us. And when ye had gyde on every side his weapons of warre and were ready to goe by in to the hilles, the Lord sayde unto me: saye unto the people that ye go not by a fyghe, for I am not amonge you: lest ye be plagued before your enemies. And when I told you ye would not heare: but disobeyed the mouth of the Lord, & went presumptuously by in to the hilles. Then the Amozites which dwell in those hilles, came out against you and chased you as bees do, and he wroth you in Seir, & into the Moyses. And ye came agayne and wepte before the Lord: but the Lord wolde not heare your voice nor geue you audience. And so ye abode in Cades alonge season.

And heher fall of that which was done from the tyme that they departed from Cades barne, unto the daye that they came into the land of Moyses.

De. ii. Chapter.

When we turned & toke our journey into the wilderness: even the waye to the read see as the Lord commaunded me. And we compassed the mountayns of Seir a longe tyme. Then the Lord spake unto me saying: Ye have compassed these mountayns longe ynough, turne you northward. And wame the people saying: Ye shall gothow the costes of your brethren, the children of Esau which dwell in Seir: & they shall be a fyghe of you. But take good heade unto your selves that ye prouoke the Lord: for I will not geue you of their land: no not so much as a fote bzeade: because I have geue most Seir unto Esau to possesse. Ye shall bye meate of the Lord for money to eate: and ye shall bye water of them for money to

drinke. For the Lord thy God hath blessed thee in all the wayes of thyne hand: & knewe the as thou wete it. Thou this grete wilderness. Moreover the Lord thy God hath bene with thee this. I. peres, so that thou hast lacked nothing. And when we were departed from our brethren, the children of Esau which dwell in Seir by the feld waye from Elath & Zion Gaber, we turned and went the waye to the wilderness of Moab. Then the Lord sayd unto me: I will not geue thee to battell for I will not geue thee of their land to possesse: because I have geuen it unto the children of Lot to possesse. The Amozites dwell therein in times past, a people grete, many & tall, as the Enakims: which also were take for geantes as the Enakims. And the Moabites called the Amozims in like maner. The Moyses dwell in Seir before tyme which the children of Esau cast out, & destroyed the before them & dwell there in their strede: as Israel byd in the land of Esau possession which the Lord geue them. Now I saye unto you, get you over the ryuer Zared: & we will be with you. The space in which we came from Cades barne until we were come over the ryuer Zared was xxx. dayes. But all the generation of the men of Esau were walled out of the host as the Lord swore unto the Lord in dede the hande of the Lord was against the Lord to destroye the out of the host, till they were consumed. And as soone as all the men of warre were consumed & dead amonge the people, then the Lord spake unto me saying. Thou shalt gothow the coste of Moab this daye, & shalt come nre unto the children of Ammon: I will not geue thee of the land of the children of Ammon to possesse: because I have geue it unto the children of Lot to possesse. What also was take for a lande of geantes & geantes dwell therein in olde tyme: & the Ammonites called the Zazumims. A people that was grete, many & tall, as the Enakims. But the Lord destroyed the before the Ammonites: & they cast the out & they dwell there in their strede: as he byd for the children of Esau which dwell in Seir: even as he destroyed the Moyses before them, & they cast them out and dwell in their strede unto this daye. And the Amozims which dwell in Hazerim even unto Hazerim, the Caphthozymis which came out of Caphthoz destroyed them and dwell in their towmes. I saye by take your journey and go over the ryuer Arnon. Beholde, I have geuen in to thy hande Sehon the Amozite kynge of Heshon, & his lande. Go to and conquer and prouoke hym to battell. This daye I will begynne

begynne to sende the feare and drede of the upon all nacions that are under all portes of heaven: so that when they heare speake of the they shall tremble & quake for feare of the. Then I sent messengers out of the wilderness of the east unto Sehon kynge of Heshon, to wozdes of peace saying: Let me go thow the waye, I will go al wayes alonge by the hye waye & will nether turne unto the righte hande nor to the left. Sell me meate for money for to eate, & geue me drinke for money for to drinke. I will go thow the waye by fote only (as the children of Esau byd unto me which dwell in Seir and the Moabites which dwell in Ar) but I will come over Jordan / in to the lande which the Lord our God geueth us. But Sehon the kynge of Heshon wolde not let us passe by him, for the Lord thy God had hardened his spryte and made his herte tough because he wolde deluyce him in to thy handes as it is come to passe this daye. And the Lord sayde unto me: beholde, I have begunne to set Sehon & his lande before thee: go to & conquer: & thou mayst possesse his lande. Then both Sehon and all his people came out against us unto battell at Jahaz. And the Lord set him before us, & we smote hym and his sonnes & all his people. And we toke al his cities the same season and destroyed all the cities with men / women and children & let nothinge remayne, save the cattell only we caught unto our selves & the spoyle of the cities which we toke, from Arer upon the byrnie of the ryuer of Arnon, and the cite in the ryuer, unto Galaad: there was not one cite to stronge for us. The Lord our God deluyced all unto us: only unto the lande of the children of Ammon ye came not, nor unto all the coste of the ryuer Jabbok, nor unto the cities in the mostaynes, nor unto what soeuer the Lord our God forbade us. And heher fall of thynges that chaunced from the tyme that I sent Sehon & Heshon, & the children of Israel, & the children of Moyses.

De. iii. Chapter.

When we turned & went by the waye to Balan. And Og, the king of Balan came out against us: bothe he & all his people to battell at Edrai. And the Lord sayde unto me: feare him not, for I have deluyced him & al his people & his land in to thy hand: & thou shalt deale with him as thou dealedst with Sehon kynge of the Amozites which dwell at Heshon. And so the Lord our God deluyced in to our handes, Og also the kinge of Balan & al his folke. And we smote him butyll noughte was left him. And we toke al his cities the same season (for there was not a cite which we toke not

from them) even, iii. score cities / al the regis of Argob / the kynghome of Og in Balan. All these cities were made stronge with walles, gates & barres, besyde the walled towne of great meane. And we utterly destroyed the, as we played with Sehon kynge of Heshon bringing to nought al the cities with men / women and children. But all the cattell & the spoyle of the cities we caught for our selves. And thus we toke the same season, the lande out of the hande of two kynges of the Amozites on the other syde Jordan / from the ryuer of Arnon unto most Heshon (which Heshon & Sibons call Seirion, but the Amozites call it Henny) al the cities in the playne & al Galaad & al Balan unto Salecha & Edrai, cities of the kynghome of Og in Balan. For only Og kynge of Balan remayned of the remnant of the geantes: beholde, his yd bed is yet at Rabah amonge the children of Ammon, ix. cubytes longe, & iii. cubytes bryde, of the cubites of a man. And when we had conquered this lande the same tyme, I gaue from Arer which is upon the ryuer of Arnon, & halfe most Galaad & the cities thereof unto the Rubenites & Gadites. And the rest of Galaad & al Balan the kynghome of Og, I gaue unto the halfe trybe of Manasse: all the region of Argob with al Balan was called the lande of geantes. Iair the sonne of Manasse toke al the regis of Argob unto the costes of Heshon & Maachathi called them after his owne name: Balan. I gaue Iair unto this daye. And I gaue halfe Galaad unto Machir. And unto Ruben & Gad, I gaue the valey & the coste, & the ryuer Jabbok which is the border of the children of Ammon, and the felbes and Jordan with the coste, from Gengeroth unto the see in the feld which is the salt see under the springes of Phalsgab eastwarde. And I commaunded you the same tyme (ye Ruben & Gad) saying: the Lord your God hath geuen you this lande to enioye it: fe that ye go harnessed before your brethren & children of Israel, all the men of warre amonge you. Your wives only your children & your cattell (for I wote that ye have much cattell) shall abyde in your cities which I have geue you, until the Lord have geue rest unto your brethren as well as unto you, & until they also have conquered the lande which the Lord your God hath geuen them beyond Jordan: and then returne agayne every man unto his possession which I have geuen you. And I warned Joshua the same tyme sayg: thyne eyes have sene all that the Lord your God hath done unto these two kynges, even so the Lord will do unto all kynghomes whither thou goest. Feare the Lord not for the Lord is with you.

your God he it is that fighteth for you.

And be sought the Lord the same time saying: O Lord God thou hast begotten to me thy servant thy greatness & thy mightie hande / for there is no God in heauē nor in erth that can do after thy workes & after thy power: let me go out and see the good lande that is beyond Jordan / that goodly hye contrie and Libanus. But the Lord was angry with me for your sake & wolde not heare me / but sayed vnto me / be content / and speake henceforth no more vnto me of this matter. * Get the hye in to the toppe of Phasgah & lifte up thine eyes west / north / south and east / and beholde it with thine eyes for thou shalt not go ouer this Jordan. Mose ouer charge Josua and courage him & bolde him. For he shall go ouer before his people / & he shall deuoyde the lande which thou shalt see vnto them. And so we abode in the valeye belyde Bethphoz.

Num. xxxv. c. Deut. xxxv. a

An exhortacion to geue diligent heede vnto the lawe / & that they shulde not take awaye or adde any thing thereto. Images may not be worshipped nor yet made. The. iiij. Types of refuge.

The. iij. Chapter.

And now hearken Israel vnto the ordinaunces & lawes which I teache you / for to do them / that ye maye lyue & go and conquire the lande which the Lord God of your fathers geueth you. Ye shall put nothing vnto the worde which I commaunde you neither do ought therfrom / that ye maye kepe the commaundmentes of the Lord your God which I commaunde you. Your eyes haue sene what the Lord dyd vnto Baal Peor: for all the men that folowed Baal Peor / the Lord your God hath destroyed frō amonge you. But ye that claue vnto the Lord your God are aloue euery one of you this daye. Beholde / I haue taught you ordinaunces & lawes soche as the Lord my God commaunded me that ye shulde do euē in the lande whether ye go to possesse it.

a. To putte the word and to take awaye therfrom is to Iudges thynke otherwys of the wyl of god then is shewed vs in the scrip ture / as in Deu. xij. b. & xij. c.

Deut. xij. b.

Kepe them therfore and do them * for that is your wisdom and vnderstandynge in the sighte of the nacions: which when they haue herde all these ordinaunces / shall saye: What a wyse and vnderstandynge people is this greates nacyon. For what nacyon is so greates that hath Goddes to nye vnto hym: as the Lord our God is nye vnto vs in all thinges / when we call vnto him: Ye / & what nacyon is so greates that hath ordinaunces and lawes so ryghte / as all this lawe which I sett before you this daye.

Take heede to thy selfe therfore only & kepe thy soule diligently / that thou forget not the thinges which thine eyes haue sene / & that they departe not out of thine harte / all the

dayes of thy lyfe: but teach them thy sonnes & teach and thy sonnes sonnes. The daye that I shalde put you before the Lord your God in Horeb / when he sayde vnto me / gether me the people together / that I maye make the heare my wordes that they maye lerne to feare me as longe as they lyue vnto the erth and that they maye teache their chyldren: ye came and stode also vnder the hyll / and the hyll burnt with fire: euen vnto the myddes of heauen / and there was darcknesse / cloudes and myst. And the Lord spake vnto you out of the fyre and ye herde the voyce of the wordes: but sawe no ymage / save herde a voyce only.

And he declared vnto you his couenaunt / which he commaunded you to do / euen. x. verses & wrote the in two tables of stone. And the Lord commaunded me & same ceas to teache you ordinaunces & lawes / for to do them in the lande whether ye go to possesse it.

Take heede vnto your selues diligently as pertaynyng vnto your soules / for ye sawe no maner of ymage the daye when the Lord spake vnto you in Horeb out of fyre lest ye make your selues & make you graue ymages after what soeuer likenesse it be: whether after the likenesse of man or womā or any maner beest that is on the erth or of any maner feathered soule that flyeth in the ayre / or of any maner worne that crepeth on the erth or of any maner fysh that is in the water beneath the erth: Ye and leste thou lyfte up thine eyes vnto heuen / & when thou seest the sonne and the moone and the starres and what soeuer is contayned in heauē / shuldest be deceyued and shuldest bowe thy selfe vnto them and serue the thinges which the Lord thy God hath distributed vnto all nacions that are vnder all quarters of heauen.

For the Lord toke you and broughte you out of the * yron fornaice of Egypte / to be vnto him a people of inheritaunce / as it is come to passe this daye. Forthermore / the Lord was angry w me for your sake & swaie / that I shulde not go ouer Jordan and that I shulde not go vnto that good lande / which the Lord thy God geueth & to inheritaunce. For I must dye in this lande / & I shall not go ouer Jordan. But ye shall go ouer and conquire that good lande.

Take heede vnto your selues therfore / & ye forgett not the appoyntment of the Lord your God which he made with you / & that ye make you no grauen ymage of what soeuer it be that the Lord thy God hath forbidden the. For the Lord thy God is a consuminge fyre / and a gelouse God.

After thou hast gotten chyldren and chyldrens chyldren and hast dwelt longe in the lande / ye shall make your selues and make grauen

The hyll al to gether to that they might see the hyll.

nothing grauen ymages after the liknesse of what soeuer it be / and shall worke wickednesse in the sighte of the Lord thy God / to prouoke him to anger. And I call heauen and erth to recorde vnto you this daye / that ye shall shortly perishe frō of the lande whether ye go ouer Jordan to possesse it: ye shall not prolonge your dayes therein but shall shortly be destroyed. And the Lord shall scatter you amonge nacions / & ye shall be sette fewe in nobye amonge people whether the Lord shall byynge you: and there ye shall serue goddes which are the workes of mans hande / wood & stone which nether se nor heare nor taste nor smell.

Nevertheless ye shall seeke the Lord your God euen there / and shall fynde him yf thou seke him w all thine herte and with all thy soule. In thy tribulacion and when all these thinges are come vpon the / euen in the later dayes / thou shalt turne vnto the Lord thy God / and shalt hearken vnto his voyce. For the Lord thy God is a pitiefull God: he wyl not forsake & nether destroye & nor forget & apoyntment made w thy fathers which he swaie vnto the.

For aske I praye the of the dayes that are past which were before the / sence the daye & God created man vpon the erth and from the one fynde of heauen vnto the other whether any thinge hath bene lyke vnto this greates thinge or whether any soche thinge hath bene herde as it is / & a nacion hath heard & voyce of God speakinge out of fyre as thou hast herde and yet lyued: ether whether God adde to go and take him a people from amonge nacions / thow to temptacions and sygnes and wonderes & thow to warre & with a myghtye hande and a stretched out arme and wpyth myghtye terrible syghtes / acorpyng vnto all that the Lord your God dyd vnto you in Egypte before your eyes.

Vnto the it was shewed / & thou myghtest knowe / howe that the Lord he is God and there is none but he. * Out of heauen he made the heare his voyce to noutter the / and vpon erth he shewed the his greates fyre / and thou heardest his wordes out of the fyre. And because he loued thy fathers / therfore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egypte: to thrust out nacions greater & myghtier then thou before / to byynge the in & to geue & their lande to inheritaunce: as it is come to passe this daye.

Vnderstande therfore this daye and turne it to thine herte / that the Lord he is God in heauen aboue and vpon the erth beneath there is no moore: kepe therfore his ordinaunces / & his commaundmentes which I commaunde the this daye / that it maye go well with the & w thy chyldren after the & that thou mayst pro-

longe thy dayes vpon the erth which the Lord thy God geueth the thy lyfe longe.

* When Moses seuered. iij. cities on the other syde Jordan towards the sonne ryfynge / & he shuld see thither which had kyllid his neyghbour vnto wares and hated hym not in tyme past & therfore shulde see vnto one of the same cities & lyue: Bezer in the wilderness eue in the playne contrie amonge the Rubenites: & Ramoth in Galaad amonge the Gadites & Soian in Balan amonge the Manassites.

This is the lawe which Moses set before the chyldren of Israel / and these are the witnessnes / ordinaunces & statutes which Moses tolde the chyldren of Israel after they came out of Egypte / on the other syde Jordan in the valeye belyde Beth Phoz in the lande of Sehon kinge of the Amorites which dwelt at Heshbon / whō Moses & the chyldre of Israel smote after they were come out of Egypte / & conquered his lande and the lande of Og kinge of Balan. iij. kynges of the Amorites on the other syde Jordan towards the sonne ryfynge: from Aroer vpon the banche of the ryuer Arnon vnto Mount Syon which is called Hermod and all the felde on the other syde Jordan eastwarde: euen vnto the see in the felde vnder the springes of Phasgah.

The. x. commaundmentes of the lawe. No ymage maye be made.

The. b. Chapter.

And Moses called vnto all Israel & layed vnto them: Heare Israel the ordinaunces and lawes which I speke in thine eares this daye / and lerne them and take heede that ye do the. The Lord our God made an appoyntment with vs in Horeb. The Lord made not this vōde with our fathers / but with vs: we are they / which are all here a lyue this daye. The Lord talked with you face to face in the mount out of the fyre. And I stode betwene the Lord and you the same tyme / to shewe you the sayinge of the Lord. For ye were saye: with us in the mount and he sayed. I am the Lord thy God which brought & out of the lande of Egypte & house of bondage. Thou shalt haue therfore none other goddes in my presence.

Thou shalt make the no grauen ymage of any maner lykenesse & is in heauē aboue or in erth beneath / or in the water beneath the erth. Thou shalt nether bowe thy selfe vnto the nor serue them / for I the Lord thy God / am a gelouse God / visitynge the wyckednesse of the fathers vpon the chyldren / euen in the thyrde and fourth generacion / amonge them that hate me: and shewe merceye vpon thou-landes amonge them that loue me and kepe my commaundmentes.

Thou

a. Face to face the Chaldee woode to woode that is to saye: with vs in the mount and he sayed. I am the Lord thy God which brought & out of the lande of Egypte & house of bondage. Thou shalt haue therfore none other goddes in my presence.

Lozde thy God dyd vnto Phara and vnto al Egypte / and the grete temptacions which thynne eyes sawe / & the signes and wonderes & mightie hande and stretched out arme wherewith the Lozde thy God broughte the out: eue so shall the Lozde thy God do vnto al the nations of which thou art a frayed.

Wherfore the Lozde thy God will send hott nettes amonge the vntill they that are leste / and hyde them selues from the / be destroyed.

Se thou feare the not for the Lozde thy God is among you a mightie God and a terrible.

The Lozde thy God will put out these nations before the a lytle and a lytle / thou mayst not consume them at once lest the beastes of the felde encrease vpon the.

And the Lozde thy God shall deliuer the vnto the and strep by a myghtie tempest amonge them / vntill they be brought to nought.

And he shall deliuer their kinges in to thynne hande / & thou shalt destroye their names from vnder heauen.

Where shall no man stande before the / vntill they haue destroyed them.

The images of their goddes thou shalt burne with fyre / and se that thou couet not the * syluer or golde & is on them noz take it vnto the / lest thou be charred therewith.

For it is an abhominacion vnto the Lozde thy God. Wrynge not therfore vnto the Abhominacion to thynne house / lest thou be a * damned thinge as it is: but utterye de- fyre it and abhorre it / for it is a thynge that must be destroyed.

Wholes pitteth the Israelites in remembrance of the afflictions and benyfytes that they hadde the xij yere which they were in the wilderness.

The viij. Chapter. All the commaundmentes which I commaunde the this daye ye shall hepe for to do them / that ye maye lyue & multiplie & go and possesse the lande whiche the Lozde swaie vnto your fathers.

And thinke on all the waye whiche the Lozde thy God lead the this xij. yere in the wilderness / for to humble the and to prouethe / to wete what was in thynne herte / whether thou woldest hepe his commaundmentes or no.

Ye * humbled the and made the hongre & lead the with mā which nether thou noz thy father knewe of / to make the knowe & a man must not lyue by bread only: but by al & pcedeth out of the mouth of the Lozde must a mā lyue.

Thy rayment waxed not olde vpon the / nether dyd thy fete swell thys xij. yere.

Understande therfore in thynne herte that as a man nourtereth his sonne / euen so the Lozde thy God nourtereth & kepe therfore & commaundmentes of the Lozde thy God that thou walke in his wayes & & thou feare him.

For the Lozde thy God byngeth the in to a good lande / a lande of ryuers of water / of

mountains & of springes & springe out both in baleys and hylles: a lande of wheate & of barley / of vynes / figtrees and pomegranates / a lande of oyle trees with oyle and of honye: a lande wherin thou shalt not eate bread in scarcenesse / and where thou shalt lacke nothinge / a lande whose stones are yron / & out of whose hylles thou shalt digge brasse.

Whē thou hast eaten therfore and fylled thy selfe / then blesse the Lozde for the good land which he hath geuen the.

But beware & thou forgett not the Lozde thy God / that thou woldest not kepe his commaundmentes / lawes and ordinaunces which I commaunde the this daye: yee & whē thou hast eaten and fylled thy selfe and hast built goodly houses and dwelt therein / & when thy beaste and thy shepe are waxed manye & thy syluer and golde is multiplied & al that thou shalt encrease / then beware lest thynne herte ryle & thou forgett the Lozde thy God which broughte the out of the lande of Egypte & house of bondage / and which lead the in the wilderness both grete and terrible with fyre serpentes and scorpions and drought where was no water: which broughte the water out of the rocke of syne: whiche lead the in the wilderness with Man wherof thy fathers knewe not for to humble the and to proue the / that he myght do the good at thy later ende.

And beware that thou saye not in thynne herte / my power & the myght of myne awne hande hath done me all these actes: But remember the Lozde thy God / how that it is he which gaue the power to do manfully / for to make good & pcedeth out of the mouth of the Lozde must a mā lyue.

For if thou shalt forgett the Lozde thy God and shalt walke after straunge goddes & serue them & worshippe them / I testyfy vnto you this daye / that ye shall surely perishe.

As the nations which the Lozde destroyeth before the / euen so ye shall perishe / because ye wolde not hearken vnto the voyce of the Lozde your God.

They are forbydden to trust in their awne strength & rehercall of certen thynge that were done after the lawe was geuen vnto the murmuring at the Graues of Aul.

The ix. Chapter. Care Israel / thou goest ouer Jordan this daye / to go & conquere nations greater and mightier then thy selfe and cities grete and * walled vp to heauen / and people grete and tall / euen the chyldren of the Enakims / which thou knowest and of whom thou hast herde saye who is able to stand before the chyldre of Enack.

But understande this daye that the Lozde thy God which goeth ouer before the & a consuming fire / he

fire / he shall destroye them and he shall subdue them before the.

And thou shalt cast the out / and bynge them to noughte quicklye as the Lozde hath sayd vnto the.

Speake not in thynne herte / after that the Lozde thy God hath cast them out before the sayinge: for my righteousnes the Lozde hath brought me in to possesse thys lande.

But for the wickednesse of these nations the Lozde doth cast the out before the.

It is not for thy righteousness sake & right herte that thou goest to possesse thys lande: But partly for the wickednesse of these nations / & the Lozde thy God doth cast the out before the / & partly to perishe that whych the Lozde thy God swaie vnto thy fathers / Abraham / Isaac & Jacob.

Understande therfore that it is not for thy righteousness sake / & the Lozde thy God doth gaue the thys good land to possesse it / for thou art a stiffnecked people.

Remember & thou shalt not how thou prouokedest the Lozde thy God in the wilderness: for since the daye that thou camest out of the land of Egypte vntill ye came vnto this place / ye haue rebelled agens the Lozde.

Also in Horeb ye angered the Lozde so that the Lozde was wroth with you / euen to haue destroyed you / after that I was gone vp in to the mount / to sett the tables of stone the tables of appoyntment which the Lozde made with you.

And I abode in the hyll xij. dayes and xij. nightes & nether ate bread noz dranke water.

And the Lozde deliuered me two tables of stone with the syngre of God / and in them was accordyng to all the wordes which the Lozde sayd vnto you in the mount out of the fyre in the daye when the people were gathered together.

And when the xij. dayes & xij. nightes were ended / the Lozde gaue me the two tables of stone / the tables of the testament / and sayde vnto me.

Wpp / and get the doune quicklye from hence / for thy people whych thou hast broughte out of Egypte / haue married them selues.

They are turned at once out of the waye / whych I commaunded them / & haue made them a God of metall.

Furthermore the Lozde spake vnto me sayinge: I se thys people how that it is a stiffnecked people / let me alone that I maye destroye them and put out the name of them from vnder heauen / and I will make of the a nation both greater and mo than they.

And I turned awaye and came doune fro the hyll / and the hyll burnt with fyre / & had the two tables of the appoyntment in my handes.

And when I looked & sawe that ye had synned agens the Lozde your God & had made you a calfe of metall and had turned at once out of the waye whiche the Lozde had commaunded

you * whē I toke the two tables & cast them out of my two handes / & brake thei in before your eyes.

And I fell before the Lozde: eue as at the fyrst tyme xij. dayes & xij. nightes & nether ate bread noz dranke water oute all your synnes which ye had synned in doyng wickedly in the syght of the Lozde & in prouokinge him.

For I was a frayed of the wrath & fearnesse wherewith the Lozde was angrie vnto you / euen for to haue destroyed you.

But the Lozde herde my petycon at that tyme also.

The Lozde was very angrie with Aaron also / euen for to haue destroyed him: But I made intercession for Aaron also & same tyme.

And I toke your synne / the cause whych ye had made & burne him to fyre & claped him & grounde him a good / eue vnto smal dust.

And I cast the dust thereof in to the broche that descended out of the mounte.

Also at Chaderah & at Balah & at the sepulchres of lust ye angered the Lozde / yee and when the Lozde sent you from Eades Bame sayinge: go by & cōquere the land whiche I haue geuen you / ye disobeyed the mouth of the Lozde your God & nether beleued him noz hearkened vnto his voyce.

Thus ye haue bene disobedient vnto the Lozde / since the daye that I knewe you.

And I fell before the Lozde xij. dayes and xij. nightes whiche I laye there / for the Lozde praye.

was mynded to haue destroyed you.

But I made intercession vnto the Lozde & sayde.

Lozde God / destroye not thy people & thynne inheritaunce whych thou hast deliuered thowto thy greatnesse and whych thou hast broughte out of Egypte with a mightie hand.

Remember thy seruantes Abraham / Isaac & Jacob & loke not vnto the Roburnesse of this people noz vnto their wickednesse & sinne: lest the lande whence thou broughtest the saye: Because the Lozde was not able to bynge them in to the lande whiche he promised them and because he hated the / therfore he carped them out to destroye them in the wilderness.

Wherouer they are thy people and thynne inheritaunce / whych thou broughtest out with thy myghtie power and with thy stretched out arme.

A repetition of some of the Journeys of the Israelites. The resynge of the tables. An exhortacion to geue herte to the Lawe.

The x. Chapter. For the same reason the Lozde sayde vnto me * betwe the two tables of stone I lyke vnto the fyrst & come by vnto me in to the mount & make the an Arche of wood / & I will wyte in the tables / & wordes & were in the first tables whiche thou brakest / & thou shalt put the i. Arche.

And I made an arche of sethym wood & I covered two tables of stone like vnto the first & I set vp in to the mountayne

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mountayne and the tables in myne hande.

And he wrote in the tables/according to the first writinge (the x. verses whiche the Lorde spake vnto you in the mount of the fire in the daye when the people gathered together and gaue them vnto me. And I departed & came downe from the hyl and put the tables in the arche which I had made: and there they remained/as the Lorde commaunded me.

And the children of Israel toke their journey from Bethoth of the childre of Jahan to Mosera/where Aarō dyed and where he was buried/and Eleazar his sonne became p̄cast in his stead. And from thence they departed vnto * Gadgad: & frō Gadgad to * Jachbarh a land of rivers of water. And the same reason the Lorde separated the trybe of Leui to beare the arche of the appoyment of the Lorde and to stande before the Lorde/and to ministrate vnto him and to blesse in his name vnto this daye. Wherefore the Leuites haue no parte nor inheritaunce with their brethren. The Lorde he is their inheritaunce / as the Lorde thy God hath promysed them.

And I tarried in the mount/ euē as at the first tyme. xl. dayes and. xl. nyghtes and the Lorde herkened vnto me at that tyme also / so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: by & go forth in the iourney before the people and let them go in and conquer the land which I swaue vnto their fathers to geue vnto them.

And now Israel what is it that thy Lorde thy God requereth of thee / but to feare the Lorde thy God and to walke in all his wayes and to loue him & to serue the Lorde thy God with all thyne herte and with all thy soule / & thou kepe the commaundmentes of the Lorde & his ordinaunces which I commaunde the this daye / for thy welth. Beholde / heauen and the heauen of heauens is the Lorde thy God / & the erth with all that therein is: only the Lorde had a lust vnto thy fathers to loue them / and therefore chose you their seed after them of all nacions / as it is come to passe this daye.

For the Lorde thy God / he is God of Gods / for the Lorde of Lodes / a grete God / a myghtye and a terrible whych regardeth no mā's person nor taketh giftes: but doeth right vnto the fatherlesse & widow and loueth the stranger / to geue him fede and rayment. Loue therefore the stranger / for ye were strangers your selues in the lande of Egypte.

Thou shalt feare the Lorde thy God and serue him and cleaue vnto him & * swere by his name / for he is thy prayse and he is thy God & hath done these grete & terrible thynges for the / whych thyne eyes haue sene. Thy fa-

thers went downe in to Egypte to. x. soules of men / and now the Lorde thy God hath made thee as set of the starres of heauen in multitude.

An exhortacion to regarde the Lawe and how they ought to haue it in their hertes alwayes and before their eyes / and to talke of hit when they ryle / when they lye downe and when they walke by the waye & c.

Chapter.

Due the Lorde thy God and kepe his obseruaunces / his ordinaunces / his lawes & his commaundmentes alwaye. And call to mynde this daye that which your chyldren haue neether knowne nor sene: euē the nourtoure of the Lorde your God his greatnes his myghte / his hande & his stretched out arme: his miracles & his actes which he dyd amonge the Egipcians / euē vnto Pharaō & kynge of Egypte and vnto all his lande: and what he dyd vnto the host of the Egipcians / vnto their hoyses and charrettes / how he brought the water of the red see vpon the as they chased you / and how the Lorde hath brought them to nought vnto this daye: & what he dyd vnto you in the wilderness / vntill ye came vnto this place: and what he dyd vnto * Moyses and Aarō the sonnes of Eliab the sonne of Rubē / how the erth opened hir mouth and swallowed the with their howsholmes and their tentes / & all their substance that was in their possession / in the myddes of Israel.

For your eyes haue sene all the grete & deades of the Lorde which he dyd. Kepe therefore all the commaundmentes which I commaunde the this daye that ye maye be stronge and go and conquer the lande whether ye go to possesse it / & that ye maye prolonge your dayes in the lande which the Lorde swaue vnto your fathers to geue vnto them and to their seed / a lande that floweth with mycke and honye. For the lande whether thou goest to possesse it / is not as the lande of Egypte whiche thou camest out / where thou sowdest thy seed and * waterdest it with thy fete as a gard of herbes: but the lande whither ye go ouer to possesse it / is a lande of hilles and valleys and dryneth water of the rayne of heauen / and a lande whych the Lorde thy God careth for. The eyes of the Lorde thy God are alwayes vpon it / from the begynnyng of the yere vnto the later ende of the yere.

If thou shalt hearken therefore vnto my commaundmentes which I commaunde you this daye / & ye loue the Lorde your God & serue him with all your hertes and with all your soules: then he will geue rayne vnto your lande in due season / both the first & rayne & the later / and thou shalt gather in thy come thy wyne and thyne oyle. And he will sende graffe in thy felde for thy cattell: & thou shalt

eat and fyll thy selfe. But beware that your hertes deceaue you not that ye turne asyde and serue straunge Goddes & worshyp the / & the wrath of the Lorde waxe whote vpon you & shutt vp the heauen that there be no rayne and your lande yeld not her frute and that ye perishe quickly from of the good lande which the Lorde geueth you.

But by therefore these my wordes in your hertes and in your soules / & bynde the for a sygne vnto your handes / and let them be as papers of remembraunce betwene your eyes and * teach them your chyldren: so that thou talke of the when thou sittest in thine house and when thou walkest by the waye / & when thou lyeest downe & when thou rystest vp: & write the vpon the doore postes of thine house and vpon thy gates / that your dayes may be multiplied and the dayes of your chyldren vpon the erth whych the Lorde swaue vnto your fathers to geue them / as longe as the dayes of heauen last vpon the erth. For ye shall kepe all these commaundmentes which I commaunde you / so that ye do the and loue the Lorde your God and walke in all his wayes & cleaue vnto him. Then will the Lorde cast out all these nacions & ye shall conquer the which are both greater & mightier the your selues. * All places where on the soles of your fete shall treade / shall be yournes euē frō the wilderness & frō Liban & frō the Euphrates / euē vnto the uttermost see shall your coyses be. There shall no man be able to stande before you: the Lorde your God shall call the feare & drede of you vpon all landes whether ye shall come / as he hath sayde vnto you.

Beholde I set before you this daye / a blessinge and a curse: a blessinge: yf that ye hearken vnto the commaundmentes of the Lorde your God which I commaunde you this daye And a curse: yf ye will not hearken vnto the commaundmentes of the Lorde your God: but turne out of the waye whych I commaunde you this daye to go after straunge Goddes whych ye haue not knowne.

When the Lorde thy God hath brought thee in to the lande whether thou goest to possesse it / then put the blessinge vpon mount Garizim and the curse vpon mount Ebal / whych are on the other syde Jordan on the backe syde of the waye towarde the goinge downe of the forre in the lande of the Canaanites whych dwel in the felde ouer against Balgal beyde the groue of Mozerh. For ye shall go ouer to go & possesse the lande which the Lorde your God geueth you / and shall conquer it and dwell therein. Take hede therefore that ye do all the commaundmentes and lawes whych I sett before you this daye.

For ye shall see the Canaanites destroye and see the

They must eat no bloude. They must onely do that thyng whych God commaundeth.

Chapter.

These are the ordinaunces & lawes whych ye shall obserue to do in the lande which the Lorde God of thy fathers geueth thee to possesse it / as longe as ye lye vpon the erth. * Se that ye destroye all places where the nacions which ye conquer serue their Goddes / vpon hye mountaynes & on hye hilles & vnder euery grene tree. Dier throwe their alters and breake their pylers & burne their groues with fire & hew downe the ymages of their Goddes / and bynng the names of them to noughte out of that place. Se ye do not so vnto the Lorde your God but ye shall enquire the place which the Lorde your God shall haue chosen out of all your trybes to put his name there and there to dwell. And * thyther thou shalt come / and thyther ye shall bynng your burntacrifces & your offeringes / your tithes and heue offeringes of your handes / your vowes and frewill offeringes & the first borne of your oren and of your shepe. And there ye shall eat before the Lorde your God / and ye shall reioyse in all that ye laye your handes on / both ye and your howsholmes / because the Lorde thy God hath blessed the.

* Ye shall do after nothyng that we do here this daye / euery man what semeth hym good in his owne eyes. For ye are not yet come to rest nor vnto the inheritaunce whych the Lorde your God geueth you. But ye shall go ouer Jordan and dwell in the lande which the Lorde your God geueth you to inheret & he shall geue you rest frō all your enemies rounde aboute: & ye shall dwell in safetie.

Therefore when the Lorde your God hath chosen a place to make his name dwell there thyther ye shall bynng all that I commaunde you / your burntacrifces & your offeringes / your tithes / & the heue offeringes of your handes and all your Godly bowes which ye bowe vnto the Lorde. And ye shall reioyse before the Lorde your God / both ye your sonnes & your daughters / your seruauntes and your maydes and the Leuite & is within your gates * for he hath neether parte nor inheritaunce with you.

Take hede that thou offer not thy burntacrifces in what soeuer place thou seest: but in the place whych the Lorde shall haue chosen amonge one of thy trybes / there thou shalt offer thy burntacrifces & there thou shalt do all that I commaunde the. For withstandinge thou mayst kyll and eat fleshe in all thy ctytes / what soeuer thy soule lusteth after / according to the blessinge of the Lorde thy God whych he hath geuen the both the

* Gadgad
* Jachbarh

* Deut. xl. b.
* Deut. xxx. b.
* Josue. xxi. a.

a. To shewe
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true in a cause
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* Deut. xl. b.

* Deut. xxi. b.
and xxi. b.

* Deut. xxx. b.

* Deut. x. b.
and xxi. a.

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youys wherby the Lord hated byd they into their Goddesses. For they burnt both their sonnes and their daughters with fyre unto their Goddesses. But what soever I commaunde you that take hede ye do: and * put nought the ro nor take ought therfrom.

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thinge of a suertye that such abhominacyon is wrought among you: then thou shalt smyte the dwellers of that cite with the edge of the swerde/ and destroye hit mercileslye and all the therin/ and euē the very catell therof with the edge of the swerde. And gether all the spoyle of hit in to the myddes of the streates therof/ and burne with fyre both the cite and all the spoyle therof every whete vnto the Lord thy God. And it shall be an heape for euer a shall not be dyt agayne. And se that there cleaue nought of the damned thinge in thyne hande the Lord maye turne fro his seare wrath and shewe the mercede and haue compassion on the and multiplie the / as he hath sworne vnto thy fathers: when thou hast hearken vnto the voyce of the Lord thy God/ to kepe all his commaundmentes which I commaunde the this daye so that thou do the which is right in the eyes of the Lord thy God.

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Ye shall eate of nothyng that dyeth alone: But thou mayst geue it vnto the stranger that is in thy cite & he eate hit / or mayst let hit vnto an Aushit. For thou art an hoily people vnto the Lord thy God. Thou shalt not sette a kynd in his mothers myche.

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enheritance amonge their brethren: & the Lord he is their enheritance / as he hath sayde vnto the. And this is the dutie of the prelates of the people and of them that offer / whether it be of the shepe: they must geue vnto the prelate / the shoulder and the two chekes & the mawe / the first frutes of the come / wyne & oyle / & first of the shepe they must thou geue him. For the Lord thy God hath chosen him out of all the tribes to stande and to minister in the name of the Lord: bothe hym & his sonnes for euer. If a Leuite come out of any of thy cyties or any place of Israel / wher he is a sojourner / & come wyth all the lust of his herte vnto the place which the Lord hath chosen: he shall there minister in the name of the Lord thy God as all his brethren the Leuites do which stande there before the Lord. And they shall haue lyke porcions to eate / besyde that which cometh to hym of the patrimonye of his elders.

When thou art come in to the lande which the Lord thy God geueth thee / so that thou lerne not to do after the abhominacions of these nations. Let ther not be founde among you that maketh his sonne or daughter to go through the fyre / or that bleseth with crasse / or chooseth oute of dayes or that regardeth the byge of soull / or a sojourn / or a charmar / or that consocieth wyth syretes / or a prophete or that asketh the aduise of the deed. For all that do such thynges are abhominacion vnto the Lord: and because of these abhominacions the Lord thy God doeth cast them oute before the / be pure therfore wyth the Lord thy God. For these nations which thou shalt conquer / herken vnto choosers oute of dayes and prophetes. But the Lord thy God permitteth not that to the.

The Lord thy God wyll sterre by a prophete amonge you: euen of thy brethren like vnto me: & vnto him ye shall hearken according to all that he sayeth of the Lord thy God in those dayes. Let me heare the voyce of my Lord thy God no more / nor let thyng greate be any more / that I dye not. And the Lord sayde vnto me: they haue well spoken / I will rayse the by a prophete frō amonge their brethren / I will put my wordes in to his mouth & he shall speake vnto the all that I shall commaunde him. And whosoever wyll not hearken vnto the wordes which he shall speake in my name / I will requyre it of hym.

But the prophete which shall presume to speake ought in my name which I commaunded not to speake / and he that speaketh in the name of strange Goddes / the same prophete shall dye. And if thou saye in thine herte howe shall I knowe that which the Lord

hath not spoken: when a prophete speaketh in the name of the Lord / if the thyng folow not / come to passe / it is the thyng which the Lord hath not spoken. But the prophete hath spoken it presumptuously: be not ascerde therfore of hym.

The franchised townes. The punishment of hym that beareth false witness.

The xix. Chapter.

When the Lord thy God hath destroyed the nations whose lande the Lord thy God geueth thee / & thou hast conquered the & dwellest in their cities and in their houses: thou shalt appoynte cities in the lande which the Lord thy God geueth thee to possesse it: thou shalt prepare a waye & deuyde the coles of the lande which the Lord thy God geueth thee to enheret / in to iii. partes & whosoever comytteth murder may see thither. And this is the cause of the slayer that shall see thither and be saved. If he smyte his neyghboure ignorantly & hated him not in tyme passed: As whē a man goeth vnto the wood wyth his neyghboure to hem wood / & as his hande setheth a stroke with the axe / the head slippeth frō the helue & smyteth his neyghboure that he dyeth: the same shall see vnto one of these cities and be saved. Let the executer of bloude folowe after the slayer while he is hert is whole and ouertake him / because the waye is longe / and slee hym / & per there is no cause worthy of death in hym / in as moche as he hated not his neyghbour in tyme passed. Wherfore I commaunde & saye that thou appoynte out iii. cyties.

And if the Lord thy God enlarge thy coles as he hath sworne vnto thy fathers and geue the all the lande which he sayde he wold geue vnto thy fathers / so that thou kepe all these commaundmentes to do them / which I commaunde the this daye / that thou loue the Lord thy God & walke in his wayes euer: thou shalt adde iii. cities mo vnto these iii. & innocent bloude be not shed in the lande which the Lord thy God geueth thee to enheret / & so bloude come vnto the. But and if there be any man that hateth his neyghboure and layeth awayte for hym & riseth agaynst him & smyteth him & he dyeth / & keth vnto any of these cyties. Then let the elders of his cytye sende & fetch him thence & deliuer him in to the handes of the iustice of bloude / & he shall dye. Let thine eye haue no pitie on him / & so thou shalt put away innocent bloude from Israel / & happye arte thou. Thou shalt not remoue thy neyghbours marke which they of olde tyme haue sett in thine enheritance & thou enherettest in the lande which the Lord thy God geueth thee to enioye it.

One

One witness shall not ryle agens a man in any maner trespase or synne / what soeuer synne a man synneth: But at the mouth of two witnesses or of iii. witnesses shall all matters be tryed.

If an vniuersall witness ryle by agens a man to accuse him of trespase: then let both the men which stryue together stande before the Lord / before the prelates and the iudges which shall be in those dayes: & let the iudges enquire a good. And if the witness be founde false and that he hath geue false witness agens his brother then shall ye do vnto him as he had thought to do vnto his brother / and so thou shalt put euell away from the. And other shall heare & feare and shall henceforth comyt no more any such wickednesse amonge you. And let thine eye haue no compassyon / but life for life / eye for eye / tooth for tooth / hande for hande / and fote for fote.

Who ought to go to battell. The Lawe of Armes amonge the Israelites. The Ammonites must they kill.

The xx. Chapter.

When thou goest out to battell agens thine enemies / and seist hostes & charettes & people mo then thou / be not ascerde of the / for the Lord thy God is with the which broughte thee out of the lande of Egypt. And whē ye are come nye vnto battell / let the prelate come forth & speke vnto the people & saye vnto the: Heare ye Israel / ye are come vnto battell agens your enemies / let not your hartes faunte / neither feare nor be amased nor a dread of the / for the Lord thy God goeth w you to fighte for you agens your enemies & to saue you.

And let the officers speake vnto the people sayinge: If any man haue bylt a new house and haue not dedicate it / let him go and returne to his house lest he dye in the battell / & another dedicate it. And if any man haue planted a vine parde & haue not made it comen / let him go & returne agayne vnto his house / lest he dye in the battell and another make it comen. And if any man be betrauthed vnto a wyfe and haue not taken her / let him go & returne agayne vnto his house / lest he dye in the battell and another take her.

And let the officers speake further vnto the people and saye: If any man feare & be faunte herted / let him go and returne vnto his house lest his brothers herte be made faunte as well as his. And when the officers haue made an ende of speakinge vnto the people / let them make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agens it / offre the peace. And if they answer the agayne pealably / and open vnto the / then let all the people that is founde therein

be tributaries vnto the and serue the. But if they will make no peace with the / then make warre agens the citie and besage it. And when the Lord thy God hath deliuered it in to thine handes / smyte al the males therof with the egde of the swerde / saue the women and the chyldren and the catell & all that is in the cytye and all the spoyle therof take vnto thy selfe & eate the spoyle of thine enemies which the Lord thy God geueth thee. Thus thou shalt do vnto al the cyties which are a greute waye of from the and not of the cities of these nations.

But in the cities of these nations which the Lord thy God geueth thee to enheret / thou shalt saue alque nothinge & brethren. But thou shalt destroy the with out redemption / both the Hittites / the Amorites / the Canaanites / the Pherezites / the Heuites & the Jebusites / as the Lord thy God hath commaunded the / they teach you not to do after al their abhominacions which they do vnto their goddes / & so shouldest thou agens the Lord your God.

When thou hast besaged a citie longe tyme in makinge warre agens it to take it / destroye not the trees therof / thou woldest thou art vnto the. For thou mayst eate of the / and therfore destroye the not. For the trees of the felde are no men / they myght come agens the to besage the. Herethelater those trees which thou knowest that men eate not of the / thou mayst destroye & cutte them downe and make bolwerkes agens the citie that maketh warre with the / vntill it be ouerthrowne.

The purgacion of hym that is founde deed & is not knowne how he was slayne. How we ought to take to wyse her that is take in warre. The eyght of the fyre begotten. The punishment of the sonne that is disobedient to his father and mother.

The xxi. Chapter.

If one be founde slaine in the land which the Lord thy God geueth thee to possesse it / and lyeth in the felde: & not knowne who hath slayne him: then let thine elders and thy iudges come forth & mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie which is next vnto the slayne man take an heffer that is not laboured in nor hath byawen in the yocke / and let them bynge her vnto a valeye where is neither earynge nor sowge / & strike of her head there in the valeye.

When let the prelates the sonnes of Leui come forth / for the Lord thy God hath chosen them to minister & to blesse in the name of the Lord & therfore at their mouth shall all strife & plage be tryed. And all the elders of the citie that is nexte to the slayne man shall waite their handes ouer the heffer that is beheaded in the playne / & shall answer and saye: our handes haue not shed this bloude

neither

When thou comest in to thy neyghbours byneparce/thou mayst eate grapes thy beifull at thynne awone pleasure: but thou shalt put none in thy bagge.

When thou goest in to thy neyghbours corne/* thou mayst plucke & eates id thynne hande/but thou mayst not moue a syde vnto thy neyghbours corne.

Deuozement is permytted. He that is newly married shall not be compelled to go to warre. The reuonunx of corne must be left in herue for the poore.

The xxiii. Chapter.

When a man hath taken a wyfe and married her / yf she fynde no fauoure in his eyes / because he hath spied some vncleynesse in her. When

let him wyte her a bylle of deuozement and put it in her hande & sende her out of his house

* 1. yf she is departed out of his house, she go and be another mans wyfe & the seconde

husbonde hate her & wyte her a letter of deuozement & put it in her hande & sende her

out of his house: or yf the seconde man dye which toke her to wyfe / her first man which sent her awaye maye not take her agayne to be his wyfe / in as moche as she is depyed.

For that is abhominacion in the syghte of the Lord: & thou shalt not the land with synne / which the Lord thy God geueth & to enheret.

When a man taketh a newe wyfe, he shall not go a warrefare neyther shall be charged w any busynesse: but shall be fre at home one

year & a respyte with his wyfe which he hath taken. * A man shall take the nether or the

upper mylstone to pledge / for then he taketh a mans lyte to pledge. If any man be founde

stealinge any of his brethren the chyldren of Israel / a maketh chueslaunce of hym or

selleth hym / & these shall dye. And thou shalt put euell awaye fro the. Take heede to thy

selfe as concernynge the plage of leprosy / that thou obserue diligently to do accordyng

to all that the prestes the Leuites shall teache the / as I commaunded them so ye shall obserue to do. Remember what the Lord

thy God dyd vnto Miriam by the waye / after that ye were come out of Egypte.

If thou lendest thy brother any maner socoure / thou shalt not go in to his house to

fetche a pledge: but shalt stande without & he shall bringe the pledge out at the doore. * Forthermore yf it

be a poore body / go not to slepe w his pledge but deliuer hym the pledge agayne by & the

sonne go doune / & let him slepe in his awne rayment and blesse the.

And it shall be ryghteousnes vnto & before the Lord thy God. * Thou shalt not defraude an hyred seruaunte that is nedye and poore / whether he be of thy brethren or a straunger

that is in thy lande with in thy cyties. True him his hyre the same daye / and lett not the

sonne go doune thereon. For he is nedye and therewith susteyneth his lyte / lett he crye agens the vnto the Lord and it be synne vnto the. The fathers shall not dye for the chyldren nor the chyldren for the fathers: but euery man shall dye for his awne synne.

* Hynder not the ryght of the strainger nor of the fatherlesse / nor take widowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte / and how the Lord thy God deliuered the thence. Wherefore I commaunde the to do this thinge.

When thou cuttest doune thynne heruette in the felde & hast forgotte a sheaf in the felde thou shalt not go agayne and lett it: But it shall be for the strainger / the fatherlesse & the widowe / that the Lord thy God maye blesse the in all the wythes of thynne hande. When thou beatest doune thynne olyue trees thou shalt not make cleane riddance after the: but it shall be for the strainger / the fatherlesse & the widowe. And whē thou gatherest thy byneparde / thou shalt not gather cleane after the: but it shall be for the strainger / the fatherlesse & the widowe. And remembre that thou wast a seruaunte in the land of Egypte: wherefore I commaunde the to do this thinge.

The punnyment of offenders. The lawe of reuenging leed to the brother that is deed. * Reuenges and weyghtes.

The xxv. Chapter.

There be stryfe betwene men / let the come vnto the lawe / & let the iudges iustifie the righteous & condemn the trespasser. And yf & trespasser be worthy of stryfe / then let the iudge cause to take him doune & to beate him be

foze his face accordyng to his trespass vnto a certayne nombze. * xl. stryfes he shall geue his not passe: lest yf he shoulde excede & beate him aboue that w many stryfes / thy brother shuld appere vngoodly before thynne eyes.

* Thou shalt not molest & ore that treadeth out the corne.

When brethren dwell together and one of them dye and haue no chyldre / the wyfe of the deed shall not be geuen out vnto a strainger: but his brother in lawe shall go in vnto her & take her to wyfe & marie her. And the eldest sonne which she beareth / shall stande by in the name of his brother which is deed / that his name be not put out in Israel.

But and yf the man wyll not take his syster in lawe / then let her go to & gate vnto & elders & saye: My brother in lawe refuseth to sterre by vnto his brother a name in Israel / he will not marie me. Then let the elders of his cytye call vnto him and comen w him. The

And he stande & saye: I wyll not take her / then let his syter in lawe go vnto him in the presence of the elders and loose his shoue of his fote & spyt in his face & answer & saye. So shall it be done vnto that man that wyll not be byde his brothers house. And his name shall be called in Israel / the vnshoedhouse.

If when men stryue to geather / one wyth another / the wyfe of the one runne to / so: to ryd her husbände out of the handes of hym & smyteth hym and put forth her hande & take hym by the secrettes: out of her hand / and lett not thynne eye pette her.

* Thou shalt not haue in thy bagge two manner of weyghtes / a greate & a small: neyther shalt thou haue in thynne house diuerse measures / a greate & a small. But thou shalt haue a perfect and a iust measure: that thy dayes maye be lengthed in the lande which the Lord thy God geueth the. For all that do soche thynges & all that do vnryght / are abhominacion vnto the Lord thy God. Remember what Amalech dyd vnto & by the waye after thou comest out of Egypte / he mett the by the waye and smote & hyndmost of you / all that were ouer labourd and dyagged by hynde / whē thou wast saynted & werpe / & he feared not God. Wherefore when the Lord thy God hath geuen the rest from all thynne enemyes rounde aboute / in the lande which the Lord thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen / and forget not.

The xxvi. Chapter.

When thou art come in to the lande which the Lord thy God geueth the to enheret & shalt enioyed it and dwellest therein: take of & spyt of all the frute of the erthe / whych thou hast brought in out of the lande & the Lord thy God geueth the and put it in a maunde & go vnto the place which the Lord thy God shall chose to make his name dwell there. And thou shalt come vnto the prest that shall be in those dayes and saye vnto hym I knoweledge this daye vnto the Lord thy God / that I am come vnto the contre whych the Lord thy God hath geuen vnto our fathers for to geue vs.

And the prest shall take the maunde out of thynne hande / and lett it doune before the altar of the Lord thy God. And thou shalt answere and saye before the Lord thy God: The * strais wolde haue destroyed my father / and he went doune in to Egypte and sojourned there wyth a fewe folke and grewe there vnto a nation greate / mighte and full of people. And the Egyptians beyed vs and

troubled vs / & laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers / and the Lord hearde oure voyce & looked on oure aduersyte / labour & oppresyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & w great terriblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this lande & floweth with mylke & honye. And now loo / I haue brought & spyt frutes of the lande which the Lord hath geuen me. And set it before the Lord thy God / & worshyp before the Lord thy God and reioyse ouer all the good thyngs which the Lord thy God hath geuen vnto & vnto thynne house / bothe thou the Leuite and the strainger that is amonge you.

When thou hast made an ende of thy thyngge all the tythes of thynne encrease the thyde yere / the yere of thy thyngge: and shalt geuen it vnto the Leuite / the strainger / the fatherlesse and the widowe / and they haue eaten in thy gates and fylled them selues. When saye before the Lord thy God: I haue brought & halowed thynges out of myne house / & haue geuen them vnto the Leuite / the strainger / the fatherlesse and the widowe accordyng to all the commaundmentes whych thou commaundest me: I haue not ouershypped thy commaundmentes / nor forgotten them. I haue not eaten therof in my mourninge nor taken awaye therof vnto any vncleynesse / nor spente therof aboute any dead corse: but haue berkened vnto the voyce of the Lord my God / and haue done after all that he commaunded me / loke doune fro thy holy habytacyon heauē / and blesse thy people Israel & the lande which thou hast geuen vs / as thou swarest vnto oure fathers / a land & floweth with mylke and honye.

This daye the Lord thy God hath commaunded the to do these ordinaunces & lawes kepe them therfore & do them with all thynne herte and all thy soule. * Thou shalt sett by the Lord thy God to be thy God and to walke in his wayes & to kepe his ordinaunces / his commaundmentes and his lawes / and to herken vnto his voyce. And the Lord hath sett the by thy daye / to be a generall people vnto him / as he hath promysed & and that thou kepe his commaundmentes / & to make & hye aboue all nacions which he hath made / in prayse / in name and honoure: that thou mayst be an holy people vnto the Lord thy God / as he hath sayde.

An altare must be bylde before they go ouer Jordan. The blessinges in the byll Garizim. The curse in the byll Ebal.

The xxvii. Chapter.

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troubled vs / & laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers / and the Lord hearde oure voyce & looked on oure aduersyte / labour & oppresyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & w great terriblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this lande & floweth with mylke & honye. And now loo / I haue brought & spyt frutes of the lande which the Lord hath geuen me. And set it before the Lord thy God / & worshyp before the Lord thy God and reioyse ouer all the good thyngs which the Lord thy God hath geuen vnto & vnto thynne house / bothe thou the Leuite and the strainger that is amonge you.

When thou hast made an ende of thy thyngge all the tythes of thynne encrease the thyde yere / the yere of thy thyngge: and shalt geuen it vnto the Leuite / the strainger / the fatherlesse and the widowe / and they haue eaten in thy gates and fylled them selues. When saye before the Lord thy God: I haue brought & halowed thynges out of myne house / & haue geuen them vnto the Leuite / the strainger / the fatherlesse and the widowe accordyng to all the commaundmentes whych thou commaundest me: I haue not ouershypped thy commaundmentes / nor forgotten them. I haue not eaten therof in my mourninge nor taken awaye therof vnto any vncleynesse / nor spente therof aboute any dead corse: but haue berkened vnto the voyce of the Lord my God / and haue done after all that he commaunded me / loke doune fro thy holy habytacyon heauē / and blesse thy people Israel & the lande which thou hast geuen vs / as thou swarest vnto oure fathers / a land & floweth with mylke and honye.

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An altare must be bylde before they go ouer Jordan. The blessinges in the byll Garizim. The curse in the byll Ebal.

The xxvii. Chapter.

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troubled vs / & laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers / and the Lord hearde oure voyce & looked on oure aduersyte / labour & oppresyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & w great terriblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this lande & floweth with mylke & honye. And now loo / I haue brought & spyt frutes of the lande which the Lord hath geuen me. And set it before the Lord thy God / & worshyp before the Lord thy God and reioyse ouer all the good thyngs which the Lord thy God hath geuen vnto & vnto thynne house / bothe thou the Leuite and the strainger that is amonge you.

When thou hast made an ende of thy thyngge all the tythes of thynne encrease the thyde yere / the yere of thy thyngge: and shalt geuen it vnto the Leuite / the strainger / the fatherlesse and the widowe / and they haue eaten in thy gates and fylled them selues. When saye before the Lord thy God: I haue brought & halowed thynges out of myne house / & haue geuen them vnto the Leuite / the strainger / the fatherlesse and the widowe accordyng to all the commaundmentes whych thou commaundest me: I haue not ouershypped thy commaundmentes / nor forgotten them. I haue not eaten therof in my mourninge nor taken awaye therof vnto any vncleynesse / nor spente therof aboute any dead corse: but haue berkened vnto the voyce of the Lord my God / and haue done after all that he commaunded me / loke doune fro thy holy habytacyon heauē / and blesse thy people Israel & the lande which thou hast geuen vs / as thou swarest vnto oure fathers / a land & floweth with mylke and honye.

This daye the Lord thy God hath commaunded the to do these ordinaunces & lawes kepe them therfore & do them with all thynne herte and all thy soule. * Thou shalt sett by the Lord thy God to be thy God and to walke in his wayes & to kepe his ordinaunces / his commaundmentes and his lawes / and to herken vnto his voyce. And the Lord hath sett the by thy daye / to be a generall people vnto him / as he hath promysed & and that thou kepe his commaundmentes / & to make & hye aboue all nacions which he hath made / in prayse / in name and honoure: that thou mayst be an holy people vnto the Lord thy God / as he hath sayde.

An altare must be bylde before they go ouer Jordan. The blessinges in the byll Garizim. The curse in the byll Ebal.

The xxvii. Chapter.

When thou art come in to the lande which the Lord thy God geueth the to enheret & shalt enioyed it and dwellest therein: take of & spyt of all the frute of the erthe / whych thou hast brought in out of the lande & the Lord thy God geueth the and put it in a maunde & go vnto the place which the Lord thy God shall chose to make his name dwell there. And thou shalt come vnto the prest that shall be in those dayes and saye vnto hym I knoweledge this daye vnto the Lord thy God / that I am come vnto the contre whych the Lord thy God hath geuen vnto our fathers for to geue vs.

And the prest shall take the maunde out of thynne hande / and lett it doune before the altar of the Lord thy God. And thou shalt answere and saye before the Lord thy God: The * strais wolde haue destroyed my father / and he went doune in to Egypte and sojourned there wyth a fewe folke and grewe there vnto a nation greate / mighte and full of people. And the Egyptians beyed vs and

troubled vs / & laded vs with cruel bondage. And we cryed vnto the Lord God of oure fathers / and the Lord hearde oure voyce & looked on oure aduersyte / labour & oppresyon. And the Lord brought vs out of Egypt with a myghtie hande & a stretched out arme & w great terriblenesse and with signes and wonders. And he hath brought vs in to this place and hath geuen vs this lande & floweth with mylke & honye. And now loo / I haue brought & spyt frutes of the lande which the Lord hath geuen me. And set it before the Lord thy God / & worshyp before the Lord thy God and reioyse ouer all the good thyngs which the Lord thy God hath geuen vnto & vnto thynne house / bothe thou the Leuite and the strainger that is amonge you.

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And Moses with the elders of Israel commanded the people saying: hepe all the commandmentes whych I commaunde you this daye. And whē ye be come ouer Jordan into the lande whych the Lord thy God geueth the / set by greates stones and playster them wyth playster / and wyte vpon the all the wordes of this lawe / whē thou arte come ouer: & thou mayst come in to the lande whych the Lord thy God geueth the: a land that floweth with myke & honye as the Lord God of thy fathers hath promysed the. Whē ye be come ouer Jordan / se that ye set by these stones whych I commaunde you this daye in mount Ebal / & playster the wyth playster. And there bylde vnto the Lord thy God: an altare of stones and se thou lyfte by no yron vpon them: But thou shalt make the altare of the Lord thy God of rough stones and offer burntofferings thereon vnto the Lord thy God. And thou shalt offer peace-offerings and shalt eate there and reioyse before the Lord thy God. And thou shalt wyte vpon the stones all the wordes of this lawe / manifestly and well.

And Moses with the prelates the Leuites spake vnto all Israel saying: take hede and heare Israel / this daye thou art become the people of the Lord thy God. Herke therefore vnto the voyce of the Lord thy God & do his commandmentes & his ordinaunces whych I commaunde you this daye. And Moses charged the people the same daye saying. These shall stand vpon mount Garizim to blesse the people / when ye are come ouer Jordan: Symeon / Leui / Juda / Issachar / Joseph and Beniamin. And these shall stand by the mount Ebal to curse: Ruben / Gad / Aser / Zabulon / Dan & Nephthali. And the Leuites shall be-gynne & saye vnto all the men of Israel with a loude voyce.

*Cursed be he that maketh any carved image or ymage of metall (an abhominacyō vnto the Lord / the worke of the handes of the crafterman) and putteth it in a secret place: and all the people shall answere & saye Amen.

*Cursed be he that curseth his father or his mother / and all the people shall saye Amen. Cursed be he that tempteth his neyghbours marche and all the people shall saye Amen.

Cursed be he that maketh the blynde go out of his waye / & all the people shall saye Amē.

*Cursed be he that byndeth the ryght of the stranger / fatherlesse and wedowe / and all the people shall saye Amen.

Cursed be he that lyeth wyth his fathers wyfe because he hath opened his fathers couerynge / and all the people shall saye Amen.

Cursed be he that lyeth wyth any maner beaſt / and all the people shall saye Amen.

Cursed be he that lyeth wyth his syſter whether she be the daughter of his father or of his mother / and all the people shall saye Amen.

Cursed be he that lyeth wyth his mother in lawe / and all the people shall saye Amen.

Cursed be that smyteth his neyghboure secretly / and all the people shall saye Amen.

*Cursed be he that taketh a reward to slee in nocēt bloude / & all the people shall saye Amē.

Cursed be he that mayntayneth not all the wordes of this lawe to do them / and all the people shall saye Amen.

The promys of the blessynges vnto them that regard the commandmentes / and the curses to the contrarie.

The xxviii. Chapter.

If thou shalt herke diligently vnto the voyce of the Lord thy God / to obserue & to do all his commandmentes whych I commaunde the this daye. The Lord will set the on hye aboue all nacions of the erth. And all these blessynges shall come on the and ouer take the / yf thou shalt herken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne and blessed in the felde / blessed shalt thou be the fruite of thy body / the fruite of thy grounde and the fruite of thy cattell / the fruite of thyne oxen / & thy flockes of shepe / blessed shalt thyne aulmery be and thy floze. Blessed shalt thou be / both when thou goest out / and blessed when thou comest in. The Lord shall smyte thine enemyes that ryle agens the before thy face / they shall come out agens the one waye / & flee before the seven wayes. The Lord shall commaunde the blessyng to be with the in thy floze houses & in all that thou setteſt thyne hande to / & will blesse the in the lande whych the Lord thy God geueth the.

The Lord shall make the an holpe people vnto him selfe / as he hath sworen vnto the: yf thou shalt kepe the commandmentes of the Lord thy God and walke in his wayes.

And all nacions of the erth shall se the thou arte called after the name of the Lord / and they shall be aſerue of the. And the Lord shall make the plētuous in goodes / in the fruite of thy body / in the fruite of thy cattell and in the fruite of thy grounde / in the lande whych the Lord swate vnto thy fathers to geue the.

The Lord shall open vnto the his good treasure / euen the heauen / to geue rayne vnto thy lande in due season and to blesse all the laboures of thyne hāde. And thou shalt lende vnto many nacions / but shalt not nede to borrowe thy selfe. And the Lord shall set the before and not behynde / & thou shalt be aboue only and not beneath: yf that thou herke vnto the commandmentes of the Lord thy God whych I commaunde the this daye to kepe and to do

to do

to do them. And se that thou bome not from any of these wordes whych I commaunde the this daye: ether to the ryght hande or to the leſſe / that thou woldest go after straunge gods to serue them.

But and yf thou wilt not herken vnto the voyce of the Lord thy God to kepe and to do all his commandmentes and ordinaunces whych I commaunde the this daye: then all these curses shall come vpon the & ouertake the: Cursed shalt thou be in the towne / & cursed in the felde / cursed shalt thyne aulmery be & thy floze. Cursed shall the fruite of thy body & the fruite of thy lande be & the fruite of thyne oxen & the flockes of thy shepe. And cursed shalt thou be when thou goest in / & whē thou goest out. And the Lord shall sende vnto the cursynge / goynge to nought & cōplaynyng in all that thou setteſt thyne hande to whatsoeuer thou doest: vntyll thou be destroyed & brought to nought quychely / because of the wickednesse of thyne inuycions in that thou hast forsaken the Lord. And the Lord shall make the pestilence cleaue vnto the / vntyll he haue consumed the from the lande whether thou goest to enioye it. And the Lord shall smyte the with swellynge / with feuers / heet / burninge / wetherynge / with smytynge and blastinge. And they shall folowe the vntyll thou perishe.

And the heauē that is ouer thy head shall be brack / & the erthe that is vnder the feet. And the Lord shall turne the rayne of the land vnto powder & dust: euen from heauen they shall come doune vpon the / vntyll thou be brought to nought. And the Lord shall plage the before thyne enemyes: thou shalt come out one waye agens them / and flee seven wayes before the / & shalt be scattered amonge all the kingdomes of the erthe. And thy carkeſſe shall be meate vnto all maner foules of the ayre and vnto the beaſt of the erthe / and no man shall fraye them awaye.

And the Lord will smyte the with the botches of egypte and the emozodes / scalle & magynesse / that thou shalt not be healed therof. And the Lord shall smyte the with madness / blyndnes & dasyng of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse / and shalt not come to the ryght awaye. And thou shalt suffre wydge only & be polled euenmoze / and no mā shall loke the / thou shalt be betrawthed vnto a wyfe / and another shall lye with her. Thou shalt byde an house and another shall dwell therein. Thou shalt plante a byncarde / and shalt not make it comen. Thyne oxen shall be slayne before thyne eyes / and thou shalt not eate therof. Thyne asse shall be violently take awaye eue before thy face / and shalt not be

restored the agayne. Thy shepe shall be geue vnto thyne enemyes / and no mā shall helpe the. Thy sonnes and thy daughters shall be geuen vnto another nacyon / and thyne eyes shall se and dale vpon them all daye longe / but shalt haue no mighte in thyne hāde. The frute of thy lande and all thy laboures shall a nacyon whych thou knowest not / eate / and thou shalt but suffre byolence only & be oppressed alwaye: that thou shalt be cleane despyde thy selfe for the syghte of thyne eyes whych thou shalt se.

The Lord shall smyte the with a myſcheyuous botche in the knees & legges / so the thou canst not be heales: euen from the sole of the fote vnto the toppe of the head.

The Lord shall byynge both the and thy kynge whych thou hast set ouer the / vnto a nacyon whych nether thou nor thy fathers haue knowne / and there thou shalt serue strange goddes: eue wodd & stone. And thou shalt go to waste & be made an ensample / & a lesynge stocke vnto all nacions whether the Lord shall carpe the. Thou shalt carie moch seed out in to the ſeld & shalt gether but lytle in: for the grethoppers shall destroye it. Thou shalt plante a byncarde & dycke it / but shalt nether byncche of the wyne nether gether of the grapes / for the moymes shall eate it. Thou shalt haue olyue trees in all thy costes / but shalt not be anoynted with the oyle / for thyne olyue trees shall be roted out. Thou shalt gett sonnes and daughters / but shalt not haue them: for they shall be carryed awaye captiue. All thy trees and frute of thy lande shall be marred with blastinge.

The straungers that are amonge you shall clyme aboue the by an hye / and thou shalt come doune beneath slowe. He shall lende the & thou shalt not lende him / he shall be before and thou behynde.

Wherouer all these curses shall come vnto the & thou shalt folowe the and ouertake the / yf thou be destroyed: because thou herkenest not vnto the voyce of the Lord thy God / to kepe his commandmentes and ordinaunces whych he commaunde the / and they shall be vpon the as miracles and wonders & vpon thy seed for euer. And because thou seruēdest not the Lord thy God wyth ioyfullnesse and with a good herte for the abundaunce of all thynges / therfore thou shalt serue thine enemye whych the Lord shall sende vpon the: in hunger and thurst / in nakednesse and in nede of all thynges: & he shall putt a yocke of peryon vpon thyne necke / vntyll he haue broughte the to nought.

And the Lord shall byynge a nacyon vnto the from a farre / euen from the ende of the world / as swyfte as an eagle flyeth: a nacyon whose

whose tonge thou shalt not vnderstande: a harde fauoured nacyon which shall not regard the person of the olde nor haue cōspacyon on the poore. And he shall eat the fruite of thy lande and the fruite of thy cattell vntill he haue destroyed the: so that he shall leaue the nether corne/wyne/ nor oyle / nether the increase of thyne oxen nor the flockes of thy shepe: vntill he haue brought the to nought. And he shall kepe the in/ in all thy cities/ vntill he hys a stronge walles be come downe wherein thou trustedest/ thowout all the lande. And he shall belege the in all thy cyties thowout all the lade which the Lord thy God hath geuen the.

Deut. 28. 48. 49. 50. 51. 52.

* And thou shalt eat the fruite of thyne atone bodye: the flesh of thy sonnes and of thy daughters in which the Lord thy God hath geuen the/ in that straitenesse & sege wherewith thyne enemye shall belege the: so that he shall greue the mā that is tender and excedyng delicate amonge you / to lōke on hys brother and vpon hys wyfe that lyeth in hys bosome/ & on the remnaunte of his chyldren which he hath yet left/ for feare of geuynge vnto any of them of the flesh of his chyldren/ which he eateth / because he hath noughte left hym in that straitenesse & sege wherewith thyne enemyes shall belege the in all thy cities.

Yee and the woman that is so tender & delicate amonge you & she dare not aduerture to sett the sole of her fote vpon the grounde for softnesse and tendernesse / shall be grieved to lōke on the husbande that lyeth in her bosome and on her sonne & on her daughter: euē because of the afterbirth / that is come out from betwene her legges / & because of her chyldren which she hath borne / because she wolde eat them for neede of all thynges secret / in that straitenesse & sege wherewith thyne enemye shall belege the in thy cities.

If thou wilt not be diligent to do all the wordes of this lawe that are wrytten in this booke / for to feare this glorious and fearfull name of the Lord thy God: the Lord will smyte both the and thy seed with wonderfull plagues and with greates plagues and of longe continuance / and with euell sekeneesses and of longe durasce. Wharouer he will brynge vnto the all the diseases of Egypt which thou wast afrayed of / and they shall cleaue vnto the. Wherto all maner sekeneesses and all maner plagues which are not wrytten in the booke of this lawe / will the Lord brynge vnto the vntill thou be come to noughte. And ye shall be left fewe in nombere / where before ye were as the * starres of heauen in multitude: because thou woldest not hearken vnto the voyce of the Lord thy God.

Deut. 28. 62.

Jer. 25. 31.

* And as the Lord reposed ouer you to do

you good & to multiplye you: euē so he will reioyse ouer you / to destroye you & to brynge you to nought. And ye shall be wasted from of the land whether thou goest to emoye hit. And the Lord shall scatter the amonge all nacions from the one ende of the worlde vnto the other and there thou shalt serue straunge goddes / whych nether thou nor thy fathers haue knowne: euē woodd and stone.

And amonge these nacions thou shalt be no small cason / and yet shalt haue no rest to the sole of thy fote. For the Lord shall geue the there a trembyngge herte & dalyng eyes & sorow of mynde. And thy lyfe shall hāge before the / & thou shalt feare both daye and nyght & shalt haue no trust in thy lyfe. In the morning thou shalt saye / wolde God it were nyght. And at nyght thou shalt saye / wolde God it were morninge: for feare of thyne herte which thou shalt feare / and for the syghte of thyne eyes which thou shalt se.

And the Lord shall brynge the in to Egypt agayne with shypes / by the waye which I had the that thou shouldest * se it no moare. And there ye shall be solde vnto your enemyes / for bondmen and bondwomen: and yet no man shall bye you.

The people are exhorted to obserue the commandmentes / for the consideration of benefytes receyued: which if they breake they are threatened to be plagued.

The xxx. Chapter.

These are the wordes of the appoyntment which the Lord commaunded Moyses to make with the chyldren of Israel in the lande of Moab / besyde the appoyntment which he made in the in Horeb. And Moyses called vnto all Israel and sayde vnto them: Ye haue sene all the Lord dyd before your eyes in the lande of Egypt vnto Pharaos & vnto all his seruantes / & vnto all his lande / and the greates temptacions which thyne eyes haue sene and those greates myracles & wonders: & yet the Lord hath not geue you an herte to perceaue / nor eyes to se / nor eares to heare vnto this daye.

* And I haue led you. I. yere in the wilderness: & your clothes are not waxed olde vnto you / nor are thy shooes waxed olde vnto thy fete. Ye haue eaten no bread nor dronke wyne or strounge dryncke: that ye myghte knowe / howe he is the Lord your God.

* And at the last ye came vnto this place / & Sehon the kyng of Heshon and Og kyng of Basan came out agēst you vnto battell / and we smote them and toke their lande and gaue it an heritaunce vnto the Rubenites and Gadites & to the halfe tribe of Manasse. Kepe therfore the wordes of this appoyntment and do them / that ye maye vnderstande all that

that ye ought to do. * Ye stande here this daye euery one of you before the Lord your God: both the heades of your tribes / your elders / your officers & all the men of Israel: your chyldren / your wyues and the straunger that are in thyne holle / from the hewer of thy woodd vnto the dyster of thy water: & thou shouldest come vnder the appoyntment of the Lord thy God / & vnder his othe which the Lord thy God maketh with the this daye. For to make the a people vnto him selfe / & that he maye be vnto the a God / as he hath sayde vnto the & as he hath sworn vnto thy fathers Abraham / Isaac and Jacob.

Also I make not this bonde and this othe with you only: but both with him & standeth here with vs this daye before the Lord our God / and also with him that is not here with vs this daye. For ye knowe how we haue dwelt in the lande of Egypt / and how we came thowto the myddes of the nacions which we passed by. And ye haue sene their abhominacions and their ydolles: woodd / stone / syluer and golde which they had.

Let there be amonge you mā or womā hymned or crybe & turneth awaye in his herte this daye from the Lord our God: to goo & serue the goddes of these nacions: & lest there be amonge you some roote that beareth gall and wormwood / so that when he heareth the wordes of this curse / he blesse him selfe in his herte sayinge. I shall haue peace. I will therfore worke after the luste of myne atone herte / that the droncke maye perrysh with the thyng. And so the Lord will not be mercifull vnto hym / but then the wrath of the Lord & his gelousye / smoke agēst that mā / & all the curses that are wrytten in this booke light vpon hym / and the Lord do out hys name from vnder heauen / and separate hym vnto euell out of all the tribes of Israel accordinge vnto all the curses of the appoyntment that is wrytten in the booke of this lawe.

So that the generation to come of your chyldren that shall rylle by after you and the straunger that shall come from a ferre lade / saye when they se the plagues of that lande / & the diseases wherewith the Lord hath smytte it how all the lande is burnt by wyth brimstone & salt / & it is nether sowne nor beareth / nor any grasse groweth therein / after the overthrowing of Sodome / Gomor / Adama and Zeboim: which the Lord ouerthrewe in his wrath and angre.

And then shall all nacions also saye: * wherfore hath the Lord done of this sacion vnto this lade? & how feare is this great wrath? And men shall saye: because they left the testament of the Lord God of their fathers which he made with them / when he brought

the out of the lande of Egypt. And they went & serued straunge goddes & worshipped the: goddes which they knewe not and which had geue the nought. And therfore the wrath of the Lord waxed whote vpon that lande to brynge vpon it all the curses that are wrytten in this booke. And the Lord cast them out of their lande in angre / wrath and greates fury / and cast the in to a straunge lade / as it is come to passe this daye. The secrettes of the Lord our God * are opened vnto vs and our chyldren for euer / that we do all the wordes of this lawe.

The wordes of God is not farre from the that sene other people. For it is in their mouthes and hertes.

The xxx. Chapter.

When all these wordes are come vnto the whether it be the blessinge or the curse which I haue set before the / yet if thou turne vnto thyne herte amonge all the nacions whether the Lord thy God hath thrust the / & come agayne vnto the Lord thy God & herthe vnto his boyce accordinge to all that I commaunde the this daye: both thou & thy chyldren in all thyne herte & all thy soule: When the Lord thy God will turne thy captiuite & haue cōpassion vnto the & goo & set the agayne from all the nacions / amonge which the Lord thy God shall haue scattered the. Though thou wast cast vnto the extreme partes of heauen: euē from thence will the Lord thy God gather the and from thence sett the and brynge the in to the lande which thy fathers possessed / & thou shalt enioye it. And he will thewe the kyndnesse and multiplye the aboue thy fathers. * And the Lord thy God will circumsyde thyne herte & the herte of thy seed for to loue the Lord thy God with all thyne herte & all thy soule / that thou mayest lyue. * And the Lord thy God will put all these curses vpon thyne enemyes & on them that hate the and persecute the.

But thou shalt turne and hearken vnto the boyce of the Lord and do all his commandmentes which I commaunde the this daye. And the Lord thy God will make the plenteous in all the workes of thyne hande & in the fruite of thy bodye / in the fruite of thy cattell & fruite of thy lande & in thy chylde. * For the Lord will turne agayne and reioyse ouer the to do the good / as he reposed ouer thy fathers: If thou hearken vnto the boyce of the Lord thy God / to kepe his commandmentes & obeynances which are wrytten in the booke of this lawe / if thou turne vnto the Lord thy God with all thyne herte and all thy soule.

* For the commandment which I commaunde the this daye / is not separated from the / nether farre of. It is not in heauen & thou needest

That is the Lord hath opened vnto vs his myll before all other people.

Deut. 32. 1.

Jer. 31. 34.

Mat. 23. 35.

Preceptes

Beholde I haue set before you this day
lyfe and good/death and euell: in that I com-
maunde the this daye to loue the Lorde thy
God: to walke in his wayes & to kepe his
cōmaundementes / his ordynaunces and his
lawes: that thou mayst lyue & multiplye / &
that the Lorde thy God maye blesse the in the
lande whither thou goest to possesse it.

* Ident. by
and. F. H. G.

¶ Moses being readye to dye ozbereth Iosue to rule the people in his steade/ This booke Deuteronomie is written and layde in the tabernacle besyde the arke. And the Levites are charged to reade hit to the people.

Moſes went and ſpake theſe wordes vnto all Iſrael & ſayde vnto them. I am an hundred & xx. yere this daye / & can nomore go out

unto their landes which thinges he deuoyed
And when the Lorde hath deliuered them to
the/ſe that ye do vnto them accoꝝdynge vnto
all the commaundmentes whych I haue co-
maunded you. Plucke hy poute hartes and
be ſtronge/dreade not noꝝ be aſerde of them:
foꝝ the Lorde thy God him ſelfe will go with
the/a wil nether let the go noꝝ foꝝake the.

* 3041.1.5.
 10. 20. 19. 1. 1.

And þe Lorde sayde vnto Moyses. Beholde
thy dayes are come/that thou must dye. Call
Josua and come and stande in the tabernacle
of witnessse/that I maye geue hym a charge.
And Moyses and Josua went and stode in the
tabernacle of witnessse. And þe Lorde appeared
in the tabernacle: euē in the peler of þe cloude
And the peler of the cloude stode ouer þe doore
of the tabernacle. And the Lorde sayde vnto
Moses: beholde / thou must slepe wpyth thy
fathers/and this people wyll go a whorynge
after straunge Goddesses of the lande whether
they go and wyll forsake me and breake the
appoyntement which I haue made with the
And then my wroth will waxe whote agens
them/and I will forsake them and wil^l hyde
my face from the/and they shalbe consumed.
And when moche aduersyte and tribulacyon
is come vpon them/then they wyll saye: be-
cause oure God is not amonge vs/these try-
bulacions are come vpon vs. But I will hyde
my face that same tyme for al the euels sake
whych they shal haue wrought/in that they
are turned vnto straunge Goddesses.

face is as
 and not in
 to the
 a man
 fathers of
 by your
 will be
 no one in
 your par
 no; there
 any thing
 but rather
 to be our
 great
 cions and
 begether
 in 30th
 20th

Moses songe

1970-1971
1972-1973

Weather vnto me all the elders of youre
trybes / & youre officers / that I maye speake
these wordes in their eares & call heauē and
erth to recorde agens̄ thē. For I am sure &
after my death / they will bitterly marre thē
sejurs and turne from the waye which I cō-
maunded you / & tribulacion will come vpon
you in & later dayes / when ye haue wrought
wickednesse in the sight of the Lorde to pro-
uoke him with the workes of youre handes.
And Moses spake in the eares of all the cō-
gregation of Israel the wordes of this songe /
vnto the ende of them.

The xxx. Chapter.

1. The pe-
 phies confo-
 mally, when
 they speak
 with a fervent
 edification / do
 speak unto
 things that
 are no left, as
 though they
 speak to men
 of the world. The
 first is. And
 very desires
 in speaking that
 in the expression of
 it should not
 be really becom-
 e / and that
 it should lose
 its substance
 and thereby be-
 come vain & to

The frowarde and ouerthwarre genera-
cion hath married them felues to him ward/
are not his sonnes for their deformities sake
Doest thou so rewarde the Lord? O foolish
nation and bruyfe. Is not he thy father and
thyne owner: hath he not made the & ordey-
ned the? Remembze the dayes that are past
consydze the yeres from tyme to tyme. Aske
to thy father and he will shewe the / thy elders

He sett him by vpon an hye lande / and he gaue
 ate the increase of the feldest. And he gaue
 him honye to sucke out of the rocke / & oyle
 out of the harde stone. With butter of kynges
 & mycke of the shepe. In fact of the lambes
 and fat rannimes and he gootes with fat in d-
 neres and with wheate. And of the bloude of
 graues thou dronkest hyne.

#Lone above in
the field.

2 Non.F.D

*Jeremie 23

Jerome, v. v.
Joch, i. a

make alwaie the remembraunce of the same
amonge men. where it not that I feared the
rapiſing of their enemyes / leſt their aduerſa-
ries wolde be proude & ſaye: oure hye hande
hath done all theſe workes & not the Lorde:

For it is a nation that hath an unhappye
 to cast/ and hath no understanding in them: I
 wolde they were wyle and understode this &
 wolde consider their later ende.

Howe it cometh & one shall chase a thou-
sande / and two put ten thousande of them
to flighte: excepte their rocke had soe be-
cause the Lorde had deliuered them.

For our rocke is not as their rocke / nor
though our enemies be iudge. But their
bynes are of the bynes of Sodom / and of the
felds of Gomorra. Their grapes are grapes
of gall / and their clusters be bitter.

Their myne is the poplon of dragons / and
the cruell gall of alpes. Are not such thyngs
layde in cloze with me / and sealed by amōge
my creatures: *vengeaunce is myne and I
will rewarde: their fete shall slide / when
tyme cometh. For the tyme of their destruc-
cyon is at hande / & the tyme that shall come
vpon them maketh haste.

For the Lorde will do lustyce vnto hye
people/ & haue compassion on his seruantes/
for it shalbe sene & their power shall sayle/
& at the last they shalbe p'ceded & forsaken.
And it shalbe sayd: where are their Goddys
and their rocke wherin they trusted?

The fatt of whole sacrificees they ate and
branchethe wyne of their bynnyche of stringes/
let them ryse bp and helpe you and be youre
protection.

Se now howe that I / I am he / and that
there is no God but I. I can kill and make
alivie / and what I haue smyten that I can
heale: neither is there ȝ candelquere any man
oute of my hande.

¶ For I will lyfte by myne hand to heauē/
and will save: I lyue euer.

¶ If I whett the edge of my swerde / & myne
håde take in hæde to do murther / I will thewe
hengeaunce on myne enemyes and will re-
warde them that hate me.

I will make myne arrowes bronche with
bloude/and my bowes shall eate fleth of the
bloude of the^e slayne and of the captiue and
of the bare head of the enemye.

Prayle ye hethen his people / for he wyl
auenge the bloude of his seruantes / & wyl
auenge him of his aduerfaries / and wyl be
mercifull unto the lande of his people.

And Moyses went & spake all the wordes
of this song in the eares of the people / both
he and Josua the sonne of Nun. And when
Moyes had spoken all these wordes vnto the
ende to all Israel / then he sayde vnto them.

Sett youre hartes vnto all the wordz which
I testifie vnto you this daye: that ye com-
maunde the vnto youre chyldren/ to obserue
and do all the wordes of this lawe. For it is
not a bayne worde vnto you: but it is youre
lyfe/ & thozow this worde ye shall prolonge
your daies in the lande whether ye go ouer
Jordan to conquare it.

And the Lord spake vnto Moses the selfe
same daye sayinge: get the bp in to thy vs mo-
taine Iherim vnto mount Sebo / which is
in the lande of Moab ouer agens Jericho.
And beholde the lande of Canaan whych I
geue vnto the chyldren of Israel to possesse.
And dye in the mount which thou goest vpo /
and be gathered vnto thy people: As Aaron
thy brother dyed in mount Hor & was gethe-
red vnto his people: for ye trespassed agaynst
me amōge the chyldre of Israel at the waters
of streffe / at Cadess in the wilbernelle of Sin:
because ye sanctified me not amonge the chil-
dren of Israel. Thou shalt see the land before
the / but shalt not goo thither vnto the lande
which I geue the chyldren of Israel.
¶ Moses doinge blessed all the treybes of Israel.

¶ The xxxij. Chapter.

This is the blessing wherewith Mo-
ses Gods man blessed the chyl-
dren of Israel befoze hys death
saying: The Lord came fro Sinai
& viewed his beames from Seir vnto them/
& appeared gloriously from mount Pharan/
and he came with thousandes of sayntes and
in his ryght hãde a lawe of fyre for the. How
loued he þe people: * All his saynt are in hys
hande. They toynded them selues vnto thy
fote and receaued thy wordes. Moses gaue
þe a lawe which is the enherytaunce of the
cōgregation of Jacob. And he was in Israel
longe when he gathered the heades of the
people and the trybes of Israel to gather.

Ruben shall lyue and shall not dye: but his people shall be few in nombre. & his is the bledynge of Iuda. And he sayde: heare Lorde the voyce of Iuda and brynge hym vnto hys people: let his handes fyght for hym: but be thou his helpe agaynst his enemyes.

And vnto Leui he sayde: * thy perfecte fe
and thy light be after the mercifull mind wh^o
thou tēptedest at Masah w^{ith} whom thou
Arguedest at þ waters of strife. Be þ sayeth
vnto his father and mother. I sawe hym not/
and vnto hys brythren I knewe not / and to
his sonne I wote not: for they haue obserued
thy wordes and kepte thy testamēt . ¶ they
shall teache Jacob thy iudgemētēs : I teach
thy lawes . ¶ they shall put cens befoze thy
nose & whole sacryfices vpon thynē altare.
Blesse Lord their power & accept þ moztēs
of their handes : Anigte the backes of them
that

of Males

that ryle agaynst the end of them that hate
them: they ryle not agayne.

unto Benjamin he sayde. The Lozeng
dertyng shall dwell in fastetie by hym and
keepe him selfe in the hauen by hym conty-
nuallye shall dwell betwene his Shoulders.

And unto Joseph he sayde: blessed of the
Lorde is his lande with the goodly frutes of
heauen/ with dewe and with sprynges that
lye beneth: and with frutes of þe increase of
the sonne & with ripe frute of the monethes/
& with the toppes of mountaynes that were
from the begynnyng and with the dayntes
of hylles that last euer & with goodly frute
of the erth and of the fulnesse therof.

And þe good wyll of hym þe dwelleth in the
 *bushe shall come vpon the head of Ioseph
 and vpon the toppe of the head of hym that
 was separated from amonge his brythre his
 betwile is as a fyrrborne oxe and his homyness
 as the hornes of an byccone. And with this
 he shall pulle the nations together/euē vnto
 the endes of the world. These are þe many
 thousandes of Ephraim and the thousandes
 of Manasses.

And vnto Babilon he sayde: Weloſte Za-
bulon in thy goinge out/ and thou Iſachar
in thy tentes. They ſhall call the people vnto
the hyl/ and there they ſhall offer offerynge
of rpyghteouſnes. For they ſhall* ſicke of the
abundance of the ſee and of treaſure byd in
the lande.

And vnto Gad he sayde: blessed is the * ro
miniaher Gad. He dwelleth as a lion and
caught the ayme and also the toppe of th
head. He sawe his begynnynge / that a part
of the * teacher * was hyd there and cam
with the heares of the people / and execute
the ryghte iudges of the Lorde and hys iud
gements with Israell.

And unto Dan he sayde : Dan is a lyon.
Wherfore he shall flowe from Basan.

And unto Nephtali he sayde: Nephtali
he shall haue abundance of pleasure: & shall
be filled with the blessing of the Lorde: & shall
haue his possessions in the south west.

And of After he sayde: After shalbe blessed
with chyldezen: he shalbe acceptable unto his
brethren and shall byppe his lote in oyc: Ye
ron and bryde shal hange on thy shoules and
there age shalbe as thy youth.

¶ There is none lyke vnto the God of
Israel: he that sitteth vpon heauen shall
thyne helpe, whose glozpe is in the cloudes
that is the dwellynge place of God from the
begynnyng and from vnder the armes of
wolyde: he hath cast out thyne enemyes be-
foze the and sayde: destroye. And Israel shall
dwell in safetie alone. And the eyes of Ja-
cob shall loke vpon a lande of corne & wine

Deuteronomium.

moreouer his heauē shall droppe to dewe. ^{vsps this worde}
 happye art thou Israel / who is lyke vnto ^{To dwell by}
 the? A people that art saued by the Lorde thy ^{him selfe.}
 shilde and helper and swerde of thy glorie.
 And thyne enemyes shall hyde them selues
 from the / and thou shalt walke vpon their
 hye hilles.
 ¶ Gerges dyeth Israel wepeth. Josua succedeth in
 golys roune.

The xxxiii. Chapter.
And Moyses wet from the felde of J
 Moab by into mozt Nebo which
 is the toppe of Phasgah & is ouer
 agaynst Jericho. And & Lord gre-
 wed hym all the lande of Galaad euen vnto
 Dan/ & all Nephtali & & land of Ephraim
 & Manasse/ and all the land of Iuda: eue vnto
 the vtmost see/ & the south & the region of
 & playne of Jericho & cytie of paulmetrees
 euen vnto Zoar. And the Lorde sayde vnto
 him. * This is the lande which I swaie vnto
 Abraham/ Isaac and Iacob sayinge: I wyl
 geue it vnto thy seed. I haue shewed it & be-
 fore thyne eyes: but thou shalt not goo ouer
 thither.

So Moyses the seruante of the Lorde
died there in the lande of Moab at the com-
maundemēt of the Lorde. And he buryed him
in a valey in the lāde of Moab betyde Beth
Pheoz: but no man wot of his sepulchre un-
to this daye. And Moyses was an hundred &
and .xx. yere olde when he died / and yet hys
eyes were not dym no: hys chekes abated.
And the chyldre of Israel wepte for Moyses
in the felde of Moab .xxx. dayes. And the
dayes of wepynge and mournyng for Mo-
yses were ended.


And Josua the sonne of Nun was full of * Numeri
the spirite of wyldome: * for Moses had put ^{Exo. d.}
his hande vpon him. And all the chyldren of
Israel hearkenyd vnto him as vnto the Lord
commaunded Moses. But there arose not a
prophet sence in Israel lyke vnto Moses/
whom the Lord knewe face to face / in all
the myracles and wonders which the Lord
sent hym to do in the lande of Egypte / vnto
Pharao and all his seruantes and vnto
all his lande: and in all the mightye deades &
greate terrible thynges which Moses dyd in
the syght of all Israel.

**The ende of the fyfth booke
of Moses.**

22 23 24

1.11.

* Rom. xij. 9.
* Heb. x. 2.

f. Here recey-
tech he. iii.
plages of the
Swerde / that
many shalbe
slayne / that
they shal be
leade 
capture
and brought in
to bondage / &
that their heade
shuld become

[illegible]

That with
 shall have a
 abundance of
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...in safety
...and the
...1971, 1972, 1973.

Jericho.

The booke of Josua

The Lord couereth Josue to invade the lande of promise: and commaundeth him continually to reade deuterconymys.

The first Chapter.

After the death of Moses the servant of the Lord: the Lord spake unto Josua the sonne of Nun Moses mynstler saying: Moses my servant is dead. Now therefore be thou and all the people which thou shalt lead out of Egypt into the land which I have sworn unto thy fathers saying: I will give it unto thee. Every place that the sole of thy foot shall tread upon, I have given thee: from the wilderness unto the great river Euphrates: and all the land of the Hethites: even unto the great sea towards the going downe of the sunne. Where shall not a man be able to withstand thee all the dayes of thy life. For as I was with Moses: so will I be with thee: I will neither leave thee nor forsake thee. Be strong and bolde: for thus saith the Lord: thou shalt divide the land which I swore unto thy fathers to give them.

Deut. 31. 6.

Josue. 1. 6.

Deut. 31. 6.

Deut. 31. 6.

Deut. 31. 6.

Deut. 31. 6.

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Deut. 31. 6.

Josua.

your brethren Amos / all that be men of warre: and helpe them until the Lord have given you brethren rest: as he hath you: and until they also have obtained / the land which the Lord your God giveth them. And then retorne unto the land of your possession: and enjoye it: which land Moses the Lordes servant gave you on this side Jordan towards the sonne rising. And they answered Josua saying: All that thou hast said we will do: and whether soever thou shalt say: we will go. According as we obeyed Moses in all thynges: so we will obey thee. Only the Lord thy God be with thee: as he was with Moses. And whosoever shall obey thy voice: and shall not hearken unto thy wordes: in all that thou shalt command him: let him dye: Only be strong and of good courage.

Josua sendeth searchers of the land of Jericho: which were hydes of Rahab and so escaped the hands of the pursuers: Rahab delivered and comforted the word of Israel.

The second Chapter.

Then Josua the sonne of Nun sent out of Bethin two spies secretly saying: go and see the land: and also Jericho. And they went: and came into a harlots house named Rahab: and lodged there. And it was tolde the kynge of Jericho saying: Beholde there came men in hyther to nyght: of the chyldren of Israel: to spy out the countrey. And the kynge of Jericho sent unto Rahab saying: byngge forth the men: for they are come to the house: which are entred into thyne house: for they be come to searche out all the land.

And the woman took the two men: and hid them. And sayd: in deade there came men unto me: but I wot not whence they were. And aboute the tyme of the shutting of the gate when it was darke: they went out: whether they went I wot not: but I tolde them after they quycht: and ye shall take them. And she brought them by upon the roofof of her house: and hid them under flaxe: yet in the stalkes: which she had layng a broad upon the roofof. And the men pursued after them: the way to Jordan: and unto the passage: and as soon as they which pursued after them were gone out: they shut the gates immediately.

And as ever they were a slepe: she came by unto them upon the roofof: and sayde unto the men: I knowe that the Lord hath given you the land: because that the feare of you is fallen upon us: and because the inhabitants of the land saynt at your coming. For we have heard how the Lord dried up the water of the Red Sea before you: when you came out of Egypt: what will you do?

Passage over

byd into the two kynge of the Amozites on the other side Jordan: Schon / & Og: which ye utterly destroyed. And as soon as we had heard these thynges: our hearts were dismayed. And there remained no more courage in any man for feare of your coming. For the Lord your God: he is the God in heaven above: and on the earth beneath.

Now therefore I swear unto me: by the Lord because I have shewed you mercy: that ye shall also shewe mercy unto my fathers house: and geve me a true token. And that ye shall save a ipe: bothe my father: & my mother: my brethren: and my sisters: and all that pertaine unto thee. And that ye shall deliver our souls from death.

And the men answered her: our lives for you to dye: ye be better not this our communication. And so when the Lord hath geve us the land: we will deal mercifully and truly with thee. And then she lett them downe with a coorde: thow a wyndowe. For her house stood in the towne wall. And she dwelt in the towne wall. And she sayde unto them: gett you into the mountaynes: lest the soldiers mete you: and hyde your selves there: the dayes: until the pursuers be returned: and then maye ye go your wayes.

And the men sayde unto her: we will be blamelesse of thy othe: which thou hast made us swear. Beholde: when we come into the land: thou shalt bynde this purple thyeden coorde in the wyndow: which thou lattet us bounde bye. And thou shalt byng thy father: thy mother: thy brethren: and all thy fathers household: even in to the house to the.

And then whosoever go out at the doores of thy house: into the street: his bloude shall be upon his aune head: and we gylelesse. And whosoever shall be with the in the house: his bloude be on our heades: if any mannes hande be upon him: And eu so ye shall utter these our wordes: we will be quyte of thy othe: which thou hast made us swear. And she sayde accordinge unto your wordes: so be it: and so sent them away: and they departed. And she bounde the purple coorde in the wyndowe.

And they departed and gotte them into the mountaynes: and there abode the dayes: until the pursuers were returned. And the pursuers sought thowme out all the waye and founde them not. And the two men returned and descended from the mountayne: and passed over: & came to Josua the sonne of Nun: and tolde him all that had chaunced them. And they sayde unto Josua the Lord hath delivered us into your hands: all the land: for all the inhabitants of the countrey saynt for feare of us.

Josua

Jordan. Ixxxiii.

The water of Jordan dryeth up: and Josue with the people passe over.

The third Chapter.

And Josua rose early: and they remoued from Bethin: and came to Jordan: bothe he and all the chyldren of Israel: and lodged there: before they went over. And after thre dayes the officers went thowme out the hoste: and commaunded the people saying: when ye see the arche of the testament of the Lord your God: and the prelates that are Levites bearyng it: then departe ye from your places: & followe after it. So yet there be a space betwene you & it: aboute a two thousande cubytes by measure. And come not nye unto it: that ye maye knowe the waye by which ye must go: for ye have not gone by it in tymes past. And Josua sayde unto the people: put your selves: for tomorrow the Lord shall shewe wonders amonge you.

Then Josua spake unto the prelates saying: Take up the arche of the testament: and go before the people. And they toke up the arche of the testament: and went before the people. And the Lord sayd unto Josua: this daye will I begynne to magnifie thee: in the sight of all Israel: that they maye knowe how thou art as I was with Moses: so will I be with thee. And commaunde thou the prelates that beare the arche of the testament: saying: when ye are entered a litle into the water of Jordan: then stande stille in it.

Then Josua spake unto the chyldren of Israel saying: come hyther and heare the wordes of the Lord your God. And Josua sayde: Herbye ye shall knowe: that the living God is amonge you: and that he will without fayle call oute before you: the Cananites: the Hethites: the Hivites: the Pherezites: the Gergesites: the Amozites: and the Jebusites. Beholde: the arche of the appoyntment of the Lord of all the worldes shall go before you into Jordan. And now take you twelve men of the chyldren of Israel: of every tribe a man. And as soon as the soles of the feet of the prelates that beare the arche of the house (the Lord of all the worldes) treade in the water of Jordan: the water of Jordan shall drye up: and the waters that cometh from above shall stande stille upon an heape. And when the people were departed from their tentes to go over Jordan: the prelates bearyng the arche of the appoyntment before the people: as soon as they that bare the arche came unto Jordan: the feet of the prelates that bare the arche were dryed in the bym of the water. For Jordan beying full over all his banckes: all the tyme of the harvest:

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haneste: the water that came downe from shoue byd stoppe and stode upon an heape / a great waye fro Adam / a cytle besyde Sarthan. And the water that went downe banished in to the see of the wyldernes called the salt see as sone as it was decayed: & the people wete ryght ouer agaynst Jericho. And the prestes bare the arche of the appoyntment of the Lorde stode vpon the land / vntill all the people were cleane ouer Jordan.

¶ Twelve stones are reared by so: a remembrance that Jordan was dryed: & it returneth agayne to his course. **¶** The liij. Chapter.

As sone as the people were all gone ouer Jordan / the Lorde spake vnto Josua sayinge. Take you twelve men out of the people / of every tribe a man. And commaunde you the sayinge: take you hence out of the myddes of Jordan euen out of the place where the prestes stode in a rebynes / twelve stones. And take ye the awaye with you & put them in the place where you lodge at nyght. And Josua called vnto the twelve men which he had prepared of the chyldren of Israel / of every tribe a man / & sayde vnto the. get you before the arche of the Lorde poure God euē into the myddes of Jordan / & take by euery mā a stone vpon his shoulde / accordyng vnto the nombre of the tribes of the chyldren of Israel / that this maye be a signe amonge you. And whē poure chyldren as the their fathers in tyme to come sayinge: what meane ye wth these stones: then saye vnto the / how that the water of Jordan decayed at the ptesence of the arche of the appoyntment of the Lorde: euē while it wēt ouer Jordan / the water of Jordan decayed. And these stones shal be a memoypall vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd euen so as Josua commaunded / and toke by twelve stones out of the myddes of Jordan / as the Lorde sayde vnto Josua accordyng to the nombre of the tribes of the chyldren of Israel / and caried them awaye wth the vnto the place where they lodged / and layed them doune there. And therto Josua set by twelve stones in the myddes of Jordan in the place where the fete of the prestes which bare the arche of the testament stode.

And there they be euē vnto this daye. For the prestes which bare the arche stode in the myddes of Jordan / vntill all was finished that the Lorde commaunded Josua to saye vnto the people / accordyng to all that Moses charged Josua. And the people halted a wēt ouer. When all the people were cleane ouer then went ouer the arche of the Lorde / & al to the prestes before the people. And the chyldren of Ruben / and the chyldren of Gad / and

halfe the tribe of Manasses went before the chyldren of Israel armed / as Moses charged them. vpon a fourty thousand crymmed for warre / went before the Lorde vnto battell / euen vnto the wyldernes of Jericho. That daye the Lorde magnified Josua in the syght of all Israel / and they feared hym / as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Josua sayinge. commaunde the prestes that beare the arche of wytnesse to come by oute of Jordan. And Josua commaunded the prestes sayinge. Ascende by out of Jordan. And when the prestes that bare the arche of the appoyntment of the Lorde were ascended out of Jordan: as sone as the sooles of the prestes fete were brought to drye land / the water of Jordan returned agayne vnto his place & went ouer all his bankes as he dyd before. And the people came by out of Jordan the tenth daye of the fyrst moneth and pitched in Galgal euen in the easke borders of Jericho.

And the twelve stones which they toke out of Jordan / Josua pitched in Galgal. And he spake vnto the chyldren of Israel sayinge. whē poure chyldren as the you in tyme to come the sayinge: what meane these stones / we me poure chyldren and saye: Israel came ouer this Jordan on drye land. For the Lorde poure God dyed by the water of Jordan before you / vntill ye were ouer / as the Lorde poure God dyd vnto the red see / which he dyed by before vs till we were ouer / & all the people of the worlde maye knowe the hande of the Lorde how myghtye it is / and that ye might feare the Lorde poure God for euer.

¶ The Canaanites are ascarde. The seconde circumsydon vnder Josua.

¶ The liij. Chapter. And when all the kyngs of the Amorites which are on this syde Jordan to the sewarde / & all the kynges of the Canaanites which lye on the lee bearde / how the Lorde had dryed by the water of Jordan before the chyldren of Israel / vntill they were ouer / their hertys syncted in them. And there was no spete in the any moare / for feare of the comyng of the chyldren of Israel.

That same tyme the Lorde sayde vnto Josua: Make the knyres of stone / and goo to agayne and circumsyde the chyldren of Israel the seconde tyme. And Josua made him knyres of stone & circumsyde the chyldren of Israel in the byll of sores knyres. And this is the cause why Josua & circumsyde All the people that came oute of Egypte that were males / all that were men of warre / dyed in the wyldernes by the waye after they came oute of Egypte. Now all the people that came

oute were circumsyde. But all the people that were bozne in the wyldernes by the waye after they came oute of Egypte / they circumsyde not. For the chyldren of Israel walked fourty yeres in the wyldernes / till all the people of men of warre that came out of Egypte were consumed / which hardened not vnto the hope of God / so that the Lorde sware / that he wolde not shewe them the land which the Lorde sware vnto their fathers / & he wolde geue vs euē a lande / & floweth with mylke and honye. And their chyldren be set by in their steade: them Josua circumsyde: for they were vncircumsyde / because they circumsyde them not by the waye.

And when all the people were full circumsyde / they abode still in their places in the hoste till they were whole. And the Lorde sayde vnto Josua / this daye I haue taken awaye the name of Egypte from you: and called the name of the same place Galgal vnto this daye. And the chyldren of Israel pyched their tentes in Galgal / & helde the feast of passeouer the fourtene daye of the moneth at euen in the felbes of Jericho. And they ate of the coyne of the lande on the morowe after passeouer / stete cakes & parched coyne in the selfe same daye. And Anna ceased on the morowe / after they had eat of the coyne of the lande / neither had the chyldren of Israel Anna any moare / but dyd eate of the frutes of the lande of Canaan that yere.

And when Josua was come to Jericho / he lyste by his eyes and looked: and beholde there stode a man before him in his swerde drawe in his hande. And Josua went vnto hym and sayde vnto hym / arte thou on oure syde or on oure aduersaries. And he answered / Saye / but I am the captayne of the hoste of the Lorde & am now come. And Josua fell on his face to the erth and dyd reuerence / and sayde vnto hym / what sayth my Lorde vnto my seruaut. And the captayne of the lordes hoste sayde vnto Josua: do the thyngs of thy feate / for the place wheron thou standest is holy. And Josua dyd so.

¶ The walles of Jericho fall / and it is taken.

¶ The liij. Chapter. And Jericho shutt in her people / & was shutt for feare of the chyldren of Israel / so that no man went out or in. And the Lorde sayde vnto Josua: beholde / I haue geuen into thyne hand / Jericho & her kyng & the men of warre. And ye shall compasse the cytie / all that be men of warre / & go rounde aboute it once: and so shall you do fyve dayes. And seven prestes shall beare seven trompettes of rammes hornes before the arche. And the seveneth daye / ye shall compasse the cytie seven tymes

& the prestes shall blowe with their trompettes. And when there is a longe blaste blowne wth the rammes horne / as sone as ye heare the soude of the horne / lett all the people shoute a myghtie shoute. And then shall the walles of the cite falle doune / and the people shall ascende by / euery man streight before hym. And Josua the sonne of Nun / called vnto the prestes and sayde vnto them: take ye the arche of the appoyntment / & lett seven prestes beare seven trompettes of rammes hornes before the arche of the Lorde. And he sayde vnto the people / go & compasse the cite: & lett the men of armes go before the arche of the Lorde. And when Josua had spokē vnto the people / the seven prestes that bare the seven trompettes of rammes hornes before the arche of the Lorde / went forth and blew with the hornes / and the arche of the testament of the Lorde folowed after them. And the men of armes wēt before the prestes & blew with the hornes / and the comē people came after the arche: and as they went / they blew with the hornes. And Josua commaunded the people sayinge / shoute not noz let your voice be harde / or any worde procede out of your mouthes / vntill the daye I by you shoute: and then shoute.

And so the arche of the Lorde compassed the cytie and went aboute it once: and then they returned into the hoste and lodged there. And Josua rose early in the morning / and the prestes toke by the arche of the Lorde / and seven prestes bare seven trompettes of rammes hornes before the arche of the Lorde / and as they went / blew with the hornes. And the men of armes went before them / and the comen people came after the arche of the Lorde: and as they went / they blew wth the hornes. And the seconde daye they compassed the cytie once / and returned agayne in to the hoste / and so they dyd fyve dayes longe.

And the seveneth daye they rose early: euen with the dawninge of the daye / & compassed the cytie after the same maner seven tymes: only that they compassed the cytie seven tymes.



And at the seveneth tyme / the prestes blew with the hornes / and Josua sayd vnto the people / shoute for the Lorde hath geuen this land into your hand.

from the cite: So that there was not a man least in Al/oz in Bethel / that went not oute after Israel. And they least the cite oped and followed after Israel.

When the Lorde sayde vnto Josua stretch out þe bouchelar þe is in thine hande toward Al/for I haue geue þe it. And Josua stretched out þe bouchelar þe was in his hande toward þe cite. And the lvers awaite rose quicklie oute of their places / a ranne / a lone as Josua had stretched oute his hande / a they entered into the cite / and toke it / a basted a sett it on fire. And when þe men of Al looked backe after them and sawe. Beholde / the smoke of the cite ascended vp to heuē. And they had no place to flee ether this waye or that / for þe people that fled to the wyldernesse turned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lvers awayte had taken the cite and that the smoke of it ascended. They turned agayne and layed on the men of Al. And the other pursued oute of the cite agaynst them. And so were they in þe middes of Israel / these being on the one syde of them / and the reste on the other. And they layed vpon them / so that they left none ether remayne or scape. And the king of Al they toke a liue and brought him to Josua. And whē Israel had made an ende of slaying all the inhabitants of Al in þe felde and in the wyldernesse by which they chased them / and when they were all fallen on the edge of the swerde / vntill they were wastede. When all Israel returned vnto Al and smote it with the edge of the swerde. And all that fell that daye / both of men and womē / were twelue thousande / euen all the men of Al.

For Josua plucked not his hande backe agayne which he stretched oute with þe bouchelar / vntill they had utterly destroyed all the inhabitants of Al. Only the catell a the spoyle of the sayde cite / Israel toke vnto the selues accordyng vnto the woide of the Lorde / which he commaunded Josua. And Josua sett Al on fyre and made it an heape for euer and a wyldernesse / euen vnto this daye. And the king of Al he hanged on tree / vntill euen. And as lone as the sonne was downe / Josua commaunded a they toke the carhas doun of the tree / and caste it in the entering of the gate of the cite / and cast theron a great heape of stones / that remayneth vnto this daye.

When Josua bylt an altare vnto the Lorde God of Israel / in mount Ebal / as Moses the seruaut of the Lorde commaunded the chyldren of Israel / accordyng as it is wrytten in the booke of the lawe of Moses: an altare of rough stone / ouer which no toole of yron was yfte. And they sacrificed therē burne-

sacrifice / and offered peaceoffringes. And he wrote there vpon the stones the seconde lawe of Moses which he wrote in the presence of the chyldren of Israel.

And all Israel and the elders therof / and their officers / a Judges stode / parte on this syde the arche / and parte on that syde / before the prestes: that were leuites which bare the arche of the apoyntment of the Lorde: as well the stranger / as they that were borne amonge them: halfe on them on the forefront of the Mount of Garzim / and halfe of them on þe forefront of mount Ebal: as Moses the seruaut of the Lorde commaunded / fyrst to bless the people Israel. And after that he readd all the wordes of the lawe / bothe the blessing and cursynge / accordyng to all that is wrytten in the booke of the lawe: so þe there was not one woide of all that Moses commaunded / which Josua readde not / before all the congregacyon of Israel / with women and chyldren / and the strangers that were amonge them.

The Gabaonites obtayne peace of Josua by subtiltye / but are after excommunicate.

The ix. Chapter.

When all the kynges that dwell on this syde Jordan / in the hilles a valeys / a longe by all þe costes of the great see / eue vnto Libanon / the Hethites / the Amozites / the Cananites / þe Hethites / the Hethites / and the Jebusites heard: they gathered them selues to geiher to fight agaynst Josua and Israel / with one accord.

But when the inhabitants of Gabaon heard what Josua had done vnto Jericho / a Al / they played wyllye / and went and sent ambasadours / a toke olde sakes byd their wifes / and wyne bottles olde and rent and knytt to gether agayne / a olde clouted shoes vpon their fete / and olde rayment vpon them and all their prouysyon of bread was dyled by a hoied. And they came vnto Josua into the hoie / to Balgal and sayde vnto him and vnto the men of Israel: we be come from a farre contrey / now therfore make a gremēt with vs. And the men of Israel sayde vnto the Hethites / paradytūre you dwelle amonge vs / a then how shulde we make peace w you

And they sayde vnto Josua / we are thy seruantes. And Josua sayde vnto them / what are ye: a whēce come ye. And they answered him. We be a berpe farre cōtrepe thy seruantes are come in the name of the Lorde thy God: for we haue heard the same of him / and all þe he dyd in Egypte / a all that he dyd to the two kynges of the Amozites beyonde Jordan / Sehon king of Heth a Og king of Basan which dwelle at Ashtaroth. wherfore oure elders

elders a all þe inhabitants of oure contrey spake to vs saying: take vitayles with you to serue by the waye / a go agaynst them / a saye vnto the we are your seruantes. Now therfore make a couenāt of peace with vs. Whys oure prouysyon of bread we toke with vs oute of oure houses / whotte / þe daye we departed to come vnto you. And now behold it is dyled by a hoied. And these bottles of wyne which we filled were newe: a se / they be rent. And these oure garmentes a shoes are waxt olde by the reason of the excedyng lōg Iourneye

And the men toke of their vitayles / and counceiled not with the mouth of the Lorde. And Josua made peace with them / a made a couenāt with them / to saue their lyues: a the Lordes of the congregacyon swore vnto the. But thre dayes after they had made peace with the / they heard þe they were neyboires vnto them / and that they dwelte amonge the for the chyldren of Israel toke their Iourney and came vnto their cities the thirde daye: a their cities were Gabaon / Caphira / Beeroth a Hariath Farim. And the chyldren of Israel slew them not / because the Lordes of the congregacyon had sworne vnto them by the Lorde God of Israel. And therfore all the multitude murmured agaynst the Lordes. But all the Lordes sayde vnto all the congregacyon: we haue sworne vnto the by þe Lorde God of Israel / a therfore we maye not hurte them. But this we will do to them a lett the liue: and so shall no wrath be vpon vs because of the othe which we swore vnto them. And the Lordes sayde vnto the / þe they shuld liue: And they were made þe wers of wodd and drawers of water vnto all the congregacyon / as the Lordes sayde vnto them.

When Josua sent for them / a talked with them / and sayde: wherfore haue ye begiled vs and yet ye dwell amonge vs: and now therfore cursed be you / and there shall not cease to be of you / bond men and hewers of wodd a drawers of water vnto þe house of my God

And they answered Josua a sayde: it was tolde thy seruantes / how that the Lorde thy God had commaunded his seruante Moses to geue you all the lande / and to destroye all the inhabitants therof oute of your syght / a therfore we were excedyng soze afrayed of oure lyues because of you / a now behold / we are in thyne hande / as it semeth good and right in thyne eyes to do vnto vs / so do.

And he dealte as it is sayde / with them / a ridde them oute of the handes of the chyldren of Israel / that they slewe them not. And Josua made them that same daye hewers of wodd and drawers of water vnto the congregacyon a vnto þe altar of God vnto this daye / in the place which God shulde chose.

The Amozites are overcome of Josua / it expoth bones. The sonne standeth still and the daye is lōg / thened. The. v. kynges are hanged.

The x. Chapter.

When Adonizedec kyng of Jerusalem had heard how Josua had taken Al / and had destroyed it / and how þe as he had done to Jericho / Josua. vi. c. and her kyng / euen so he had done to Al and her kyng / and how the inhabitants of Gabaon had made peace with Israel a dyd remayne amonge them: then they feared exceedingly / for Gabaon was a great cite / as any cite of the kyngdome / a thereto greater then Al / and all her men were myghtye.

Wherfore Adonizedec kyng of Jerusalem sent vnto Hoham kyng of Hebron / and vnto Pharam kyng of Jericho / a vnto Gaphia kyng of Lachis / a vnto Dabir kyng of Egion saying. Come by vnto me and healpe me / þe we maye smyte Gabaon: for they haue made peace with Josua a the chyldren of Israel. When the. v. kynges of þe Amozites / the kyng of Jerusalem / the kyng of Hebron / the kyng of Jericho / the kyng of Lachis the kyng of Egion gathered the selues to geather / bothe they and all their hostes and went by and beseged Gabaon / and made warre agaynst it.

But the men of Gabaon sent vnto Josua vnto þe hoie to Balgal / sayinge: with drawe not thy handes fro thy seruantes / but come by to vs: for all the kynges of the Amozites which dwell in the mountaynes are gathered to geather agaynst vs.

And Josua ascended from Balgal / both he and all the people of warre with him / and all the men of myghte / and the Lorde sayde vnto Josua / feare them not / for I haue deliuered them into thyne hande / there shall not a man of them stande before the. And Josua came vnto the sodenlye / and iourneyed from Balgal all nyght. And the Lorde turnoyled them before Israel and slewe of them a great slaughter at Gabaon / and chased them a longe the waye that gothe by to Bethozon and slewe them tyll they came to Asah and Maheda. And as they fledde from Israel / euen in the goyng doun to Bethozon / the Lorde cast downe great stones from heauen vpon them / vntill they came vnto Asah / that they dyed. And there were mo that dyed with hayle stones / then the chyldren of Israel slewe with the swerde.

When spake Josua vnto the Lorde / þe daye when the Lorde deliuered the Amozites before the chyldren of Israel / and he sayde in sight of all Israel: Sonne stande thou still vpon / Gabaon / a thou Mōne / in the valeye of Aialon. And the sonne abode / a the mōne stode still / vntill the people had aduenged them

What is by. aye.

Num. xxv. c. Josua. xxv. b.

Deut. xxi. b.

Josua. xv. b.

Deut. xxv. a. a. Rough stone that is vnto the and vnto the.

The hoste of the kyng of the Amozites was thre hundred thousande footmen / ten thousande horsemen / and two thousande chariots / after Josua. x. v. Chap. y.

Eccle. xlii. a.

The Conquestes of

Josua.

What is (as the scriptures say) the conquestes of Josua upon their enemies. Is not this written in the booke of the scriptures? how the sonne abode in the space of a whole day. And there was no day like that before it. Or after it that the Lord obeyed the voice of a man: and all because the Lord fought for Israel.

And Josua returned and all Israel with him, unto the hoste to Gailgall: but the five kings fledde and hid them selves in a cave at Maheda. And it was tolde Josua saying: the five kings are founde hid in a cave at Maheda. And Josua sayde: rote great stones unto the mouth of the cave & appoynte men therto: for to kepe them. And stande ye not stille: but followe after your enemies & smyte the hindmost of them. And sotte them not to entre into their ctytes: for the Lord your God hath deliuered them into your hands. And when Josua and the chyldren of Israel had made an ende of slaying the with a great slaughter tyll they were wasted: yett there remayned a ceten of them / whych entered into walled ctytes.

And all the people returned to the hoste: to Josua at Maheda in peace: so that no man durst moue his tong agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the cave: and bring out these. v. Kings unto me out of the cave. And they dyd so: & brought those fyue kings vnto hym / out of the cave: the kinge of Ierusalem: the kinge of Hebron: the kinge of Iericho: the kinge of Lachis: and the kinge of Eglon.

And when they had brought out those kings vnto Josua: Josua called for all the men of Israel: & sayde vnto the capytaynes of the men of warre: whych came with hym: come nere & put your sote by the neckes of these kings. And they came nere and put their sote by the neckes of the. And Josua sayde vnto them: seate not nere: but be strong and plucke by your hertes: for so shall the Lord serue all your enemies agaynst whych ye fight.

And then Josua smote them and slewe the & hanged the on fyue trees tyll euē. And at the goinge downe of the sonne: Josua gaue commaundement / and they toke them downe of the trees & cast them into the caue: where they hid them selves: and layed great stones on the caues mouth: whych remayne vnto this day.

And that same daye Josua toke Maheda & smote hit with the edge of the swerde / & the kinge therof also: and utterly destroyed the and all the soules that were therein / and lett nought remayne. And he dyd to the kinge of Maheda / as he dyd to the kinge of Iericho.

Then Josua went from Maheda: and all Israel with him vnto Libna: and fought agaynst Libna. And the Lord deliuered it also into their hands: with the kinge also and smote it with the edge of the swerde and all the soules that were therein: & lett nought remayne in it: and dyd vnto the kinge therof as he dyd vnto the kinge of Iericho.

After that Josua departed from Libna: and all Israel with hym vnto Lachis: and beleged it: and assauleth it. And the Lord deliuered it into the hands of Israel: Lachis: that they toke it the seconde daye / and smote it with the edge of the swerde / & all the soules that were therein: according to all that he dyd to Libna.

Then Hozam kinge of Gether came by to helpe Lachis: but Josua smote him and his people: vntill he leste hit naught remaying.

And from Lachis Josua departed: vnto Eglon: and all Israel with him / and there beleged it / and assauleth it / and toke it the same daye: and smote it with the edge of the swerde and all the soules that were therein: and utterly destroyed the the same daye: according to all that he dyd to Lachis.

Then Josua departed by from Eglon: and all Israel with him vnto Hebron. And they fought agaynst it: and toke it / and smote it with the edge of the swerde / and the kinge therof: and all the townes that pertayned to it: and all the soules that were therein: so that they leste nought remaying: but in all things as they did to Eglon / so they destroyed it utterly: and all the soules that were therein.

Then Josua returned and all Israel with him to Dabir: and they fought agaynst it: & toke it: and the kinge therof and all the townes that pertayned therto. And smote them with the edge of the swerde / & utterly destroyed all the soules that were therein / & lett nought remayne. And as he dyd to Hebron: so he dyd to Dabir and the kinge therof: and as he dyd to Libna and her kinge.

And Josua smote all the hille contrees & the southe contrees / and the valeys: and the springes of water: with all their kings and lett nought remayne / but utterly destroyed all that breathed: as the Lord God of Israel commaunded. And Josua smote them from Cadeg barne vnto Alah: and all the contrey of Golan: euen vnto Gabaon. And all those kings and their lande / Josua toke at one tyme: because the Lord God of Israel fought for Israel. And then Josua returned and all Israel with hym vnto the hoste to Gailgall.

The battell of Josua with dyuers kings: whych God geueh in to his hands.

The xi. Chapter.

And

Josua

And when Iabim kinge of Habor had hearde that he sent to Iobab kinge of Madon: and to the kinge of Sameron: and to the kinge of Asaph. And vnto the kings that are by north in the mountaynes / and playnes / on the southside of Ceneroth / and in the lowe countreys: and in the regions of Dor by the see / and vnto the Cananites bothe by East and West: and vnto the Amozites / Bethites / Pherezites / and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Hazphah: which came oute and all these hostes with them a multitude of folke euē as the sandes of the see in nombre: with horses and charettes exceeding manye. And all these kings met to geather / and came and pitched to geather by the water of Merom: for to fight with Israel.

And the Lord sayde vnto Josua: be not afrayde of them: for to morowe aboute this tyme I will deliuer them all agayne: before all Israel: & thou shalt houghe their horses: & burne their charettes with fire. And Josua came & all the men of warre with him agaynst them: vnto the water of Merom: & benyve: & selle upon them. And the Lord deliuered the into the hands of Israel: and they smote the & chased them / vnto great Sidon: & vnto the whott waters: & vnto the valeys of Hazphah Eastwarde: & smote the vntill they had none remaying of them. And Josua serued them as the Lord hadde him: houghe their horses and burnt the charettes with fyre.

Then Josua at that tyme turned backe & toke Habor: and smote her kinge with the swerde. For Habor before tyme was the head of all those kingdomes. And they smote all the soules that were therein with the edge of the swerde: utterly destroying the / that no breathe was lett remayne. And burnt Habor with fyre and all the ctytes of those kings: with all the kings of them: Josua toke and smote them with the edge of the swerde: and utterly destroyed them: as Moyses the seruant of the Lord commaunded.

But Israel burnt none of the ctytes that stode by the hilles: save Habor only: that Josua burnt: but all the spoyle of the layde cities and the cattell: the chyldren of Israel caught vnto them selves: But the men onely they smote with the edge of the swerde vntill they had destroyed the: and had leste no breathe remayinge. As the Lord commaunded Josua / and euen so dyd Josua: and myngfwerde no worde of all that the Lord commaunded Moyses.

And so Josua toke all the lande: the hilles and all the southe contrey / and all the lande of Golan: and the lowe contrey: & the playnes:

Josua.

Ixxxvii.

the mountayne of Israel: with the lowe contrey of the same: euen fro mounte Balah: Iacob had that gothe by to Seir: vnto Baal Gad in the dwelled. valeys of Libanon: vnder mounte Hermon. And all the kings of the same / he toke and smote them: and slewe them.

Josua made warre longe tyme with those kings: for there was no cite that made peace with the chyldren of Israel: save those Heuites that inhabited Gabaon: Al other they toke with battell: for it came of the Lord to harden their hartes / that they shulde come agaynst Israel in battell: euen to destroye the utterly: that they shulde haue no mercy: but to bring them to nought. As the Lord commaunded Moyses.

And that same season Josua went & destroyed the Enakites out of the mountaynes: & out of Hebron: Dabir / & Anab: & oute of all the mountaynes of Juda: & oute of all the mountaynes of Israel. And Josua destroyed them utterly with their cities. So there was not one Enakite leste in the lande of the chyldren of Israel: only in Alah / Beth: and Sidon: there remayned of them.

And Josua toke the hole lande according to all that the Lord sayde vnto Moyses: and gaue it a possession vnto Israel euery man his parte in their trybes: and the lande rest from warre.

What kings Josua and the chyldren of Israel bylded: whych were in nombre. xxxi.



The xii. Chapter.

These are the kings of the lande: which the chyldren of Israel smote & conquered their landes: on the other syde Jordan Eastwarde: fro the ryuer Arnon: vnto mounte Hermon: & all the plaine Eastwarde: Schon kinge of the Amozites: & dwelte in Helbon: & ruled fro Aroer / whych lyeth on the bym of the ryuer of Arnon: and to the middell of the ryuer: and halfe Gabaon vnto the ryuer Iaboch: & border of the chyldren of Ammon: And in the playne vnto the see of Ceneroth Eastwarde: and vnto the see in the playne called the salt see Eastwarde: & waye to Beth: Iericho: and by southe vnder the springes of phasgab.

And the countes of Og: kinge of Basan which

The deuisyon

Josua.

* Numcr. xxi. 2. **And** the ſervant of the Lord
and the children of Iſraell ſmote them / and

place famous
both for praise
for displaye
his mynes for
Jerusalem on
the right hande
as one your
nephe the Je
ruald to his
charoz Naptes
because of the
golden calfe
which myng
Jacobosm see
bp. 19. Reg 17
2. and g. the Je
sues of contp
called it Bethan
sari that is
the house of an
fooll: where
as Jacob gaue
it the name of
the house of
God Gene.
xxvii. h.

The kynge of Tericho: The kynge of A
beshpe: Bethel: The kynge of Jerusalem:
The kynge of Hebron: The kynge of Teri
moth: The kynge of Lachis: The kynge of
Eglon: The kynge of Gazer: The kynge of
Dabir: The kynge of Gader: The kynge of
Horma: The kynge of Arad: The kynge of
Libna: The kynge of Adolam: The kynge
of Maheda: The kynge of Bethel: The kynge
of Chaphuah: The kynge of Hepher: The
kynge of Ipheth: The kynge of Lasaron: The
kynge of Madan: The kynge of Habor: The
kynge of Somer: The kynge of Adaph
The kynge of Bethach: The kynge of Mage
do: The kynge of Cades: The kynge of Ja
hanam in Carmel: The kynge of the Con
trepe of Dor: The kynge of the nacions in
Galgail: and kynge of Therah: All the kynge
to gather thirte and one.
¶ Joshua is commaunded to ouercome the land to the chil
dren of Israel.

¶ The xliij. Chapter.
¶ When Joshua was waken orde / and

of Josun is commanded to buyde the land to the children of Israel.

When Josua was wahren olde / and
Grychen in veres / the Lord sayde

And Moyses gaue vnto the tribe of the
chyldren of Ruben by their kynredes. And
their colles were from Aroer that lyeth on þe
banche of the ryuer Arnon / and the cite that
lyeth in the ryuer / and all the playne aboute
Madaba / Hesbon / and all her townes that lye
in þe playne: Dibon * Bamothbaal / & Beth-
baalmeo: Jahazah / Kedemoth * Mephath
Kiriatshaim / Shabamah and Zarath Zahar
in mounte Emak: and Beth Peboz and the
sprynges of Phasgah / and Bethlesimoth: and
all the citties in the playne. And all the king-
dome of Sehon kynge of þe Amozites which
ragned in Hesbon / whom Moyses smote * w
the Lordes of Madian / Eui / Rekem / Zur /
Hur and Reba / the Lordes of Sehon / and
the inhabytours of the contrey. And Baia
also the sonne of Beoz the sothefayer / the
chyldren of Israell slewe wyth the swerde /
amonge other that were slayne. And the boz-
ders of the chyldren of Ruben was Jordan
wyth the contrey that lyeth thereon. This is þe
ghenent

of the lande.

Yosua.

lxxxviii.

**Canaan / bnto whych Eleazar the
preste / a Fofus the sonne of Sun**

The 15. Chapter.
Of the Lotte of the trybe of the

Aphodzen of Iuda in their hymne-
 ders was the wyldernesse of Syn
 that stretcheth to the costes of Edo
 southwarde / and is the bmoost parte of the
 southe costes. And their southcostes were
 from the bynck of the salt see and frō a certē
 poynte of the see that leaneth southwarde.
 And it went out on the southe syde of the
 goyng by to Acrabim / and went a long to
 Simma / and ascended by on the southe syde
 of Eades Barne / and went a long to Hezro
 & went by to Abar / & sette a cōpale to Marca
 & went a long to Azmon / & it went oute to
 the riuier of Egypt: so & the rinde of that coste
 is the

is the see. And these are their southe costes.

And their east costes are the salt see euē into the edge of Jordan. And their borders in the north quarter were frō a nother poynte of the see where Jordan endeth. And went by to Bethagla and went a long by the north syde of Betharabah and went by to the stone of Bohen the sonne of Ruben. And then wēt by to Dabir from the baleye of Acoz and so northwarde/turnyng towarde Gulgail that lyeth befoze the goyng by to Adonim/which is of the southe syde of the Rpuer. And then went a longe to the water of Ensemes / and ended at the well of Rogell. And then went by to the baleye of the sonne of Bennō/euen into the southe syde of the Jebusites the enhabitours of Jerusalem. And then went by to the toppe of the hille that lyeth befoze the baleye of Bennom westwarde/ & by the edge of the baleye of Raphaim northwarde: And then it dyaue from the lande hille into the fountayne of water called Mephtothah / and gothe oute at the cities of mount Ephron: & dyaue to Balah / otherwyle called Haria-thiarim: and then it compaseth from Balah westwarde / into Egipt / & then gothe alonge into the syde of mounte Farim / otherwyle called Cheialon / on the north syde therof. And cometh downe to Bethfames and gothe to Chanmah / and gothe oute on the syde of Akaron northwarde: And then dyaue to Secron and gothe a longe to mouite Balah / and goeth oute at Jabnel: and the ende of the costes is the see. And the west borders are the great se and the costes that lye thereon. And these are the costes of the chyldren of Juda rounde aboute in their kynredes.

*Jud. 1. d.

*Jud. 1. c.

*Understande

to fall at her feete and sayde, geue me a blessing: for thou hast geue me a southwarde & drye lande: geue me also springes of water. And he gaue her springes of water/bothe aboue and benethe. And this is the enheritaunce of the tribe of the chyldren

of Juda in their kynredes.

And the cities of the tribe of the chyldren of Juda in all quarters / towarde the costes of Edom southwarde/wate: Kabzel/Eder/ & Jagur: Kinah/Dimonah/and Adaba: Kedesh Hazor/and Zethnan: Siph/Telem/ & Baloth Hazor/ Hadathah/ & Karloth/ Bethon/otherwyle called Hazor: Emam/ Sami and Moladah: Hazargadah/ Halmom and Bethpheleth: Hazarual/ Bersabe / and Baziachah: Baalah/ Tim/and Arzen: Etholab/ Cethil/ & Boma: Zikelag/ Medemenah and Sene-nah: Labaoth/ Seihim/ Ain and Remon: all these cyties are twente and nyne with their billages. And in the lowe contreye the yhad Eshaiol/ Zareah/and Akenah: Soneah/ Enganim/ Chaphuah & Enam/ Jerimoth/ Adulam/ Socoh/ & Azah: Saarem/ Aditham/ Gederah/ and Gederothaim: fourtene cyties with their billages.

Senan/ Dabazah/ and Magdal gad: Delek/ Hazphah/ and Zekheel: Lachis/ Bazarath and Eglon: Cabon/ Lahamam/ and Cethlis Gaderoth/ Bethdagon / Maamah and Mahedah: Syrtene cyties with their billages.

Lebnah/ Epher/ and Aisan: Jephthah / A-nah/ and Hezib: Beilah / Bahezib and Ma-relah: nyne cyties with their billages.

Akron with her townes and billages. And frō Akron oute to the see/ all the lyeth aboute Akad with their billages. Alood with her townes and billages. Azah with her townes and billages/ euen into the ryuer of Egipte: and the great see is the costes that lye therof.

And in the mountaynes/ they had Samir/ Jathir/ and Socoh: Danah/ and Karath/ Senath/ which is Dabir: Anab/ Echemoh/ and Anim: Gozen / Holon/ and Giloh: a leuen cyties with their billages. Arab/ Dumah/ and Elean: Janim/ Bethchaphuah & Aphaah: Bumatath/ and Karath arde: which is Hebron & Jioz: nyne cyties with their billages. Maon/ Carmel/ Siph/ & Futah/ Zetrael/ Juhadan/ and Sanath: Cain/ Gabaah/ and Chanmah ten cyties in their billages. Halhull/ Bethzur and Gedoz: Maarath/ Bethanoth / and Elthecon: sixe cyties with their billages. Karath Baal which is Karath Farim / & Barabba two cyties with their billages.

And in the wilderness they had Betharabah/ Meddin and Sacakah: Debton/ the cytie of salt / and Engadi: Syre cyties with their billages. But the Jebusites that were the enhabiters of Jerusalem: the chyldren of Juda could not cast oute. Wherefore the Jebusites dwelle amonge the chyldren of Juda into this daye.

The Lotte of parte of Ephraim.

The xvi. Chapter.

The

And the lotte of the chyldren of Joseph felle from Jordan by Jericho/ into the water of Jericho & toward/ & the wilderness that gothe by frō Jericho thow out mount Bethel: and then gothe oute from Bethel to Lus/ & runneth a longe into the borders of Arieathroth: & gothe doune westwarde/ euē to the costes of Japh-lethi/ & into the costes of Bethhoron the ne-ther/ & so to Gafoz/ & the endes of their costes came to the see. And so the chyldren of Joseph Manasses & Ephraim toke their enheritaunce. And the chyldren of Ephraim toke their costes by kynredes. And the costes of their enheritaunce eastwarde were / A taroth Adoz euen into Bethhoron the hyper/ & wēt oute westwarde to Machmathah on the north syde/ & compaseth eastwarde into Chaanath/ Silo/ & past it on the east syde into Janoah/ & wēt downe from Janoah to A taroth & Maarath/ and mette at Jericho/ & wēt oute at Jordan. And their borders went frō Chaphuah westwarde into the ryuer Euphrates/ & the endes were the see. And this is the enheritaunce of the tribe of the chyldren of Ephraim in their kynredes: & the bordering cyties of the chyldren of Ephraim/ lye amonge the enheritaunce of the chyldren of Manasses: euē all the cyties with their billages. Notwithstanding they dyaue not out the Cananites that dwelte in Gafoz: but the Cananites dwelt amonge the Ephraimites into this daye/ & paye tribute.

The Lotte of porcyon of the halfe tribe of Manasses. The Cananites become tributaries to the Ephraimites. Manasses & Ephraim require a greater porcyon of heritage.

The xvi. Chapter.

And the trybe of Manasses whych was the eldest sonne of Joseph receaued a lotte. And Achir the eldest sonne of Manasses which was the father of Galaad (and a man of warre) had Galaad & Basan. And the rest of the chyldren of Manasses receaued by their kynredes: which were the chyldren of Abiezer: the chyldren of Helck: the chyldren of Alrick: the chyldren of Sichem: the chyldren of Bepher: the chyldren of Semida. These are the male chyldren of Manasses the sonne of Joseph in their kynredes. But Zelaphead the sonne of Bepher the sonne of Galaad/ the sonne of Achir/ the sonne of Manasses/ had no sonnes saue daughters. And these are the names of his daughters: Mahela/ Noa/ Hagia/ Melcha & Chirza: which came befoze Eleazar the prelate/ & befoze Josua the sonne of Nun / and befoze the Lordes saying: * the Lord comanded Moses to geue vs an enheritaunce amonge oure brythren. And he gaue the at the mouth of the Lord / an enheritaunce amonge the

brythren of their fathers. And there felle ten porcyons to Manasses befoze the lande of Galaad & Basan which are on the other syde Jordan: because the daughters of Manasses dyd enherett amonge hys sonnes. And Manasses other sonnes had the lande of Galaad. And the costes of Manasses reached from Aser to Machmathah & lyeth befoze Sichem & went a longe on the right hand/ euen into the enhabiters of Chaphuah/ & the land of Chaphuah belonged to Manasses / whych Chaphuah laye in the borders betwene Manasses and the chyldren of Ephraim. And the costes descended into the ryuer Canah on whose south syde Ephraim hath cyties amonge the cyties of Manasses. For the costes of Manasses were on the north syde of the ryuer & the endes of the was the see: so the south pertayned to Ephraim/ & the north to Manasses/ and the see is hys border. And they mette to geather in Aser northwarde/ and in Tlacar eastwarde. And Manasses had in Tlacar and in Alet/ Bethlean/ and her townes: & the enhabitours of Moiz/ with the townes pertaynyng to the same: & the enhabitours of Emdoz/ with the townes of the same: & the enhabitours of Chaanath with her townes & the enhabitours of Magedo with her townes of the same/ euē the cyties yet the chyldren of Manasses could not ouer come those cyties: But the Cananites began to dwell in the same lande. Neuerthelesse a stone as the chyldren of Israel were waxed strong / they put the Cananites to tribute/ but expelled the not.

And the chyldren of Joseph spake unto Josua saying: why hast thou geuen vs but one lotte & one porcyon to enherett/ seing we be moche people/ and for as moche as the Lord hath blessed us so: and Josua answered the: ye be moche people then gett you by to the wodde contreye/ and prepare for your selues there in the lande of the Phereites and of the Gergashites/ ye mounte Ephraim be to narowe for you. When the chyldren of Joseph sayde agayne the hill will not begot of us: for all the Cananites that dwell in the lowe contreye haue charettes of yron / and so haue they & enhabite Bethlean/ & the townes of the same & they also that dwell in the baleye of Jezreel. And Josua answered the house of Joseph/ Ephraim & Manasses saying: ye be moche people and haue great power and shall not therfore haue one lotte. But the hyl shall be pourses / for it is a wodde contreye & ye shall bypnyng it to facion/ and it shall be pourses euen into the endes of it/ for ye shall be able to cast oute the Cananites for all their yron charettes / and for all they be so stronge.

And then art sende to deuyde the lande to the other ten trybes. The Lotte of the chyldren of Benjamin

The

The xliij. Chapter.

And the whole congregation of the childre of Israel came together at Siloh and set up the tabernacle of witness there / and the land was in subiection before them. But there remained amonge the childre of Israel seuen tribes which had not their inheritaunce deuoyded out. And Josua sayde vnto the childre of Israel / how long are ye to slacke to go & possesse the land wherof the Lord God of youre fathers hath geue you? Wylng of euery tribe thre man & thre maye sende them. And they maye ryse & walke thowowe the land & distribute it by their inheritaunces & come agayne to me. And he diuide it into seuen partes. For Juda shal abyde by their coostes in the southe / & the house of Joseph shal stande to their coostes in the northe. Describe ye the lande therfore into seuen partes / & byng the description to me hether / & I maye caste lottes for you here before the Lord our God. The Leuites haue no parte amonge you for the priestly rpe of the Lord is their inheritaunce. And Gad / Ruben / & half the tribe of Manasse haue receaued their inheritaunce beyonde Jordan & thowarde / which Moyses the seruauit of the Lord gaue them.

And the men arose and went their waye. And Josua charged them & wote to describe the lande saying hence & go thowowe the lande & describe it / & come agayne to me hether: and I will cast lottes for you before the Lord in Siloh. And the men departed / & walked thowowe the lande and described it by cities into seuen partes in a booke / & returned to Josua into the house at Siloh. And Josua caste lottes for them in Siloh before the Lord / and there he deuided the lande vnto the chyldren of Israel / to eche their porcion. And the lotte of the tribe of the chyldren of Benjamin came by accordyng to their kynredes. And the coostes of their lotte came oute betwene the chyldre of Juda and the chyldren of Joseph. And their north coostes were fro Jordan and went by to the syde of Jericho on the northsyde / & went by thowowe the montaynes westwarde / and they ended at the wyldernesse of Bethauen: & went fro thence to the southsyde of Lus / other wyse called Bethel: and descended to Ataroth Adar vpon the hille that lyeth on the southe syde of the nether Bethhoron. And the west cooste dwaweth & compasseth southwarde / euen from the hille that lyeth before Bethhoron / & gothe oute at Mariathbaal which is Mariath Tarim / a cite of the chyldren of Juda: & thys is the west quarter: & the southe cooste gothe from the edge of Mariatharim westwarde / & gothe oute to the waterwelle / of Rephthoah and cometh doune to the edge of the hill that lyeth before the valeye of the sonne of Bennon

whych is in the valeye of Raphaim northwarde / and descendeth thowowe the valeye of Bennon vnto the syde of Jebusi southwarde and gothe doune to the well of Rogell. And compasseth from the north and gothe southe to Enlames and to the coostes that lyeth before the goyng by vnto Adonim: and gothe doune to the sonne of Bohan the sonne of Ruben: and then gothe alonge towarde the syde of the playne / northwarde: and gothe doune in to the playne: and gothe a longe to the syde of Bethbaglah northwarde / and endeth at the poynte of the salt see norththerfrom / and at the ende of Jordan southe therfrom. This is the southe cooste.

And Jordan is their east cooste / thys is the inheritaunce of the chyldren of Benjamin with their coostes rounde aboute and by their kynredes. And these are the cyties of the tribes of the chyldren of Benjamin in their kynredes: Jericho / Bethbaglah / and the valeye of Raziz: Betharabah / Zamarim / and Bethel: Aum / Pharah / and Ophrah: Chepar Ammonat / Ophni / and Gabai / twelue cyties with their villages. Gabaon / Ramah / and Beroth: Mazpeth / Caphatrah / and Mozah: Bekem / Jarephel and Charelah / Zela / Elph / and the cytie of the Jebusites whych is Jerusalem / Gabaath / & Marath / fourtene cyties with their villages. This is the inheritaunce of the chyldren of Benjamin in their kynredes.

The lottes of partes of Zabulon / Issachar / Aser / Repphah / Dan / and Josua.

The xliij. Chapter.

And the seconde lotte came out vnto the tribe of the chyldren of Simed by their kynredes. And their inheritaunce felte in the myddes of the inheritaunce of the chyldre of Juda. And their inheritaunce was / Bersabe / Sabe / & Moaladah / Hazor / sual / Balah / & Azem / Eltholad Bethul / & Hozmah / Ziklag / Bethmarcaboth & Hazetlulah / Bethlebaath / and Saruen thertene cyties with their villages. Tim / Remoth / & Alon / four cyties with their villages: & therto all the villages that lyeth rounde about these cyties / eue vnto Balasath / Beoz / & Ramath / southwarde. This is the inheritaunce of the tribe of the chyldre of Simed in their kynredes oute of the porcion of the chyldren of Juda / came the inheritaunce of the chyldre of Simed. For the parte of the chyldren of Juda was to moche for them: and therfore the chyldren of Simed had their inheritaunce in the inheritaunce of them.

And the thyrde lotte came vnto the chyldren of Zabulon accordyng vnto their kynredes. And the coostes of their inheritaunce came to Sarid / and went by to the

See / and to Marislah / and touched at Dabath / & mette at the ryuer that lyeth before Johnenem: and turned from Sarid eastwarde towarde the sunne ryfing vnto the border of Chisloth in mounte Chabor: and then gothe oute to Dabereh and gothe by to Zaphia: and from thence gothe a longe eastwarde towarde the sunne ryfing / to Bethah / Dopher Githah / and Yazini / and gothe to Remon / Dethoar / & Meah. And compasseth it on the north syde and goeth to Nathan / and endeth in the valeye of Jephthahel. And Zafath / Mahalol / Benron / Zedalah / and Bethlehem: twelue cyties with their villages. Thys is the inheritaunce of the chyldre of Zabulon / in their kynredes. The sayde cyties with their villages.

And the fourthe lotte came oute to the chyldre of Issachar by their kynredes. And their coostes were Issachar / & Asuloth / Sunem / Naphtaim / Zion / Anaharath: Harabith / Histon / and Abet: Rameth / Enganim / Enhadab / & Bethphazez. And his coostes mette at Chabor / Sahazimah & at Bethlames & endeth at Jordan / Syrtene cyties with their villages. Thys is the inheritaunce of the tribe of the chyldren of Issachar by their kynredes & cyties and their villages.

And the fyfte lotte came oute vnto the tribe of the chyldren of Aser by their kynredes. And their coostes were Melkath / Bait / Betl and Achlaph: Alamelech / Amaad & Hiseal: and mette at Carmel on the see / & at Sihoz and at Labanath and turneth towarde the sunne ryfing to Bethdagon / & mette at Zabulon & in the valeye of Jechthah / & towarde the northsyde of Bethemeh & Megel / & gothe oute on the lefte syde of Cabul: and Hebzon / Kohob / Hamon / and Kanah euen vnto great Sidon. And then the coost turneth to Ramah and to the strong cite of Azo: and turneth to Hozah and endeth at the see: by the possession of Achyrah: Amah / Apyeh / and Kohob: twenty and two cyties with their villages. This is the inheritaunce of the tribe of the chyldren of Aser by their kynredes: these cyties with their villages.

And the Syrtte lotte came oute vnto the chyldren of Repphah by their kynredes. And their coostes were from Heleph and from Elot in Zaananim / & Adami / Meheb and Jabneel euen to Lakum / and go oute at Jordan. And then the cooste turneth westwarde to Alanoth in mounte Chabor: and then gothe oute from thence to Hukohah and meteth with Zabulon on the southe syde / and with Aser on the west / & at Juda vpon Jordan towarde the sunne ryfing. And their strong cyties are Zaim / Ber / Hamath / Kacath and Cenereth / Adamah / Hermah and Hazor: Kedesh / Edrat / and Enhazor: Aeron / Dagdelei / Hozem / Be-

thanah and Bethlames: nyntene cyties with their villages. This is the inheritaunce of the tribe of the chyldre of Repphah by their kynredes: these cyties and their villages.

And the seuenth lotte felte to the tribe of the chyldren of Dan by their kynredes. And the coostes of their inheritaunce was Zarah / Elthol / Zlames / Saelabin / Vialon and Zechlah: Egion / Chemnathah and Aharon: Elchekeh / Sibethon and Baalath: Jechid / Banabarath and Gathernon / Merich and Harcon with the contrey that lyeth before Zapho. And the coostes of the chyldre of Dan went oute from beyonde the. For the chyldre of Dan went by and fought agaynst Efen and toke it / and smote it with the edge of the swerde / and conquered it / and dwelt therein and called it Dan / after the name of Dan their father.

Thys is the inheritaunce of the tribe of the chyldren of Dan in their kynredes: these cyties with their villages. When they had made an ende of deuoyding the lande by her coostes then the chyldren of Israel gaue an inheritaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lord they gaue him the cytie whiche he asked / eue Chamnath serah in mounte Ephraim. And he bylte the cite and dwelt therein. These are the inheritaunces whych Eleazar the priest and Josua the sonne of Nun / and the auncient fathers of the tribes of the chyldre of Israel deuided by lotte in Siloh before the Lord / in the doze of the tabernacle of witness / and so made an ende of deuoyding the contrey.

The cyties of refuge or Sanctuaries.

The xliij. Chapter.

When the Lord spake vnto Josua saying: comen with the chyldren of Israel and saye: * Appoynte oute three cyties / of whych I spake vnto you by Moyses / that the fear that killeth any person breueth & bntwyttinglye / maye flee thither. And those cyties shalbe your refuge from the auenger of bloude. And the fear shall flee vnto one of those cyties and shall stande in the entryng of the gate of the cite and shall shewe bys cause in the eares of the elders of the sayde cytie. And they shal take him in to the cytie vnto them / and shall geue him a place that he maye dwell amonge the.

And when the auenger of bloude foloweth after him they shall not deliuer the fear into his hande: because he smote bys frende ignorantlye / and hated hym not before tyme. And he shall dwell in the sayde cite vntyll he stande before the congregacion in Judgement / and vntyll the death of the hye priest that shalbe in those dayes. And then shall the fear returne and come vnto bys awne cytie

m. ij. and

and bntw his stone house/and bnto the
from whence he fledde. And they apoynted
kades in Galile / in mount Nephtali / and
Sichem in mount Ephraim / & kariattharbe
which is Hebzon / in the mostaynes of Iuda
And on the other syde Jordan ouer agaynst
Jericho estwarde / they gaue Beroi in p wyl-
dermede bnd & playne / out of p tribe of Rubē
& Ramoth in Galaad out of p tribe of Gad
and Golan in Basan out of the tribe of Ma-
nasses. These were the cities apoynted for
all the chyldren of Israell / & to the stradgers
that sojourned amoge the that wholouer
kylled any person ignozatyve / & same might
flee thether and quide not die by the hande of
the auiger of bloude / vntyll he stode befoze p
congregacyon.

The cyties geuen to the Leuytes / in nombze. xlvij.
The promys of geuyng the land of Canaan to the
Ispych. The Ispyches are at rest.

The xxi. Chapter.

Ad then came p principall heades
of the Leuytes vnto Eleazar the
preatre / and vnto Josua the sonne
of Nun / & vnto the aunciet heades
of the trybes of the chyldre of Israell / & spake
vnto them at Siloh in the lande of Canaan
saying: * the Lorde comaunded by Moyses / to
geue vs cities to dwell in & the selbes aboute
the / for oure catell. And the chyldre of Israell
gaue vnto the Leuytes out of their enherita-
unces / at the bidding of the Lorde / these ci-
ties folowing with their Suburbes.

And the lotte cam out vnto the kynredes
of the Cahathites: and the chyldren of Aaron
the preate whych were of the Leuytes had
geuen them by lotte / out of the trybe of Iuda /
out of the tribe of Simeon / & out of p tribe
of Benjamin. xlii. cities. And the reat of the
chyldren of Cahath had by lotte / out of p kin-
redes of the tribe of Ephraim / out of p tribe
of Dan / & out of the halfe tribe of Manasses
ten cities. And the chyldren of Gerson had by
lotte out of the kynredes of p tribe of Issacar
out of the trybe of Aser / out of the trybe of
Nephtali & out of the other halfe trybe of
Manasses in Basan. xlii. cities. And p chyldre
of Merari by their kynredes / had out of the
trybe of Ruben / out of the trybe of Gad / and
out of the trybe of Zabulon / twelue cities.

And the chyldre of Israell gaue by lotte vnto
p Leuytes these cities with their Suburbes
as the Lorde comaunded by Moyses.

And they gaue out of the tribe of p chyldre
of Iuda / & out of the trybe of the chyldren of
Simeon / these cytyes by name: whych the
chyldren of Aaron being of the kynredes of p
Cahathites / and of the chyldren of Leui / ob-
tayne: for theys was p fyrst lotte. And they

gaue them Kariattharbe of the father of
Enach / which is Hebzon / in the byll cōtrepe
of Iuda / with the Suburbes of the same
foure about it. But the cōtrepe that pre-
tained to the cytye and the byllages therof /
they gaue to Caleb the sonne of Iephune / to
be his possession.

And thus they gaue to p chyldren of Aarō
the preate the fraunchised cyties of the deat /
Hebzon with her Suburbes: & Libna with
her Suburbes / and Jathir with her Su-
burbes / and Esthmos with her Suburbes /
and Holon with her Suburbes / and Dabir
with her Suburbes / and Ain with her Su-
burbes / and Zutah with her Suburbes / and
Bethlames with her Suburbes: nyne cities
out of those two tribes. And out of the trybe
of Benjamin they gaue Gabaon with her
Suburbes: Gaba with her Suburbes: An-
toth with her Suburbes: Almon with her
Suburbes: foure cities. All these cities of p
chyldren of Aaron preates were. xlii. cytyes
with their Suburbes. And the kynredes of
the chyldren of Cahath that were Leuytes: p
is to saye the other chyldren of Cahath had
the cytyes of their lotte / out of the trybe of
Ephraim. And they gaue them the fye cytye
of the deat: Siloh with her Suburbes / in
mount Ephraim: & Gazer with her Subur-
bes: and Kibzaim with her Suburbes: Be-
thoron with her Suburbes: foure cytyes.
And out of the trybe of Dan: Eltheke with
her Suburbes: & Chithon with her Su-
burbes: Ailalon with her Suburbes / and
Gathremon with her Suburbes: foure cy-
tyes. And out of the halfe trybe of Ma-
nasses / Chanach with her Suburbes: Ga-
thremon with her Suburbes: two cytyes.
So that all the cytyes whych were geuen
vnto the kynredes of the other chyldren of
Cahath / were ten with their Suburbes.

And vnto the chyldren of Gerson whych
were of the kynredes of the Leuytes / they
gaue out of the other halfe trybe of Manas-
ses / the cytye of refuge for the deat / Golan
in Basan with her Suburbes: Beetherah
with her Suburbes: two cities. And out of
the trybe of Issacar / Kisyon with her Su-
burbes: Daberath with her Suburbes: Far-
imoth with her Suburbes: Engannim
with her Suburbes: foure cities. And out
of the trybe of Aser / Misael with her Su-
burbes: Abdō with her Suburbes: Malahath
with her Suburbes: Rohob with her Su-
burbes: foure cities. And out of the trybe of
Nephtali / the cytye of refuge of the deat /
Kedes in Galile / with her Suburbes: Ha-
mothdor / with her Suburbes: Carthan
with her Suburbes: thye cytyes. So
that all the cytyes of the Gersonites in their
kynredes

kynredes were. xlii. with their Suburbes.

And vnto the kynredes of the chyldren of
Merari / the rest of the Leuytes / they gaue
out of the trybe of Zabulon / Gecnam with
her Suburbes: Carthay with her Suburbes
Danna with her Suburbes / and Mahalal
with her Suburbes: foure cytyes. And out
of the trybe of Rubē / they gaue Beroi with
her Suburbes: Jathir with her Suburbes
Ramoth with her Suburbes: & Maphaath
with her Suburbes: foure cities. And out of p
tribe of Gad / they gaue p fraunchised citie of
p deat / Ramoth in Galaad with her Suburbes /
Mahanaim with her Suburbes / Hebron with her
Suburbes: & Jaser with her Suburbes: foure ci-
ties in all / so p all the cytyes of the chyldre of
Merari in their kynredes / whych were the
rest of the kynredes of the Leuytes / were by
their lot / twelue cities. And all the cities that
the Leuytes had in the possession of the chyldre
of Israell were. xlvij. with their Suburbes
And these cytyes had eche their Suburbes
rounde aboute her thozow out all the sayde
cities. And the Lorde gaue vnto Israell all
the lande whych he swore to geue vnto their
fathers. And they chquered it / & dwelt therein
And the Lorde gaue them rest rounde about
accorpyng to all that he swore vnto their fa-
thers. So p there stode not a mā of all their
enemies befoze the. But p Lorde deliuered
all their enemies into their handes. There
shaped nothing of al the good thinges which
the Lorde had sayde vnto the house of Israell
But all came to passe.

Ruben / Gad / and the halfe trybe of Manasses are
sent a gape to their possessions. They byde an al-
tace for a memoypall.

The xxii. Chapter.

Ad Josua called vnto the Rube-
nites / the Gadites and to the halfe
tribe of Manasses and sayde vnto
the: * ye haue kept all that Moyses
the seruaunt of the Lorde comaunded you / &
haue obetied my boyce in all p I comaunded
you: ye haue not leste poure bzethren of a log
season vnto this daye but haue kept the co-
maundement of p Lorde poure God. And now
the Lorde hath geue rest vnto poure bzethre
as he promesed them. Wherfore retorne and
go vnto poure tentes & vnto p lande of poure
possession / which Moyses the seruaunt of the
Lorde gaue you on the other syde Jordan.

But in any wyle take exceeding good
heade that ye do the comaundement & lawe
whych Moyses p seruaunt of p Lorde charged
you: whych is / that ye loue the Lorde poure
God / and walche in his wayes and kepe his
comaundementes / & cleane vnto him / & serue
him with all poure herttes and all poure

soules. And so Josua blessed them and sent
them away. And they went vnto their tentes
vnto the one halfe of the trybe of Ma-
nasses Moyses gaue possession in Basan: and
vnto the other halfe thet of gaue Josua with
their bzethre on this syde Jordan westwarde
And also when Josua sent them away vnto
their tentes and blessed them / he sayde vnto
the / retorne with moche rychesse vnto poure
tent / & with very moche catell / with syluer
goulde / byasse / yron / and with rayment
aboue measure / & deuide the spoyle of poure
enemies with poure bzethren.

And the chyldren of Ruben / the chyldren
of Gad and halfe the trybe of Manasses / re-
turned and departed from the chyldre of Is-
rael out of Siloh which is in p lande of Ca-
naan / to go vnto the cōtrepe of Galaad / &
to the lande of their possession / wherin they
were possessed at the mouth of the Lorde by
the hande of Moyses. And when they came
vnto the costes of Jordan that lye in p lande
of Canaan: there the chyldren of Ruben / the
chyldren of Gad and the halfe trybe of Ma-
nasses / bylt an altare faste by Jordan a thac
a great altare to se to. And when the chyldre
of Israell hearde saye: beholde the chyldren of
Ruben / the chyldren of Gad & the halfe trybe
of Manasses haue bylt an altare in the so-
restrounte of the lande of Canaan in p borders
of Jordan on the syde of the chyldren of Is-
rael: the hole congregacyon of the chyldren
of Israell gathered them together to Siloh /
to go vpon them with batell. And the chyldre
of Israell sent vnto the chyldren of Ruben /
to the chyldren of Gad and to the halfe trybe
of Manasses into the lande of Galaad / Phi-
nches the sonne of Eleazar the preate / and
with him ten lordes of euery chese howse a
lorde thozow out all the trybes of Israell /
whych heades of their fathers householdes
were ouer p thousandes of Israell. And they
wēt vnto the chyldren of Ruben / of Gad & to
the halfe trybe of Manasses / vnto the lande of
Galaad and spake with them saying.

Thus saye the hole congregacyon of the
Lorde: what trasgression is this that ye haue
transgressed agaynst the God of Israell / to
turne away this daye from after the Lorde
and to byde you an altare for to rebelle this
daye agaynst p Lorde / & the wicked deade
of Deor to lytell for vs / wherof we are not
cleanfed vnto this daye / & there was a page
in the congregacyon of the Lorde: But that
ye also shulde turne away this daye from
folowing the Lorde: ye shall rebelle to daye
agaynst the Lorde / and to morow he shall be
wroth with all the congregacion. Not with-
standyng ye the lande of poure possession be
uncleane / then come ouer vnto the lande of
called Deor.

Understand
that are
at home
came not a
waye off.

a. l.

The wyched
heade of Deor /
of Deor to lytell
for vs / wherof
we are not
cleanfed vnto
this daye / &
there was a
page in the
congregacyon
of the Lorde:
But that ye
also shulde
turne away
this daye from
folowing the
Lorde: ye shall
rebel to daye
agaynst the
Lorde / and to
morow he shall
be wroth with
all the congrega-
cion. Not with-
standyng ye the
lande of poure
possession be
uncleane / then
come ouer vnto
the lande of
called Deor.

* Name. xxv. b.
Deut. xiv. b.
Josua. xx. b.

The altar of Josua, Ruben & Gad.

where the tabernacle dwelleth / and be possessed amonge vs. But rebell not agaynst the Lorde noz agaynst vs / to buyde you anye other altar. And when Phinehes the sonne of Eleazar the p̄feste and the lordes returned fro the chyl- dzen of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan / to the chyl- dzen of Israel / and brought them worde agayne. And the answer pleased the chyl- dzen of Israel well / and they p̄fayed God / and byd not entende to go agaynst them in batelle / to destroye the lande which the chyl- dzen of Ruben & Gad dwelt in. And the chyl- dzen of Ruben & the chyl- dzen of Gad called the altar *eb / because it is a witnesse be- twene vs / that the Lorde is God.

Then the chyl- dzen of Ruben and of Gad / and halfe the trybe of Manasses answered and sayde vnto the headres ouer the thou- sandes of Israel: The myghty God Jehouah he knoweth / and Israel shall knowe if it be to rebelle or transgresse agaynst the Lorde / then the Lorde saue vs not this daye. Or elles if we haue bylt vs an altar to turne from folowing the Lorde / or to offer theron burnt offrynges or meat offrynges / or to offer peace offrynges theron: let the Lorde requy- re it: And haue not rather done it for feare of this: least in tyme to come your chyl- dzen shulde saye vnto oures: what haue ye to do with the Lorde God of Israel / saying: that the Lorde hath made Jordan a border betwene vs and your chyl- dzen of Ruben & of Gad: ye haue no parte therfore in the Lorde: and so shall your chyl- dzen make oure chyl- dzen cease from feareinge the Lorde.

And therfore we sayde: Let vs cause an altar to be made / not for burnt offrynges / noz sacrificys / butt it shalbe a wytnesse be- twene vs and you and oure generacions af- ter vs / that we shulde serue the Lorde / with our offrynges / sacrificys and peace off- rynges: and that your chyl- dzen shulde not saye to oures in tyme to come / ye haue no parte in the Lorde.

And we thought if they shulde so saye to vs or to oure generacions in tyme to come / that we wolde saye agayne: Beholde the sacron- e the altar which oure fathers made / ne- ther for burnt offrynges noz sacrificys / but that it shulde be a wytnesse betwene vs and you. God forbydde þ we shulde rebell agaynst the Lorde and that we shulde turne this daye fro after hym / and bylde an altar for burnt- offrynges or sacrificys / saue the altare of the Lorde / oure God that is before vs ta- bernacle.

And when Phinehes the p̄feste and the Lordes of the congregacyon and headres ouer the thousandes of Israel which were with him / hearde the wordes that the chyl- dzen of Ruben / the chyl- dzen of Gad and the chyl- dzen of Manasses spake / they were well content. And Phinehes the sonne of Eleazar p̄feste sayde vnto the chyl- dzen of Ruben / of Gad and of Manasses this daye we perceaue that

the Lorde is amonge vs / because ye haue not done thys trespass agaynst the Lorde. And now ye haue rydde the chyl- dzen of Israel out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the p̄feste and the lordes returned fro the chyl- dzen of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan / to the chyl- dzen of Israel / and brought them worde agayne. And the answer pleased the chyl- dzen of Israel well / and they p̄fayed God / and byd not entende to go agaynst them in batelle / to destroye the lande which the chyl- dzen of Ruben & Gad dwelt in. And the chyl- dzen of Ruben & the chyl- dzen of Gad called the altar *eb / because it is a witnesse be- twene vs / that the Lorde is God.

the Lorde is amonge vs / because ye haue not done thys trespass agaynst the Lorde. And now ye haue rydde the chyl- dzen of Israel out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the p̄feste and the lordes returned fro the chyl- dzen of Ruben and of Gad oute of the lande of Galaad vnto the lande of Canaan / to the chyl- dzen of Israel / and brought them worde agayne. And the answer pleased the chyl- dzen of Israel well / and they p̄fayed God / and byd not entende to go agaynst them in batelle / to destroye the lande which the chyl- dzen of Ruben & Gad dwelt in. And the chyl- dzen of Ruben & the chyl- dzen of Gad called the altar *eb / because it is a witnesse be- twene vs / that the Lorde is God.

¶ Josua exhorte the people that they Joyne not them selues to the Gentyles / and that they trust in none but in God onely / which had fulfilled hys pro- mises to them.

¶ The xxiij. Chapter.

¶ After that the Lorde had geuen reke vnto Israel from all their enemyes rounde aboute / that Josua was red olde and was srycken in yeres. wherfore he sent for all Israel / and for their elders / their headres / their Judges and offi- cers / and sayde vnto them: I am olde & sry- ken in yeres. And ye haue sene all that the Lorde your God hath done vnto all these na- cyons before your faces: for the Lorde your God he foughte for you. Beholde I haue ap- poynted these nacyns that remayne / to be your enherytance of your trybes: euen from Jordan / and all the nacyns that I haue de- stroyed / euen vnto the great See. And the Lorde your God he shall expell and cast the out before you / and ye shall conquere their landes / as the Lorde your God hath sayde vnto you.

* Be therfore exceedinge stronge that ye take hede to do all that is writte in the boke of the lawe of Moyses / * that ye bowe not a syde ther from / to the ryght hande or to the left: and that ye go not vnto these nacyns that remayne with you / and that ye neither make mencyon or sweare by the names of their Goddes: and that ye neither serue them noz bowe your selues vnto them. But that ye sticke fast vnto the Lorde your God / as ye haue done vnto this daye. So shall the Lorde call out before you great nacyns & myghtye / as ye se how no man hath stande before you hitherto. * One of you shall chase a thousand: for the Lorde your God he fighteth for you / as he hath sayde vnto you. ¶ The good

¶ After the de- struction of the altar of Beelphegor the Lorde was angry with the people of Israel.

Josua dyeth.

good hede therfore vnto your soules / that ye loue the Lorde your God.

But and ye shall go backe and cleaue vnto the rest of these nacyns that remayne with you and shall make Mariages with them / and shall go to them and they come to you: be sure that the Lorde your God wyll not cast out all these nacyns fro before you. * But they shalbe snares and trappes vnto you / and scourges for your sydes / & prickes in your eyes / vntill ye perishe from of thys good lande which the Lorde your God hath geuen you.

Beholde I walke this daye / by the waye of all þ worlde: call ye to mynde in all your hertes and in all your soules / that nothyng hath sayed of all the good thynges which the Lorde your God promised you. All are come to passe / and nothyng hath sayed therof. And as all good thynges are come vnto you / which the Lorde your God promised you: so shall the Lorde byng vpon you all euell vntill he haue destroyed you from of thys good lande / which the Lorde your God hath geuen you when ye haue transgressed the apoyntment of the Lorde your God / which he comma- unded you: and haue gone & serued straunge Goddes / and bowed your selues to them. ¶ Then shal the wrath of the Lorde ware whote vpon you / and ye shall perishe quickely / fro of the good lande which he hath geuen you.

¶ Josua exhorte the people to the hepyng of the lawe. ¶ The bones of Josaphat are buried in the sepulchre.

¶ The xliij. Chapter.

¶ Josua gathered all the trybes of Israel to Sichem & called for the elders of Israel / and for their headres / Judges and officers which presented the selues before God. And Josua sayde vnto all the people / thus sayth the Lorde God of Israel. * your fathers dwelt on the other syde of the floude in olde tyme eue Cha- reh the father of Abraham and Nachor / and serued strange Goddes. But I toke your father Abrahā / & I brought him into the other syde of the floude / and he was with me / & I gaue hym Isaac. And I brought Isaac into the lande of Canaan / and he was with me / & I gaue hym Jacob. And I brought Jacob into Egypt / and I gaue him Joseph. And I brought Joseph into Egypt / and I gaue him Egypt / and I gaue him Joseph. And I brought Joseph into Egypt / and I gaue him Egypt / and I gaue him Joseph.

¶ Then I sent Moses and Aaron. And I plagued Egypt / after the maner as I dyd among them / and after that I brought you out of Egypt / I brought your fathers out of Egypt / and ye came vnto the see: and the Egypciens folowed after your fathers with charrettes and hofolme / vnto the redd see. And they cryed

Josua, xcij.

vnto the Lorde. And he put darcknesse betwene you and the Egypciens and brought the see vpon them and couered the. And your eyes haue sene what I haue done in Egypt. And ye dwelt in the wilderne as a long season. And I brought you into the lande of the Amorites which dwelt on the other syde Jordan. And they fought with you / and I gaue them vnto your handes. And ye conquered their contre. And I destroyed them in your syght.

¶ Then Balak the sonne of Ziphor / King of Moab arose and warred agaynst Israel / and sent & called Balam the sonne of Beor / for to curse you. But I wolde not agre to herken vnto Balam / and therfore he blessed you: And so I deliuered you out of his hande. And when ye went ouer Jordan / and came vnto Jericho / the egypciens of Jericho foughte agaynst you: the Amorites / Phere- stes / Canaanites / Hethites / Gergasites / He- wites / Jebulites which I deliuered in to your handes.

And I sent * hornettes before you and ye cast out before you: euen the two kynges of the Amorites: but not to your owne swerde or with your owne bowe. And I gaue you a lande in which ye dyd no labour / & cities which you bylt not / and ye dwelt in them. And synes / and diuice treces which ye placed not / and ye ate of them.

And now feare the Lorde and serue hym in purenesse and truthe: And put away the Goddes which your fathers serued on the other syde of the floude / and in Egypt / & serue the Lorde. But ye it seme euell vnto you to serue the Lorde / then chose you thys daye whom you wyll serue whether the Goddes which your fathers serued that were on the other syde of the floude / ether the Goddes of the Amorites in whose lande / ye dwelt / and I and my howse will serue the Lorde.

And the people answered and sayde / God forbyd that we shulde forsake the Lorde and Ierue strange Goddes. For the Lorde our God he it is that brought vs & oure fathers out of the lande of Egypt / the howse of bon- dage / and which dyd those mygacles in oure syght / and p̄serued vs in all the waye we went and amonge all the nacyns which we came thoroze. And the Lorde dyd cast out be- fore vs all the nacyns with the Amorites which dwelt in the lande / wherfore we wyll serue the Lorde for he is oure God.

But Josua sayde vnto the people / ye can not serue the Lorde: for he is an holpe God & cannot beare your transgression and synne. But when ye haue forsaken the Lorde and haue serued strange Goddes / he wyll tur- ne and do you euell and consume you / after that he hath done you good. And the people answered

¶ Dume. xxiij. a.

¶ Dume. xxiij. b.

¶ Dume. xxiij. c.

¶ Dume. xxiij. d.

answered Josua: naye / but we will serue the Lorde.

Then Josua sayde vnto the folke / ye are wytnesses vnto your selues / & ye haue chosen you the Lorde to serue hym: & they sayde we are wytnesses. Then put away / sayde he / the strange Goddes whych are amonge you: & bowe your hertes vnto the Lorde God of Israel. And the people answered Josua: the Lorde our God we will serue and hys voyce we will obeye. And so Josua made a couenant with the people the same daye / and set ordynances and lawes before them in Sichem.

And Josua wrote these wordes in the booke of the lawe of God / and toke a great stone & pitched it on ende in the sayde place euen vnder an oke that stode in the sanctuary of the Lorde. And Josua sayde vnto all

to be a me-
moriall of the
counaunte.

the people: beholde / this stone shalbe a wit-
nesse vnto you / for it hath hearde all the
wordes of the Lorde whych he spake with
ysrahel. It shalbe therefore a wytnesse vnto you /
that ye haue kept the Lorde your God. And so Josua
so transfo:med let the people departe euery man vnto hys
owne house.

And after these thynges the tyme came
that Josua the sonne of Nun & the seruau-
nt of the Lorde dyed beinge an hundred and ten
yeres olde. Whom they buried in the cōtre
of his enheritaunce / euen in Chamnath sa-
reth which is in mount Ephraim / on the north
syde of the hill of Gaas.

And Israel serued the Lorde all the dayes
of Josua / and all the dayes of the elders that
ouer lured Josua / and which had sene all the
wo:kes of the Lorde that he had done to Is-
rahel. And the bones of Joseph / whych the
chyliden of Israel brought out of Egypt /
they buried in Sichem / in a parcell of gro-
uyn whych Jacob bought of the sonnes of
Hemor the father of Sichem / for an hun-

the childe
Interpreters
of the lawe
in the

peace of syuer / whych parcell be-
came the enheritaunce of the chyliden of
Joseph. And Eleazar the sonne of Aarō dyed
whom they buried in Gabaath that
pertaineth to Phinehes his sonne
and was geuen hym in
mount Ephraim.

The ende of the booke
of Josua.

¶

Judges. **The booke of the** **Judges.**

After Josua was dead / Juda was constitute Lorde
ouer the armye when Jerusalem was besieged. The
people that were not destroyed became tributarys.

The first Chapter.



After the death of Jo-
sua the chyliden of Israel as-
ked the Lorde sayinge: who
shall go by spirit vnto the Ca-
nanites to fight agaynst the?

And the Lorde sayde: * Juda
shall go by: beholde I haue deliuered the lande
vnto his handes. Then Juda sayde vnto Simeon
his brother: come vnto me into my lotte /
for I haue fought agaynst the Cananites: And I
my selfe will go vnto the into thy lotte. And
Simeon went with him.

And Juda went by: & the Lorde deliuered
the Cananites & Pherezites into their handes.
And they slew of the in Bezek ten thousand
men. And they soughte Adonibezek in Bezek.
And they fought agaynst him / & slew the Ca-
nanites & Pherezites. But Adonibezek fled /
and they folowed after him / & caught hym / &
cut of his thombes and his great toes. Then
Adonibezek sayde: the thorne and ten kinges
haueynge their thombes & great toes cut of /
gathered their meate vnder my table: wher-
fore as I haue done so God hath done to me
agayne. And they brought hym to Jerusalem /
and there he dyed.

The chyliden of Juda fought agaynst Je-
rusalem & toke it / & smote it with the edge of
the swerde / and set the citie on fyre. And after
that the chyliden of Juda went euen to fight
agaynst the Cananites & dwelt in the moun-
taine / in the southe / & in the lowe contreye.
And Juda went vnto the Cananites & dwelt
in Hebron / which before tyme was called
Kariath Arbe. And Aris Sela / Abimān and
Chalmān. And from thence they went to the
inhabiters of Dabir / whose name in olde
tyme was called Kariathsepher.

And Caleb sayde: he that smytheth Kariath-
sepher / & taketh it / to him will I geue Achah
my daughter to wyfe. And Othniel the sonne
of Kenaz Calebs younger brother toke it: to
whom he gaue Achah his daughter to wyfe /
and as they went he counceled hym to aske
of her father a felde. And then he requeste
of her a felde: and Caleb sayde vnto her: what
wyldest thou? She sayde vnto hym: geue me a
blessinge: for thou hast geuen me a South-
warde

warde & drye land / geue me also springes of
water. And Caleb gaue her springes both ab-
oue & beneath. And the chyliden of the Benite
Moses father in lawe went out of the cite
of pauine trees / whych the chyliden of Juda
in to the wyderesse of Juda that lyeth in
the southe of Arab / and dwelt amonge the
people.

And Juda went & Simeon vnto him / & they
slew the Cananites that inhabited Zephath /
a better cite destroyed it / & called the name of
the citie Hormah. And Juda toke Azah vnto the
cottes therof / and Achalon with the cottes
therof / and Tharon with the cottes therof.
And the Lorde was with Juda that he con-
quered the mountaynes / but they coulde not
dye out the inhabiters of the valeys / be-
cause they had charrettes of yron. And they
gaue Hebron vnto Caleb as Moses sayde.
And he expelled thence the thre sonnes of
Enach.

And the chyliden of Benjamin dyd not
cast out the Jebusites that inhabited Jeru-
salem / but the Jebusites dwell vnto this daye.

And in lyke maner the house of Joseph
went by to Bethel and the Lorde with the /
and the house of Joseph serched out Bethel
which before tyme was called Lus. And the
spyes sawe a man come out of the cite and
they sayde vnto hym shewe vs the waye into
the cite. And he sayde: I will shewe the waye.
And he shewed them the waye into the cite / and
they smote it with the edge of the swerde /
but let the man and all hys housholde goo
free. And the man went into the lande of the
Bethites / and bylt a cite and called the
name therof Lus which is the name therof
vnto this daye.

Nether dyd Manasse expelle Bethsean
with her townes / nether Echaanach with her
townes / nether the inhabitours of Do: vnto
her townes / nether the inhabitours of Je-
blaam with her townes / nether the inhabi-
tours of Magdo with her townes / and so
the Cananites went to & dwelt in the sayde
lande. But as sone as Israel was waxed
mightie / they put the Cananites to tribute:
But expelled them not.

In lyke maner Ephraim expelled not the
Cananites that dwelt in Gazer / but the Ca-
nanites dwell styll in Gazer amonge them.
Nether dyd Zabulon expelle the inhabi-
tours of Betron / nether the inhabitours of
Dabhalol: But the Cananites dwell amonge
them and be came tributarys.

Nether dyd Aser cast out the inhabitours
of Achon / nether the inhabitours of Sidon /
of Thabab / Aczib / Halbah / Aphek / nor of Ro-
hob / but the Aserites dwelt amonge the Ca-

nanites the inhabitours of the lande / and
dye them not out.

Nether dyd Neftalim dye out the
inhabitours of Bethsames / nor the inhabi-
tours of Bethanath / but dwelle amonge the
Cananites the inhabitours of the lande. Ne-
uerthelesse the inhabitours of Bethsames
and of Bethanath be came tributarys vnto
them.

And the Amozites kepte the chyliden of Dan
in the mountaynes / and suffered them not to
come downe to the valeys. And so the Amo-
rites wnt to and dwelled in mount Beres in
Hailon and in Galabim. Neuerthelesse the
hand of Joseph waxed heuie vnto them / so
they be came tributarys. And the cottes of
the Amozites was fro the going by to Aca-
bim / and from the rocke bywarde.

The Angell rebuketh the people because they had
made peace with the Cananites. Idolaters are pun-
ished / but yet leave not their inuencions. God sen-
deth them iudges to deliuer them.

The ii. Chapter.

And the angell of the Lorde came by
from Gaigall to Bocim / & sayde /
I brought you out of Egypte and
haue brought you vnto the lande
which I sware vnto your fathers. And I
sayde that I wolde neuer breake myne ap-
pointment with you / but ye haue made
no couenant with the inhabitours of
this land / ye haue broken doune their
altars: But ye haue not obeyed my voyce /
why haue ye this done? wherfore I haue
let you be determined & I will not cast them
out before you: but they shalbe in the sydes
of you / and their Goddes shalbe snarres vnto
you. And when the angell of the Lorde had
spoken these wordes vnto all the chyliden of
Israel / the people cryed out and wepte. And
Israel forthwith called the name of the sayde place / Bocim
which shalbe called there vnto this daye.

And when Josua had sent the people awaye /
the chyliden of Israel went euery man into
his enheritaunce to possesse the lande. And
the people serued the Lorde all the dayes of Jo-
sua / and all the dayes of the elders that ou-
ter lured Josua / and had sene all the great wo-
kes of the Lorde that he dyd to Israel. And
Josua the sonne of Nun the seruau-
nt of the Lorde dyed when he was an hundred
yeres olde: whom they buried in the cottes
of his enheritaunce: euen in Chamnath hares
in mount Ephraim on the north syde of the
hill of Gaas. And euen so all that generacion
were put vnto their fathers / and there arose ano-
ther generacion after them whych nether
knewe the Lorde / nor yet the wo:kes which he
dyd vnto Israel.

m. b. And

And then the chyldren of Israel dyd wpre-
hede in the syght of the Lorde / and serued
Baalm / & forsoke the Lorde God of their
fathers / which brought them out of the land
of Egypt / and folowed strange Goddesses /
eue of the Goddesses of the nacjons that were
round aboute them / and bowed them selues
vnto them / and angered the Lorde. And so they
forsoke the Lorde and serued Baal & Aha-
roth. wherfore the Lorde wared angrey w
Israel / & deliuered them into the handes of ra-
ueners to spoyle them and solde them into
hades of their enemies rounde aboute the /
so they had no power any longer to stande
before their enemies. But vnto whatso-
euer theyng they went / the hand of the Lorde
was vpon them with euell lucke / euen as
the Lorde promysed them / and as he sware vnto
them. And they were soe bexed.
Neuerthelesse the Lorde raysed vp Judges /
which deliuered them out of the handes of
their oppresors / & yet for all that they wold
not harken vnto their Judges: But went a-
whoring after strange Goddesses and bowed
them selues vnto the / and turned quickely
out of the waye which their fathers walked
in obeying the commaundementes of the Lorde /
and dyd not so
And when the Lorde sayled them by Jud-
ges / he was with the Judge / and deliuered
them out of the handes of their enemies all
the dayes of the Judge: for the Lorde had co-
passyon ouer their sorowinges which they
had by the reason of them that oppressed the
and bexed them: yet for all that as lone as
the Judge was dead they turned and dyd worse
then their fathers in solowynge strange
Goddesses / and in seruyng the / and ceased not
from their inuencions nor from their mal-
epouse wayes.
wherfore the Lorde was angrey with Is-
rael and sayde: be cause theys people hath
transgressed myne appoyntement which I
commaunded their fathers and haue not obeyed
my boyce / therfore henceforth I will not call
out one ma befoze the of the nacjons which
I solua least when he dyed / and that to proue
Israel throug the whether they will kepe
the waye of the Lorde to walke therein as their
fathers dyd or not. And so the Lorde leaste
those nacjons alone / and dyd the not ouer-
ymmedysatye / nether deliuered them in to
the handes of Iosua.

And then the chyldren of Israel dyd wpre-
hede in the syght of the Lorde / and serued
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my boyce / therfore henceforth I will not call
out one ma befoze the of the nacjons which
I solua least when he dyed / and that to proue
Israel throug the whether they will kepe
the waye of the Lorde to walke therein as their
fathers dyd or not. And so the Lorde leaste
those nacjons alone / and dyd the not ouer-
ymmedysatye / nether deliuered them in to
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out one ma befoze the of the nacjons which
I solua least when he dyed / and that to proue
Israel throug the whether they will kepe
the waye of the Lorde to walke therein as their
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in obeying the commaundementes of the Lorde /
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And when the Lorde sayled them by Jud-
ges / he was with the Judge / and deliuered
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the dayes of the Judge: for the Lorde had co-
passyon ouer their sorowinges which they
had by the reason of them that oppressed the
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then their fathers in solowynge strange
Goddesses / and in seruyng the / and ceased not
from their inuencions nor from their mal-
epouse wayes.

The.iiij. Chapter.

These are the nacjons which the Lorde
leste to tpe Israel: eue as manye
of Israel as had not knowen all
the warres of Canaan: Only for the
lemyng of the generacyon of the chyldren of
Israel: which befoze knew nothing of warre
he leste the spue Lordes of the Philistines / &
all the Cananites / the Sidonites / the Heu-
ites that dwelt in mount Libanon: euen from
mount Baal Hermon vnto Hemath. Chole
remayned to proue Israel by / to mete whe-
ther they wold hearken vnto the commaunde-
mentes of the Lorde / which he commaunded
their fathers by the hand of Moses.

And as the chyldren of Israel dwelt amog
the Cananites / herbites / Amorites / Phere-
sies / Heutes / and Jebusites / they toke the
daughters of them to be their wyues / & gaue
their otone daughters to their sonnes / & ser-
ued their Goddesses. And so the chyldren of Is-
rael dyd wprehede in the syght of the Lorde
and forgate the Lorde their God and serued
Baalm & Aseroth. wherfore the Lorde was
angrey with Israel and deliuered them into
the handes of Chusan Rasathaim kynge of
Mesopotamia. So that the chyldren of Is-
rael serued Chusan Rasathaim. viij. yeres.

And then the chyldren of Israel cryed vnto
the Lorde. And the Lorde sered them by a
sauer & saued them: one Othoniell the sonne
of Kenes / Calebs younger brother. And the
spere of the Lorde came vpon him. And he
iudged Israel / and went out to warre. And
the Lorde solde Chusan Rasathaim kynge
of Mesopotamia into his hade. So the hys
hade was myghtie ouer Chusan Rasathaim
And the lande had rest foure yeres. And
Othoniell the sonne of Kenes died. And then
the chyldren of Israel went to agayne / & co-
mitted wprehede in the syght of the Lorde
And then the Lorde hardened Eglon the kynge
of the Moabites / agaynst the chyldren of Is-
rael. because they had committed wprehede
befoze the Lorde. And thys Eglon geathered
vnto hym the chyldren of Ammon / and the
Amalekites / and went and smote the chyldren
of Israel / and coquered the cite of Paulme
trees. And the chyldren of Israel serued Eglon
the kynge of the Moabites. xviij. yeres. And
then they cryed vnto the Lorde. And the Lorde
sered the by a sauer / Ahud the sonne of Gera
the sonne of Temini / a man that coulde do
nothing handsonlye with hys ryght hande.

By whome the chyldren of Israel sent a
present vnto Eglon the kynge of the Moabites
whych Ahud made hym a dagger with two
edges / of a cubyte length / & he hid gyde y
vnder his cote vpon his right thyghe and ca-
ried the present vnto Eglon the kynge of the
Moabites / which Eglon was a very fatte
man

And when he had presented the present /
he sent the people that bare it a waye / but he
him selfe turned agayne from the 3 dolles by
Galgal / and sayde: I haue a secret vnto the
O Byng: and the Byng commaunded him to
holde his peace vntyll all that stode aboute
hym / were gone out from hym.
And Ahud came in vnto him into a somer
parler / which he had seuerall vnto hym selfe
alone / and sayde: I haue a message vnto the
fro God. And he arose out of his seate. And
Ahud put forth hys left hande and toke the
dagger from hys ryght thyghe and thrust it
into hys belye / so that the harte went in after
the blade. And the harte stopped in the fatte /
for he drue not the dagger out of hys belye.
And the byt came out. But Ahud gat hym
out at a posterne doze / and shutte the dozes
of the parler vpon hym and locked them.
When he was gone out / hys seruantes
came and loked. And beholde / the dozes of
the parler were locked. And they sayde: A /
he is a dozing of his easement in hys somer
chamber. And when they had taried tyll they
were a shamed / for no man dyd the dozes of
the parler open: then they toke a keye & ope-
ned them. And beholde their Lorde was fal-
len downe dead / vnto the erthe. But Ahud
escaped while they taried and was gone be-
yonde the 3 dolles & escaped into Serrath.

And when he was come he blew a trom-
pette in mount Ephraim. And the chyldren
of Israel went downe with hym of the hille
& he befoze them. And he sayd vnto them / so-
lowe me: for the Lorde hath deliuered youre
enemies / the Moabites into youre handes
And they descended after hym and toke the
passages of Jordan from the Moabites / &
suffered not a man to passe ouer. And they
slew of the Moabites / the same tyme vpon
a ten thousande men / all fatte / and men of
might: that there shapen not a man / and so
the Moabites were subdued that daye / vnder
the handes of Israel: and the land had rest
lxxx. yeres.

And after hym came Samgar the sonne
of Anath / which slewe of the Philistines. lx.
hundred men with an oxe gode / and deliue-
red Israel also.

Israel is committed into the handes of Jabin / be-
cause they were returned to Idolatrye. Deboza and
Barak deliuer them: Sifara is killed of Jael

The.iiij. Chapter.

And the chyldren of Israel beganne
agayne to do wprehede in the syght
of the Lorde / when Ahud was dead.
And the Lorde solde them into the
handes of Jabin kynge of Canaan / that

ragned in Hazor / whose captayne of warre
was Sifara / which dwelt in Harofeth of
gentyles. And the chyldren of Israel cryed
vnto the Lorde: for he had nyne hundred cha-
rettes of yron he oppressed the chyldren of
Israel with power xx. yeres.

And Deboza a prophetyse / the wyfe of
Lapidoth iudged Israel the same tyme / and
dwelt vnder the paulme tre of Deboza / be-
twene Ramath and Bethell / in mounte E-
phraim.

And the chyldren of Israel came to her for
iudgement. And she sent and called Barak
the sonne of Abinoam / out of Kedesh Nepht-
halim / and sayde vnto hym.

The Lorde God of Israel commaundeth
the / that thou go and dyawe to mounte Cha-
boz / and take with the ten thousande men /
of the chyldren of Nephtalim & of the chy-
ldren of Zabulon. And I will byynge vnto
the ryuer Bifon Sifara / the Captayne of
warre vnto Jabin / with hys charettes / and
his people / and will deliuer them into thyne
handes. And Barak sayde vnto her / yf thou
wilt go with me / I will go: But and yf thou
wilt not go with me / then I will not go.
And she answered / I will surely go with
the / but then the prayse shall not be thyne / in
the waye which thou goest / for the Lorde shall
deliuer Sifara into the handes of a woma.
And she arose and went with Barak to Ke-
des. And Barak called Zabulon and Nepht-
halim to Kedesh. And he went by a foote
with ten thousande men: and Deboza went
with hym.

But Haber the Kenite was remoued out
of Ain / wherch was of the chyldren of Mo-
hab the father in lawe of Moses / and py-
ched his tente vntill he was come to the
of Zaanaim / by Kedesh.

And then it was shewed vnto Sifara
how that Barak the sonne of Abinoam was
gone by to mount Chaboz. And Sifara cal-
led for all his charettes / euen ix. hundred cha-
rettes of yron / and for all the people that he
had / from Harofeth of the gentyles vnto the
ryuer of Bifon. Then sayde Deboza vnto
Barak: by / for thys is the daye in which the
Lorde hath deliuered Sifara in to thyne
handes: for the Lorde is gone oute befoze
the. And so Barak went downe from mount
Chaboz / and ten thousande men after hym.

But the Lorde trounsed Sifara and
all hys charettes and all hys hoste with the
edge of the swerde / befoze Barak. And Si-
fara lyghted downe of hys charett and fled a
foote. But Barak folowed after the charettes
and after the hoste / euen vnto Harofeth of
the gentyles. And all the hoste of Sifara fell
vpon the edge of the swerde / that there was
not

Of Deboza
Numer. x. 1.

not a man leaste. Now he it Silara fled a
fote to the tent of Jael the wyfe of Haber
the kente: for there was peace betwene Ja-
bin the kynge of Hazor/ and the housholde of
Haber the kente.

And Jael went out agaynst Silara and
sayde vnto hym: turne vnto me / turne
vnto me & feare not. And he turned into her
into her tent: & she couered hym with a man-
tell. And he sayde vnto her / geue me a lyttel
water to dryncke / for I am thyrstye. And she
opened a bottell of myrke & gaue him dryn-
ke and couered hym. And he sayde vnto her /
stande in the doore of thy tent / & if any man
come & aske the / or enquire of the whether
there be any man here / saye naye.

Then Jael Habers wyfe toke a nape
of the tente / and an hamer in her hand / & wot
fotte vnto hym / and smote h nape thozow
the tēples of his head in to the ground / as he
dumbered beying wery: And so he dyed.

And beholde as Barak folowed after Si-
lara / Jael came out agaynst hym / and sayde
vnto him: come and I will shew the the mā
whō thou sekest. And when he came into her
tente: Beholde / Silara laye dead & h nape
thozow his tēples. And so God brought Ja-
bin the kynge of Canaan into subiection that
daye / befoze the chyldren of Israel. And the
hande of the chyldren of Israel prospered &
was soze vpon Jabin the kynge of Canaan /
vntyll they had brought him to naught.

The songe and thanckes geuyng of Deboza & Ba-
rach after the victorie.

The .b. Chapter.

Then debora & Barach the sonne of
Abinoam / sang the same daye:
sayinge * Praise the Lorde in them
were wyllynge whyle other late
stille in Israel. Heare kynge and herken
Lordes / I will synge / and geue praise vnto
the Lorde God of Israel.

Lorde when thou departedst out of Seir
and camest fro the felde of Edom / the erthe
trembled / and the heuen rayned / & h cloudes
drowped water: the mountaynes mealed be-
foze the Lorde / euen mount Sinai befoze h
Lorde God of Israel.

In the dayes of Shamgar the sonne of An-
nath and in the dayes of Jael / the hye wayes
were vnoccupied. And they that walked by
pathes / went by wayes that set compasses
about. The byllages were vnenhabytē in
Israel / were vnenhabytē: vntill J Deboza
arose vntyll J Aroze a mother in Israel.

God chose new lacpons of warre / & oz whē
they had warre at their gates: there was not
a man. J sent amōge fourtye thousand / ether chyld oz
yng / not way / spere in Israel. Wyne here loueth h mayn-
teners of the lawe in Israel / h are wyllynge

amonge the people. Blesse the Lorde ye that
ryde on goodlye Ases and sytte in iudgement.
And ye h walcke by the wayes make duties.
Now h archers dō crye / where men draw
water: there shall they tell of the iustyce of h
Lorde / and of the iustyce of his vplandyng the
folcke in Israel. And then the people of the
Lorde went downe vnto the gates.

Wp by Deboza / wp by and synge a songe /
by Barak / & take thy praye / thou sonne of
Abinoam. Then they h had escaped / rayg-
ned ouer h proudest of h people. The Lorde
rayneth ouer the stronge.

Ephraim was h fyrst agaynst Amalech /
And after the Beniamin / amōge h people.
Of Machir came lerned men in the law /
and of Zabulon that well coude byawe in
the penne of a scribe.

The Lodes of Israhel were with Debo-
ra. And as Barak / euen so was Israhel sent
into the valeye & fote. But in h deuplyngs
of Rubē / were great ymaginacions of herte.
Wherfoze abodest thou amonge the shepe
folds / to heare the bleatynge of the flockes.
In the deuplyngs of Ruben / great were the
ymaginacions of herte. Galaad abode on the
other syde Jordan / and why tarped dan in
shyppes. And Aler sat in the hauens of the
see / and abode still in his awne costes. But
Zabulon is a people that put their lyues in
leopardye of death / and Nephtalim in lyke
maner / euen vnto the toppe of the felde.
Bynges came and fought. Then fought the
Kynge of Canaan at Chanach / vnto the wa-
ter of Magedo. But the flyer h they coue-
ted / they carped not awayne.

From beaue came battell: for the sterres
being in their course / fought agaynst Sila-
ra. The ryuer of Eison caught them awayne:
that afflicte ryuer the ryuer Eison.

My soule: treade thou the myghtye vnder-
fote. Then they mailed the hoyses legges / h
their myghtie courtiers leste prauynge.

Curse Meroz had the angell of the Lorde
Curse / Curse the enhabytoures thereof be-
cause they came not forth to helpe h Lorde /
to helpe the Lorde amōge the myghtie.

Blessed be Jael the wyfe of Haber the
kente / about other women: about other
women blessed be she in the tente.

He asked water / but she gaue him myrke /
and brought butter in a goodlye dyshe. She
caught a nape in her leaste hand / and a woz-
kynge hamer in her right / and nayled Sila-
ra and wounded his head and pearced h wēt
thozow his temples. Betwene her fete he
bowd hym self / felle downe and laye stille.
Betwene her fete he bowd hym self & felle.
And whether he bowd hym self / thither he
felle brought to nought.

Chozou

Chozou a widowe loke Silaras mother
and howled thozow a lattise / why abydest
his charer so longe / h it cometh not / why tarpe
h wheles of his waggans? The myrke of her
ladyes answered her: yee & she answered her
awne word: her self hapye they haue fode /
& deuyde the spoyle: I mayde / ye two mayds
for a pecc: a spoyle of dyuerse coloures for
Silara / a spoyle of dyuerse coloures wpyh
h drowed woyses / dyuerse coloured browde-
red woyses for h necke for a praye. So pe-
rith the all thine enemyes Lorde: but they h loue
h / let the be as h summe ryng in his myghte.

And the lande had rest fourtye yeres.

Israel is opprest of the Midianites / because he re-
turned agayn into ydolatrie. Gedeon is sent of God to
be their deliverer. The sulter of Baal is ouerthrowen.

The .vi. Chapter.

And the chyldren of Israel compted
wpyh kednes in the syght of h Lorde
And the Lorde deliuered them into
the handes of the Midianites leuz
peres. And when the hāde of h Midianites
was soze vpon Israel / the chyldren of Israel
made the demies in h mountaynes & caues
& stronge holdes. For when Israel had sownen
then came the Midianites the Amalechites
& they of the East cōtreye vpon the & pitched
their tentes agaynst them & destroyed h en-
crease of the erthe euen vnto Azah / and leste
no sustynance in Israel / nether shepe / ore
oz alle / for they came wpyh their cattell and
housholdes eue as grethopers in multitude:
so h both they and also their camelles were
with out nombze. And they entrede h lāde to
destroye it. And so was Israel exceedingly
impouered by h Midianites & cryed vnto
the Lorde. And when the chyldren of Israel
cryed vnto the Lorde because of the Midia-
nites / the Lorde sent a pphete vnto them /
& sayd vnto the: Thus sayth the Lorde God of
Israel: I sette you fro Egypt & brought you
out of the house of bondage and I ryde you
out of h hande of the Egyptians & out of h
handys of all h opprested you: & cast the out be-
foze you / & gaue you their land. And I sayd
vnto you / I am h Lorde your God / & ther-
foze feare not the Goddes of the Amozites
in whose lande you dwell. But you haue not
obeyed my voyce. And the Angell of h Lorde
came a late vnder an Oke in Ephrah / h per
eayned vnto Joas h father of h Gersy. And
his sonne Gedeon pressed out where out of h
eares in a presse / for to see fro h Midianites
And h angell of the Lorde appeared vnto hym /
& sayde: h Lorde is with the / thou mā of myght /
And Gedeon answered hym: Oh my Lorde /
p the Lorde be with vs / why is all this come
vpon vs: ye & where be hys myracles which
oure fathers tolde vs of and sayde / the Lorde
brought vs out of Egypt. But now h Lorde

hath forsake vs / & deliuered vs into h hāde
of the Midianites. And the Lorde toke vnto
hym & sayd: So hence in this thy myght & de-
liuer Israel out of h hādes of h Midianites.
Beholde I haue sent the: And he answered
hym. Oh Lorde where is I should I saue Israel?
Beholde my kynred is h poozest in Manas-
ses / & I am h least in my fathers house. But
then h Lorde sayd vnto hym: I will be with the: &
thou shalt myrke h Midianites / as they were
but one mā. And he answered hym / yee I haue
founde grace in thy syght / then shewe me a
sygne / h thou art h Lorde h talketh to me. We
parte not hence / vntill I come agayn vnto h
& byng myne offryng / & haue sett it befoze h.

And he sayde I will tarpe vntyll thou
come agayne. And Gedeon went & made re-
dye a hydde / and swete hakes of an Ephra of
flowze / & put the fleshe in a basket & h bzoith
in a potte / & brought it out vnto hym vnder
h Oke & presented it. And h angell of God
sayde vnto hym: take the fleshe and the swete
hakes & put the vnto this roche / & powze out
the bzoith. And he dyd so. Then the angell of h
Lorde put forth h ende of the staffe h was in
his hande & touched the fleshe & h haks. And
there arose by fyre out of h roche & consumed
h fleshe and the hakes. And the angell of the
Lorde banished out of his syght. And whē Ge-
deon perceaued h it was an Angell / he sayd
Alas my Lorde I thouah / that I haue sene an
angell of h Lorde face to face. And h Lorde
sayde vnto hym: peace be to h & feare not / for
thou shalt not dye. When Gedeon made an aul-
tare there vnto h Lorde & called it * Jehouah
Shalom / which vnto this daye is yet in use. * That is / the
phrath h pertayneth vnto h father of h Ele- Lord of peace.

And h same nyght the Lorde sayde vnto
hym / take an ore of thy fathers & another of
by. perz olde / & destroye h aultare of Baal h
belongeth vnto thy father / & cutte dōune the
groue h is about it / & make an aultare vnto
the Lorde thy god vnto h toppe of this roche &
burne the it. And take the seconde ore & offer
burnt sacrifice to h woodd of h groue which
thou shalt haue cut dōune. Then Gedeon toke
ten men of his seruauts & dyd as h Lorde bad
hym. But because he durst not do it by daye
for feare of his fathers housholde and of the
men of the cytie / he dyd it by nyght.

When h men of the cytie were by erlye in
the mornynge: Beholde h aultare of Baal
was broke / & the groue h stode about it cut
dōune. And h seconde ore offered vnto h aultar
h was made. And they sayde one to another /
who hath done this thyng / & they enquired
& asked. And it was tolde them that Gedeon
the sonne of Joas had done it. When the men
of the cytie sayde vnto Joas / byng out thy
sonne h he maye dye because he hath broke h
aultare

altier of Baal / & cut doune & groue & was about it. And Joas sayde vnto all that stode by him / will ye fyghe for Baal / or will ye be his defenders: he that stryeth for hym shall bye this moynynge. If he be a god let hym stryue with hym that cast doune his altier. And he called Gedeon Terobaal the same tyme saying: let Baal stryue with hym because he hath broken doune his altier.

¶ When all the Madianites / the Amalekites and they of the East / were gathered to geather & had gone and pitched in the balaye of Terach: the spere of the Lord entered vnto Gedeon. And he blew a trompette and called Abrezer to folow him / & sent messengers thozou oute all Manasses & called the by to folowe hym also. And he sent messengers vnto Isser / Zabulon and Nephtholim / which came also to mete him.

And Gedeon sayde vnto God: yf thou wilt saue Israel by my hande as thou hast sayde. Beholde I wyll put a flece of wolles in the thysdayning place. And yf the dewe be on & flece on lyf / and drye vpon all the erthe beynde: then I shall be sure & thou wilt saue Israel by my hande / as thou saydest. And it came so to passe. And he rose by crye on & mozowe / and he thrust & flece to geather and wonged the dewe therout & fylled a boole of water. And Gedeon sayde vnto God: be not angrie wyth me / that I speake once moare / let me pzooue only once agayne with the flece. Let it be drye on lyf vpon the flece / & dew vpon all the grounde aboute. And God dyd so & same nyght: so & it was drye vpon the flece on lyf / & on all the grounde aboute / dewe.

¶ The soundys that shulde go with Gedeon to battell are pzooued by taking the by water. Gedeon with his hundred men ouercometh the Madianites. Dzeb and Zeb are slayne.

¶ The. liij. Chapter.

¶ Then Terobaal otherwyse called Gedeon rose crye & all the people that were with him / & pitched beynde the well of Parad / so that the holte of the Madianites were in a baleye on & northsyde of & hell Hamozeh. And & Lozde sayde vnto Gedeon: the people that are with the are to many for me to geue the Madianites into their handes / lest Israel make their bawnte to my dishonoure & saye: our alyne hande hath saued vs. Now therfore make a pzoclamacion in the eares of the people and saye: yf any mād drede or be aferde / let hym retorne and get hym some from mounte Basland. And there departed and returned of the people .xxij. thousande / and there abode ten thousande.

¶ And & Lozde sayde vnto Gedeon: the people are yet to many / byng them doune vnto the

water / and I wyll tpe them bnto the there. And of whom I laye vnto the / they shall go to the / the same shall go with the. And whosoeuer I laye vnto the / this shall not go with the / the same shall not go. And when he had brought doune & people vnto & water. The Lozde sayd vnto Gedeon: as many as lapped the water with their tonges / as dogges do / them put by them selues / and to do the that knelt doune vpon their knees to dryncke. And the nombe of the that put there handes to their mouthes and lapped / were .xij. hundred men. And all the remnant of the people knelt doune vpon their knees to dryncke water. And the Lozde sayde vnto Gedeon: wyth the thye hundred men that lapped wyll I saue & pou / and deliuer the Madianites into thyne hande. And all & other people shall go euery man vnto his alyne whome.

And they toke bytalles with them for the folke / & their trompettes. And he sent all the rest of Israel / euery man vnto his tente / and kepte the thye hundred with him. And & host of Madia was benethe him in a baleye. And the same nyght the Lozde sayde vnto him / by & go doune vnto the holte / for I haue deliuered it into thyne hande. But & yf thou feare to go doune / then go thou doune vnto & host / & Pharah thy ladde / & herke what they saye / and so shall thyne handes be strong / and then thou shalt go doune vnto the holte.

Then he went doune to Pharah his ladde / euen harde vnto the men of armes that were in the holte. And the Madianites / the Amalekites / and all they of the East / laye a longe in the baleye / lyke vnto grethopers in multitude / and their camelles were without nombe / euen as the sande by the see syde in multitude. And whē Gedeon was come: Beholde / there was a mād that tolde a dreame vnto his felowe & sayd: Behold I dreamede a dreame and me thought & a byoplede loofe of barley bzead tumbled in to the holte of Madian / & came vnto a tente & smote it that it felle / & ouerturned it / & the tente laye a longe. And his felowe answered & sayde: this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israel / into whose hande the Lozde hath deliuered Madian & all & holte.

When Gedeon hearde the tellynge of the dreame & the interpretation of the same / he bowed hym selfe to the erthe & returned vnto the holte of Israel / and sayde: by for & Lozde hath deliuered into poure handes the holte of the Madianites. And he deuyned the thye hundred men into thye companies / and gaue euery mād a trobet in his hand / & an emptye pitcher & lampes therein / and sayde vnto the lode on me & do lyke wyse: and beholde / whē I come to the syde of the holte / eue as I do / so do

so do you. And when I blowe with a trompet and all that are with me / blowe ye vnto trompettes also on euery syde the holte and saye: here be the Lozde and Gedeon.

And so Gedeon & the thye hundred men & were to him / came vnto the syde of & host in the begynnyng of the myddell watche / and repyd by & watche men. And they blew in their trobettes & bzahe the pychers & were in their handes. And all thye companyes blew in their left handes / & the trobettes in their right / to blowe wyth all. And they cryed the swerde of & Lozde & of Gedeon. And they stode stille / euery mād in his place rounde about & host. And all & host ranne & cryed & fled. And as the thye hundred blew with trompettes / & Lozde sett euery mādnes swerde vpon his neyghboure / thozow out all & host. And & host fled vnto the syde of Bethsitah / to Zerrath / & to & edge of Abelmeholah beynde Cabath. And & men of Israel gathered together of & tribe of Nephtholim / of Isser / & of all Manasses / & folowed after & Madian. For Gedeon had sent messengers thozou out all moost Ephzaim saying: come doune agaynst & Madianites & take fro the & waters bothe of Bethbarath & also of Jordan. Then all & men of Ephzaim gathered to geather & came doune & toke & waters bothe of Bethbarath & also of Jordan. And they toke two captaynes of the Madianites / Dzeb & Zeb / & slew Dzeb vpon the rocke Dzeb / and Zeb at the pynde Zeb and folowed after Madian. And brought the heades of Dzeb & Zeb to Gedeon on the other syde Jordan.

¶ Ephzaim maketh insurreccion agaynst Gedeon / but as sone as they sawe the inhabitants of Socoth refuse to geue Gedeon & his armye bzeed. The towne Phaniel is destroyed. Gedeon is constituted ruler ouer the Israelites. He hath .lxx. sonnes. He dyeth.

¶ The. liij. Chapter.

¶ And the men of Ephzaim sayde vnto hym. Why hast thou serued vs thus / & thou calledst vs not / when thou wēst to fyghe with & Madianites. And they chode with him a good. And he sayd vnto the: what deade haue I done lyke vnto poures: are not & clusters of Ephzaim better then & wyne heruest of Abrezer? God hath deliuered into poure handes & Lozdes of Madian / Dzeb & Zeb. And what was I able to do lyke as you haue done. And then their spirytes abated fro of him / whē he had sayde that. And then Gedeon came to Jordan & passed ouer / bothe he and the thye hundred men that were with hym beynde sayntie & yet folowed the chace. And he sayd vnto the men of Socoth: geue I praye you hark of bzeed vnto the people that folowe me: for they be sayntie / that I maye folowe after Zebah &

Salmona knynges of Madian. And & Lozde forsoke of socoth saye: are the handes of Zebah & Salmona now in thyne handes that we shulde geue bzeed vnto thy companye. And Gedeon sayde: therfore when the Lozde hath deliuered Zebah and Salmona in to myne hande / I wyll teare the fleshe of you with the thornes of the wilderness & with bzeers. And he went thence to Phaniel / and spake vnto the lyke wyse. And the men of Phaniel answered him / as vnto the men of Socoth. And he sayd also vnto the men of Phaniel: whē I come agayne in peace / I wyll bzeake doune this towne. Zebah & Salmona were in Arhar & their hostes with them / vpon a .x. thousand / which were all that were left of all & hostes of them of the East. And they & here slayne were a hundred & twenty thousande men that dreyne swertes.

And Gedeon went thozowe the & dwelle in tabernacles on the east syde of Jorabab & Zebah / & smote the holte: for the holte byd cast no perrelles. Zebah and Salmona fledde. But he folowed after them / and toke & two knynges of the Madianites / Zebah and Salmona and discomforted all the holte.

And Gedeon the sonne of Joas returned fro battell / & sone byng yet by / & caught a ladde of the men of Socoth / & enquired of him. And he toke him of the Lozdes & elders of Socoth. lxx. men. Then he came vnto the men of Socoth and sayde: Beholde Zebah & Salmona wyth which ye cast me in & teche sayntie: are & handes of Zebah & Salmona all redye in thyne hande / that we wuld geue bzeed vnto thy sayntie men. And he toke the elders of the cytie / and thornes of the wilderness and bzeers / & all to fare the therwith. And he bzahe doune the towne of Phaniel and slew the men of the cytie.

And then sayde vnto Zebah and Salmona / what maner men were they which ye slew at Cabath: and they answered / & lyke: nelle of the & the is all one / euen after the sayntie of the chyldren of a knyng. And he sayde: they were my bzeeth / eue my mothers chyldren / & as trulye as the Lozde lyueth / yf ye had saued their lyues / I wolde not sleue you. And he sayd vnto Zebah his eldest sonne / by & fle the: But the ladde dzeue not his swerde / for he feared because he was yet yong. Then Zebah & Salmona sayde: wyle thou & falle vpon vs / for as & mād is to is his strength. And Gedeon arose & slew the: & he toke awaye & chaynes & were on their camels neckes.

Then & men of Israel sayde vnto Gedeon: Raygne ouer vs / bothe thou thy sonne & thy sonnes sonne / for thou hast deliuered vs out of & handes of & Madianites. And Gedeon sayd vnto the: I wyll not raygne ouer you / neither

forsoke of socoth saye: are the handes of Zebah & Salmona now in thyne handes that we shulde geue bzeed vnto thy companye. And Gedeon sayde: therfore when the Lozde hath deliuered Zebah and Salmona in to myne hande / I wyll teare the fleshe of you with the thornes of the wilderness & with bzeers. And he went thence to Phaniel / and spake vnto the lyke wyse. And the men of Phaniel answered him / as vnto the men of Socoth. And he sayd also vnto the men of Phaniel: whē I come agayne in peace / I wyll bzeake doune this towne. Zebah & Salmona were in Arhar & their hostes with them / vpon a .x. thousand / which were all that were left of all & hostes of them of the East. And they & here slayne were a hundred & twenty thousande men that dreyne swertes.

shall my chyldren raygne ouer you / but the
Lorde shall raigne ouer you.

¶ Neuerthelater Gedeon sayde vnto them:
I wolde desyre a certayne request of you /
eue that you wolde geue me euerpe man the
earnynges of his pryge. for they had goulden
earnynges / because they were Ismaelites.
And they sayd we wyll do it. And they spred
a mantell and dyd cast there into euerpe man
the earnynges of his pryge. And the weyght of
the goulden earnynges was a thousand & seue
hundred spels of goulde / besydes brouches /
ouches & garmentes of charlet that were of
the kynges of Madian / & besyde the chaynes /
that were about theire camels neckes. And
Gedeon made an Ephod therof / & put it in his
citty Ephrah. And all Israel wet a whoyrng
after him there / which thyng was the ruine
of Gedeons house. Thus were the Madia-
nites brought lowe before the chyldre of Is-
rael / so that they lyfte vp their headd / no moare
And the contreye was in quyetnesse fourtye
yeres in the dayes of Gedeon.

¶ And Jerobaal the sonne of Joas wet and
dwelte in his awne house. And Gedeon had
ix. sonnes of hys bodye begotten / for he had
many wyues. And his concubyne & dwelt in
Sichem bare him a sonne also / whose name
he called Abimelech. And Gedeon the sonne
of Joas dyed / when he was of a good age / &
was buryed in the buriall of Joas his father /
euen in Ephrah that pertayned vnto the fa-
ther of the Cytyes.

But as sone as Gedeon was deed / the chy-
ldren of Israel turned away & went a who-
yrng after Baal / & made Baal herpyth their
God / & thought not on the Lorde their God
which had deliuered them out of the handes
of all their enemyes on euerpe syde. Nether
shewed they mercy on the house of Jerobaal /
otherwyle called Gedeon / accordyng to all the
goodnesse which he shewed them.

¶ Abimelech is ordeyned a kyng after he had kylled
his brethren. He him selfe was after kylled of a
woman when he beleged Sheber. The parables of
Joatham concerning his brother Abimelech.

¶ The ix. Chapter.

¶ Abimelech the sonne of Jerobaal went to Sichem / vnto hys
mothers brethren / & comuned with
the & with all hys mothers fathers
kyndred sayng: saye I praye you / in the eares
of all the inhabytours of Sichem: whether
is better for you that all the sonnes of Jerobaal
which are ix. personnes raygne ouer
you / ether that one raigne ouer you. And re-
member thereto / that I am youre bones and
your flesh. And his mothers brethren reher-
sed of him in the audyence of all the Cytyens
of Sichem / all these wordes / & moued there

hartes to folowe Abimelech / in that they sayde
how he was their brother. And they gaue
him ix. peces of syluer out of the house of
Baal Berith / with which Abimelech had
Jehel and iygth personnes which went with
him. And they wet vnto hys fathers house at
Ephrah / & slew all his brethren / the sonnes
of Jerobaal / euen ix. personnes * with one
stone. Notwithstandyng per Joatham the
youngest sonne of Jerobaal escaped / for he
had hym selfe. And all the cytyens of Sichem
geathered to geather with all the house of
Mello / & went and made Abimelech kyng
* at a certen ocke that was by Sichem.

¶ And when it was tolde Joatham / he wet
a stode in the toppe of mount Garzim / and
lyfte vp his voyce & called / & sayde vnto the:
Hearke vnto me you cytyens of Sichem / &
God maye herken vnto you. The trees went
to anoynt a kyng ouer them / & sayde vnto
the olyue tree / raygne ouer vs. But the olyue
tree sayde vnto the: woulde I leaue my fatte-
nesse which both God & man prayseth in me /
and go to be promoted ouer the trees. Then
sayde the trees to the fygge tree / come thou &
be kyng ouer vs. And the fygge tree answered
the: woulde I forsake my sweetnesse & my good
frute / and woulde go to be promoted ouer the
trees. Then sayde the trees vnto the vyne /
come thou and be kyng ouer vs. And the vyne
answered / woulde I leaue my wyne that chea-
reth bothe God & man / & go to be promoted
ouer the trees. Then sayde all the trees vnto
the: fyre bushe come thou and raygne ouer
vs. And the fyre bushe sayde vnto the trees:
if it be true that ye wyll anoynt me kyng
ouer you / then come and rest vnder my sha-
dowe / & ye shall see that a fyre shall come out
of the fyre bushe and waste the cyper trees
of Libanon.

¶ And eue so now / ye haue done trulye &
vnto corruptye to make Abimelech kyng. And
ye haue dealte well with Jerobaal & hys
house / & haue done vnto him accordyng to the
deseruyng of his hedes / for as moche as my
father fought for you / & aduertured hys lyfe /
And rydde you out of the handes of the Ma-
dianites. And ye are rylen vp agaynst my fa-
thers house this daye. And haue slayne hys
chyldre / euen ix. personnes * with one stone
and haue made Abimelech the sonne of hys
mayde seruauit kyng ouer the cytyens of
Sichem / because he is youre brother / ye then
ye haue dealte purtlye and trulye with Je-
robaal & in his house this daye: then reioyse
ye in Abimelech / and let hym also reioyse in
you. But ye haue not dealt trulye / then
I praye God a fyre maye come oute of Abi-
melech & consume the cytyens of Sichem &
the house of Mello. And there come a fire
out

out of the cytyens of Sichem / & out of the
house of Mello & consume Abimelech. And
Joatham ranne awaye and fledde & went to
Beer & dwelt there / for feare of Abimelech
his brother. ¶ When Abimelech had raygned
thre yere God sent an hate betwene Abime-
lech & the cytyens of Sichem. And the cyte-
zens of Sichem rayled vpon Abimelech / &
wished that the wyckednes done to the ix.
sonnes of Jerobaal myght come on hym / &
sayde the bloude of the vnto Abimelech their
brother which slewe the / & vnto the other cyte-
zens of Sichem which ayded him in the kyl-
lyng of his brethren. And the cytyens of Sichem
set men to laye a wayte for hym in the toppe
of the mountaynes / whych men robbed all
that came a longe the waye by them. And it
was tolde Abimelech.

¶ And Gaal the sonne of Abed & his brethren
went & gat them to Sichem. And the men of
Sichem put their confidence in hym. And they
wet out into the felde & geathered in their gra-
pes & troade the / & made mery. and wet in to
the house of their God / & dyd eate & drynke
& curted Abimelech. And Gaal the sonne of
Abed sayde: what is Abimelech? and what is
Sichem? & we woulde serue hym / is he not the
sonne of Jerobaal? and Zebul is his officer?
serue soche as come of Demoz the father of
Sichem / for what reason is it that we shoulde
serue him? wold God this people were vnder
my hande / then I wolde take Abimelech out
of the waye. And one sayde vnto Abimelech /
make thyne hoste greater & go out. And whē
Zebul the ruler of the cytie harde the wordes of
Gaal the sonne of Abed / he was wroth & sent
messengers vnto Abimelech pryncely sayng:
Beholde Gaal the sonne of Abed & his brethren
be come to Sichem: & beholde they sett the cite
agaynst the. Now therfore vp by nyght / bothe
thou & all the people that is in the waye
in the felde. And ryse eue in the mornynge as
sone as the sonne is vp & come vnto the cytie.
And whē he & the people that is in him come out
agaynst the / do to him what thyne hand shalbe
able. And Abimelech rose vp / & all the people
that were with hym / by nyght. And they layde
a wayte to the cytie in four companies. And
Gaal the sonne of Abed wet out & stode in the
entryng of the gate of the cytie. And Abimelech
rose vp & the folke that were with hym / from
layinge a wayte. And when Gaal sawe the
people he sayd to Zebul: Beholde there come
people doونه fro the toppe of the mountaynes.
And Zebul sayde vnto him: the shadowe of the
hylles seme men vnto the. And Gaal answered
agayne & sayde: se there come folke doونه
by the myde of the lande & another companye
come a lōge by the charmays Ocke. Then sayd
Zebul vnto hym: where is now thy mouth

that sayde / what felowe is Abimelech / that
we shoulde serue him. These are the people that
thou so despysedest. So out now a felowshipe
& fygth with the. And Gaal went out before
the cytyens of Sichem / & fought w Abime-
lech. And Abimelech chased him that he fledde
before him & many were ouer thyrown and
slayne / euen vntill they came vnto the ente-
ryng of the gate. And then Abimelech wet &
dwelt at Arumah. And then Zebul thrust out
Gaal & his brethren / & wolde not suffer them
to dwelle in Sichem. And on the morowe the
people wet out into the felde. And it was tolde
Abimelech. And he toke his people & deuided
the into thre companyes / & laye a wayte in the
felde. And whē he sawe the people were come
out of the cite he rāne vnto the & layde vnto the

¶ And Abimelech & the companyes that were with
him / ranne & stode in the entryng of the gate
of the cytie. And the two other companyes rāne
vnto all the people that were in the felde & slue
the. And then Abimelech fought agaynst the
citty all the daye / & toke it / & slew the people
that was therein / & destroyed the cytie and schew
falt in the place. And when all the men of the
towre of Sichem harde that they entered in to
a stronge holde of the house of their God
Baal Berith. And whē it was tolde Abime-
lech / & all the men of the towre of Sichem
were geathered to gether / he gat him to mount
Zelmon / bothe he & all the men that were with
him / & toke axes with hym & cut doune an arme of a tree
& toke it vp / & put it on his shoulde / & sayde
vnto the folke that were with him / what so-
euer ye seme do: speede youre selues & do ly-
kewyse. And all the people cut doune also
euerpe man a bowgh / & folowed Abimelech /
and put them into the holde / and sett the holde
a fyre vnto the: so that all the men of the towre
of Sichem were slayne / vpon a thousande
personnes what of men & women to gether.

¶ Then went Abimelech to Sheber & bele-
ged it / & toke it. But there was a strong towre
in the mydes of the cite / & thither ranne all
the men & women / & all the cytyens of the cytie
& shut it to them / and got them vpon the
toppe of the towre. Then came Abimelech vnto
the towre & fought agaynst it / & wet harde
vnto the entryng of the gate / to set it on fyr.
But a woman cast a pce of a mylstone vnto
hys hedde & all to brake hys brayne panne.

¶ Then Abimelech called hastilye vnto the
younge man that bare his harness / and sayde
vnto him: dyawe thy swerde and slee me / that
men saye not of me / a woman slewe hym. And
his ladde thrust him thowowe & he dyed.

¶ And when the men of Israel sawe that Abi-
melech was deed / they departed / euerpe man
vnto his awne house. And thus all the wyck-
ednesse of Abimelech which he dyd vnto his
father /

¶ He folowed
falt there to
make it barren
for euer: for
falt maketh the
grounde vn-
apte to byng
fory any thing
as sayth Isai.
in Is. xiii. boke
the. vii. Chap.
of this is spoke
Soph. i. c.

father in sleep his. xxx. byeth. & thereto all
 & wychednesse of the men of Sichem/God dyd
 bring upon their heedes: And upon the came
 the curle of Joatham the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel synned &
 after cryeth on God for remedy.

The x. Chapter.

¶ After Abimelech there arose / to de-
 sende Israel / one Thola / the sonne
 of Phuah / the sonne of Dodo / a mā
 of Issachar / which dwelt in Samur
 in mount Ephraim. And he iudged Israel
 xxiij. yere / & then dyed & was buried in Sa-
 nur. And after him arose Jair a Galaadite /
 which iudged Israel xxi. yere. And he had
 xxx. sonnes that rode on. xxx. Asse colles / & had
 xxx. cyties for the / which are called & townes
 of Jair vnto this daye / & are in the land of Ga-
 laad. And Jair dyed & was buried in Ramon.

¶ Judges. x. b.

¶ Judges. x. b.
 and. vi. a.
 and. vi. a.
 and. vi. a.
 and. vi. a.

¶ And the chyldre of Israel wrought wy-
 chednesse yet agayne / in the sight of the Lord /
 & serued Baalim & Ashtaroth / & the Goddess
 of Sins / & the Goddess of Sidon / & Goddess
 of Moab / the Goddess of the chyldren of Am-
 mon / & the Goddess of the Philistines / & for-
 soke the Lord & serued him not. And the Lord
 was wroth with Israel / & solde the into the
 hand of the Philistines / & into the hand of
 the chyldre of Ammon: which yeld & oppres-
 sed the chyldren of Israel in those dayes. xxiij.
 yere / all that were on the other syde Jordan
 in the lande of the Amozites in Galaad. Mo-
 reouer the chyldre of Ammon wēt ouer Jor-
 dan to fight agaynst Juda / Benjamin / & the
 house of Ephraim: so the Israel was sore com-
 byed. Then the chyldren of Israel cryed vnto
 the Lord sayinge: we haue synned agaynst
 the: for we haue forsaken oware sware God / &
 haue serued Baalim. And the Lord sayde vn-
 to the chyldre of Israel: dyd not the Egypciā /
 & Amozites / the chyldre of Ammon / the Philis-
 tines / the Sidonites / the Amalechites / & the
 Moabites / oppresse you? And ye cryed to me /
 and I deliuered you out of their hādes. And
 for all that ye haue forsaken me / and serue
 strange Goddesses / wherfore I will helpe you
 no more. But go and crye vnto the Goddess
 which ye haue cholen / and lett the saue you
 in the tyme of youre tribulacyon.

But the chyldren of Israel sayde vnto the
 Lord we haue synned: do thou vnto vs what-
 soeuer please the / & deliuer vs onely at this
 tyme. And they put awaye the strange
 Goddess from the / and serued the Lord. And
 the myserie of Israel greued his soule.

¶ Then the chyldre of Ammon gathered to-
 gether & pitched in Galaad. And the chyldre
 of Israel gathered the to gether & pitched
 in Maphah. And the company of the Lordes of
 Galaad sayde eche to other / whosoever will

beginne & battell agaynst the chyldre of Am-
 mon / the same shalbe heard ouer all the inhabi-
 ters of Galaad.

¶ Jephthah the sonne of a Harlot deliuereth Israel
 fro the Ammonites after they asked for iudges.

The xi. Chapter.

¶ And there was one Jephthah a Ga-
 laadite / a stronge man / which was
 the sonne of an harlott: Now be it
 Galaad begat Jephthah. But Ga-
 laades wyfe bare hym sonnes / which when
 they were come to age / thrust out of Jeph-
 thah / & sayde vnto him: thou shalt not enhe-
 ret in oure fathers house / for thou art the
 sonne of a strange womā. Then Jephthah
 hedde fro hym byeth & dwelt in the lande
 of Tob. And there gathered Idole people to
 Jephthah / & went out to him. But it chaun-
 ced in processe of tyme / the chyldre of Am-
 mon made warre agaynst Israel / then the el-
 ders of Galaad wēt & sett Jephthah out of the
 lande of Tob / & sayd vnto him: come & be oure
 captayne / & let vs fight wth the chyldre of Am-
 mon. And Jephthah sayde vnto the elders of
 Galaad: dyd not ye hate me & expelle me out
 of my fathers house: how happeneth it then
 if you come vnto me now in tyme of youre
 tribulacyon? And the elders of Galaad answer-
 ed Jephthah. Therefore we turne agayne to
 the now / that thou go wth vs / & fight agaynst
 the chyldre of Ammon / & be oware heed ouer all
 the inhabitants of Galaad. And Jephthah sayd
 vnto the elders of Galaad: If ye bynge me
 home agayn / to fight wth the chyldre of Ammon /
 then yf the Lord deliuer the before me / I shal-
 be youre heed. And the elders of Galaad sayde
 to Jephthah / the Lord be witness betwene vs
 yf we do not accordyng to thy wordes. Then
 Jephthah wēt wth the elders of Galaad. And the
 people made him heed & ruler ouer the. And
 Jephthah rebeked all his wordes in Maphah.

¶ Then Jephthah sent messengers vnto the
 kyng of the chyldre of Ammon / saying: what
 ayleth the to me & thou comest vnto me to fight
 agaynst my lāde? And the kyng of the chyldre of
 Ammon answered vnto the messengers of Jeph-
 thah / because Israel toke a wape my lāde / whē
 they came out of Egypt: euē fro Ammon vnto
 Jabbok / & fro thence vnto Jordan. Now therefore
 restore those lādes agayne to saye mean. And
 Jephthah sent messengers agayne vnto the chil-
 dre of Ammon / & sayde vnto hym: thus sayth
 Jephthah. Israel toke not a wape the lande of
 Moab / nor the lāde of the chyldre of Ammon. But
 whē Israel came out of Egypt / they walked
 thowowe the wyldernes / euē vnto the redd see / &
 came to Cad / & sent messengers vnto the kyng
 of Edom saying: let vs we praye the go thowou thy
 lande. But the kyng of Edom wolde not agre
 thereto. And in lyke maner they sent vnto the
 kyng of Moab / but he wolde not consent. And
 so Israel

so Israel abode still in Cad. And then they
 went a long thowou the wyldernes / & com-
 pased the lāde of Edom / & the lande of Moab /
 and came a long by the east syde of the lande
 of Moab / & pitched on the other syde the ruer
 of Arnon / & came not within the coostes of
 the Moabites: for Arnon was their bmost
 bozder. And then Israel sent messengers vn-
 to Schon / kyng of the Amozites / & kyng
 of Heshon / & sayde vnto hym: Let vs passe
 thowou thy lande vnto oware atone contreye.
 But Schon trusted not Israel / to go thowou
 his coostes: but gathered all his people to
 gether & pitched in Jazah / & fought wth
 Israel. But the Lord God of Israel deliue-
 red Schon & all his folke into the hādes of
 Israel. And so Israel smote them & conque-
 red all the lande of the Amozites / the enha-
 biters of the sayde cōtreye. And they cōque-
 red all the coostes of the Amozites / from Ar-
 non vnto Jabbok / & from the wyldernes vn-
 to Jordan. So now seing the Lord God of
 Israel hath cast out the Amozites before his
 people shuldest thou possesse the lāde: Naye /
 but what people Camos thy God bygueth
 out / the lande possesse thou. But whatsoeuer
 nacyns the Lord oure God expelleth / that
 lande ought we to enioye. And thereto art
 thou better then Balack the sonne of Zepho /
 kyng of Moab: dyd he stryue wth Is-
 rael to fight agaynst the: all the while Israel
 dwelt in Heshon & her townes / & in Aroer &
 her townes / & in all the cyties the be a longe
 by the coostes of Arnon. iij. hundred yeres:
 whypdest thou not recouer the in all that
 space / wherfore I haue not synned agaynst
 the. But thou dost me wronge / to warre
 agaynst me. The Lord therefore be iudge
 this daye / betwene the chyldre of Israel / and
 the chyldre of Ammon. Now be it the kyng
 of the chyldre of Ammon hath red not vnto the
 wordes of Jephthah which he sent him.

¶ Then the spyte of the Lord came vpon
 Jephthah. And he passed ouer Galaad & Ma-
 nasses / & came to Maphah the lye in Ga-
 laad / & fro thence vnto the chyldre of Ammon.
 And Jephthah bowed a bowe vnto the Lord
 & sayde: If thou shalt deliuer the chyldren of
 Ammon into my handes / then that thyng the
 cometh out of the doores of my house agaynst
 me / whē I come home in peace / fro the chy-
 dren of Ammon / shalbe the Lordes / & I will
 offer it by a burnt offering. And so Jephthah
 wēt vnto the chyldren of Ammon to fight wth
 the. And the Lord deliuered the into his handes
 And he smote the from Aroer vnto Menith /
 xx. cyties. And so forth to the playne of the by-
 neyades / & made an exceeding great slaugh-
 ter. And thus the chyldren of Ammon were
 brought vnder / before the chyldre of Israel.

¶ Then Jephthah came to Maphah vnto his
 house. And se his daughter came out agaynst
 hym / & tymberelles & daunces / which was
 his onely childe: so the deliuered her. he had nether
 sonne nor daughter. And when he sawe her /
 he rent his clothes & sayde: Alas my daugh-
 ter / thou hast made me troupe & art one of
 the that trouble me. For I haue opened my
 mouth vnto the Lord / & cannot go backe. ¶
 And she sayde vnto hym: my father / yf thou
 haue opened thy mouth vnto the Lord / then
 do with me accordyng to that proceeded out
 of thy mouth / for as moche as the Lord
 hath aduenged the of thyne enemyes & chif-
 dzen of Ammon. And she sayde vnto her fa-
 ther / do this moche for me: lett me alone two
 monethes & I maye go downe to the moun-
 taines & bewaile my virginite with my fe-
 lowes. And he sayde: go / and so he sent her
 awaye two monethes. And she wēt with her
 cōpanions & lamed her maydenhead vnto
 the moūtaynes. And after the two monethes /
 she turned agayne vnto her father which dyd
 wth her accordyng to his bove which he had
 bowed / and so she knewe no man. And it be-
 came an ordynance in Israel yere by yere /
 that the daughters of Israel shulde go & la-
 mente the daughter of Jephthah the Galaad-
 ite / foure dayes in a yere.

¶ The battell of Jephthah agaynst Ephraim. After
 the death of Jephthah succeeded Elon. After Elon
 Abdon.

The xii. Chapter.

¶ And the men of Ephraim gathered
 the selues to gether / & went north-
 warde / and sayde vnto Jephthah:
 wherfore wentest thou to fight wth
 the chyldre of Ammon / & dydest not call vs
 to go wth the: we will therefore burne thine house
 vnto the / wth fyre. And Jephthah sayde vnto
 the: I & my people were at great stryfe wth the
 chyldre of Ammon. And I called you. But ye
 deliuered me not out of their hādes. And whē
 I sawe that ye deliuered me not / I put my
 lyfe in my handes & went vpon the chyldren
 of Ammon. And the Lord deliuered the into
 my handes. wherfore then are ye come vpon
 me to fight with me.

¶ And Jephthah gathered to gether all the
 men of Galaad / & fought wth the Ephraim. And
 the men of Galaad smote the Ephraim / be-
 cause they sayde: Ye Galaadites are but rā-
 neagates of Ephraim amonge the Ephraim
 & the Manassites. Moareouer the men of Ga-
 laad toke the passag of Jordan fro the Ephrai-
 tes. And when those Ephraim the were elca-
 ped / sayde lett vs go ouer. ¶ Then the men of
 Galaad sayde vnto the: Ye are Ephraim / &
 they sayde naye. ¶ Then the other answered:
 then saye: Siboleth. And they sayde Siboleth.
 ¶ Then they sayde: Siboleth. And they sayde: Siboleth.
 ¶ Then they sayde: Siboleth. And they sayde: Siboleth.

¶ That is / mē
 that is / mē
 that is / mē
 that is / mē

¶ That is / J
 put my lyfe in
 daunces & out-
 tured my lyfe
 as it is
 sayd. i. Re-
 gum. xxiij.

¶ The word
 significeth flo-
 wing of tem-
 pest of waters.

leth; & coulde not so pronounce / wher vpon
the other toke the & clewe the at the passag
of Jordan. And there were ouerthymen at
tyme of the Ephraimites. xiiij. thousande. And
tohen Gephthah had iudged Israel. lvi. yere
he dyed / & was buryed in one of the cyties of
Galaad. After this man iudged Israel one
Abbezan of Bethlehem / and he had. xxx. sonnes
& xxx. daughters / & sent also his. xxx. daugh
ters out / & toke. xxx. other in / for his sonnes.
And whē Abbezan had iudged Israel. liij. yere
he dyed / and was buryed at Bethlehem.

And after him Elon a Zabulonite iudged
Israel ten yere/and he dyed & was buried in
Bialon/in the countrey of Zabulon.

And after him Abdon the sonne of Bellet
a Pharaohite iudged Israel. And he had
fourtie sonn / & thirtie neuwes / & rode on
lxx. asse coltes. And when Abdon & sonne of
Bellet the Pharaohite had iudged Israel
biii. yere / he died / & was buried in Phardjon
& iad of Ephraim in & moite of & Amalechite.
& Israel being an Idolatree in appoynted of the Iddim
liking. The depth of Samson. The sacrifice of Sam
sons father.

Of the xlii. Chapter.

And the chyliden of Israel begonne
agayne to comytte wyckednesse in
the sight of the Lord. And the Lord be-
lyucreted the into the hande of the Philis-
tines fourtye yere. And there was a man
of Ramathaim Zorah of the kynred of the Danites / named
Samson / whose wife was borne to him
And the Angell of the Lord appeared vnto his
wyfe & sayd vnto her: Behold / thou art barren
& bearest not: But thou shalt conceiue & beare
a sonne. And now beware / and be not
waghe / ner strong dryncke / ne that eate any
uncleane thyng: for se / thou shalt encrease &
beare a sonne. And there maye com-
e on his heed: for the Lord shall be
an stayner vnto God / euen till the daye of his
birth. And he shall begynne to set the Philistines
out of the handes of the Israelites.

Then I wote we at a tolde he thus was
saying: a man of God came into it / an / the
face of him was like the face of an An-
gell of God exceedinge fearful. But I asked
him not whence he was / neither roide he me
his name. And he sayd unto me: *b holde thou
halt be with childe and beare a sonne / and
nowe brynche no wyne noz stronge brynche /
neither eate any becrease thyng: for the ladd
shalbe an abstinence to Goddren from hys
birth to the daye of his death.

Then Manoah made intercession to the
 Lord/and sayde: I praye the my Lord lett
 þ man of God which thou sentest come once
 moare vnto vs & teache vs what we shall do
 vnto þ lady whē he is borne. And God hearde
 þ voyce of Manoah/ & þ anuell of God came

agayne vnto the wyfe as she satt in the feld:
But Hanosh her husbande was not w her.
Then þe wyfe made haste & rane & shewed her
husbā & sayde to him: Beholde þe mā ap-
eared vnto me þe came þe other daye vnto me.

And Shanoah arose & wet after hys wyfe
and came to the mō and sayde vnto hym: art
thou the man þe spakkest vnto my wyfe? And
he sayde yee. Then Shanoah sayde / nowt whē
thy saying is come to passe: what shalbe the
maner of the chyldre / & what shall he do? And
the Angell of the Lord sayde vnto Shanoah:
thy wyfe must abstayne fro all that I sayde
vnto her: she maye eate of nothyng þe cometh
of the vyne tree / net dryncke wyne oꝝ strong
dryncke / noꝝ eate any bunleane thyng: But
must obserue all that I bad her. Then sayde
Shanoah vnto the Angell of þe Lord / graunte
vs to tarye vntill we haue made redge a kydd
& haue set it befoꝛe þe. And þe angell of þe Lord
sayde vnto Shanoah: though thou make me
abide / I wyll not eate of thy meate. And mo-
reouer yf thou wilt prepare a burnt offeryng /
þe thou must offer vnto þe Lord. For Shanoah
wist not þe it was an angell of þe Lord. And
Shanoah sayd vnto þe angell of þe Lord: what
is thy name? whē thy sayig is come to passe /
we maye do þe some worshyppe? And the an-
gell of þe Lord sayde vnto hym: why askest
thou after my name? when it is maruelouse.

And Manoah toke a kynde of a meate of-
fering/ & offered it bpō a roche vnto ꝑ Lord. ¶
And ꝑ angell bid Manoah & his
wyfe lohyng bpō. for whē ꝑ flame came vp
out of ꝑ aultare/ ꝑ angell of ꝑ Lord ascended
vp in ꝑ flame of ꝑ aultare. And Manoah &
hys wyfe lohed bpō & fell flat on their faces
vnto the grounde. But ꝑ angell of ꝑ Lord dyd
nomore appeare vnto Manoah & hys wyfe.
And then Manoah knew ꝑ it was an angell
of the Lorde: & sayde vnto his wyfe: we shall
surely dye/ because we haue sene God. But
his wyfe sayde vnto hym: If ꝑ Lorde wolde
kill vs/ he wolde not haue receaued a burnt-
offring & a meateoffring of our hand/ ne ther
wolde he haue shewed vs all these thyngs/ nor
wolde haue tolde vs as he hath of thynges to
come. And the wyfe bare a sonne/ and called
his name Samson. And the ladd grew/ and
the Lorde blessed him. And the sperte of the
Lorde begonne to be with the house of
Dan/ betwene Zarah and Esthaol.

¶ The marryage of Samson. He kylleth a Lyon. He
propoundeth a riddle. He kylleth xxx. men. His wyfe
forsaiketh him & taketh another.

Of the xiii. Chapter.

Sanson wēt doune to Chamnath/ &
 sawe a womā in Chamnath of the
 the daughters of the Philistines/ &
 came by and tolde hys father & hys
 mother/ and sayde: I haue sene a woman in
 Chamnath

¶ Hammath of 8 daughters of 8 Philistines.
And now geue her me to wyfe. Then his fa-
ther and mother sayde vnto him / is there ne-
uer a womā of the daughters of thy brether /
amonge all my people: but that thou must
go & sette a wyfe of the incircumcised Phi-
listines: And Samson sayd vnto his father /
geue me this womā for she pleasech me well
But his father and mother wist not that it
was the Lordes doing / and that he sought
an occasion of the Philistines / which at that
tyme raygned ouer Israel.

Then went Samson and hys father and his mother downe to Chamnath. And when they came to the bynepardes of Chamnath: beholde a young Lyon rozed vpon hym. And the sperte of the Lorde came vpon hym. And he tare him / as a man wolde rent a Bydde / and yet had nothing in his hande. Deuerthelater he tolde not his father & mother what he had done. And he went downe and talked with the woman / which semed well sauored in the syght of Samson.

And within a short space after/as he w^olde
thither agayne to take her to wyfe / he tur-
ned out of þ^e wyge / to se þ^e carhulle of þ^e l^ord.
And beholde there was a swarme of bees in
the carhulle of the l^ord and honye. And he
toke of the honye in hys handes and went
caryng / and came to hys father and mother
and gaue them also. And they dyd eate. But
he tolde not them / that he had takē the honye
out of the carhulle of the l^ord.

And when is father was come vnto the woman. Samson made there a feast / for to blyd the younge men to do. And when her frendes sawe him / they brought xxx. companions to beare felowshippe. And Samson sayde vnto them: I wyll put forth a ryddle vnto you. And yf you can declare it within viij. dayes of the feast and fynde it out / I wyll geue you thyrtye shertes and thyrtye chaunge of garmentes: But if yf you cannot declare it me / then shall ye geue me thyrtye shertes & thyrtye chaunge of garmentes. And they answered him / put forth thy ryddle and lett vs heare it. And he sayde vnto them. Out of eater came meate: and out of the strong came swetnesse. And they coulde not in thyr dayes expounde the ryddle. And whē the seuēth daye was come / they sayde vnto Samsons wyfe. flatter with thyne husbande / that he maye declare vs thy ryddle / or elles we wyll burne the and thy fathers house with fyre / haue ye called vs to make vs beggers of? Then Samsons wyfe wepte vnto him and sayde / it cannot be but that thou hatest me & lovest me not: for thou hast put forth a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde / I

haue not tolde it my father nor my mother/
and shulde I tell it thee?

And he wepte vnto him. viij. dayes / while
the faste laſted. And the ſeuēth daye he tolde
her / becauſe ſhe laye ſo loze vpo him. And he
tolde it the chyldren of her folke. And ſome
of the cytie ſayte vnto him the ſeuēth daye
before the ſonne wēt downe. What is ſweeter
then honye / and what is ſtrōger then a Lyon
¶ Then ſayde he vnto thē : If ye had not * plo-
wed with my cauſe / ye had not founde out
my rydle. ¶ Then the ſpyte of the Lorde came
vpo hym. And he went downe to Aſhalon / a
ſeuēthpytie men of them / and ſpoyled thē /
and gaue theiſe garmentes vnto them which
expounded the rydle. And he was wroth and
wēt vpo to his fathers houſe. But Samſons
wyfe was geuen to one of his companyons
that bare him companye.

¶ Samson tyeth hys chades to For taylor: & letteth
them runne in to the coyrne and burne it / to be augeſt
of them that toke his wyfe from him. With the Jawe
bone of an Aſſe he kyllith a thouſand men. Oute of
a great toche in the Jawe God geueth him water / to
ſatiffye hys thyrſt.

Other, to Chapter:

But it chanced within a while af-
ter/euen in the tyme of where her-
uest/ þ Samson visited hys wyfe
with a kydde. And when he suppo-
sed to haue gone in vnto hys wyfe into the
chamber/her father wolde not suffer hym to
go in: But sayde: I thought that thou had-
dest hated her/ ætherfoze gaue I her vnto one
of thy companions. How be it/her younge
sister is fayer then she. Take her in steade of
the other. Then sayde Samson vnto them:
Now I am blamelesse cōcernyng the Philis-
tines/though I do them euill.

And Samson went out and caught thye
hundred foxes/ and toke fyze bandes/ & fa-
stened taye to taye/ and put a fyze bnde in
þ myt des/ betwene two tayles. And he sett þ
fyze bandes on fyze/ and put them into the
come of the Philistines/ and burnt bp bothe
the reped cozne and also the standynge/ with
bynes & olyues. When the Philistines asked/
who had done that? And it was tolde the that
Samson þ sonne in lawe of the Ammitite/
because he had taken his wyfe and geue her
to one of his chpanyons. And þ Philistines
came & burnt her and her father with fyze.

And Samson sayde vnto them: shulde ye
do so: I will suretye be aduenged of you / &
then I will cease. And he smote them* legge
& thyrge with a myghtye plage. And then he
wēt & dwelt in the caue of the roche etani.
¶ Then the Philistines came by & pyched
agaynst Tuda and leye in Lehi. And the men
of Tuda sayde, why are ye come agaynst vs?

* That is / If
ye had not take
the helpe of
my wife as in
Dic. 2.

we cause
they fell on
they fled. The
Thal. trade
interp. 1. 1016
and fore
1016.

Subic. P. 2.

• 康+1. 23CG. 1b

1. 030000. 201.
2. 030000. 201.

And they answered to hynde Samson are we come/euen to do him as he hath done to vs. Then thre thousand men of Iuda went downe to the caue of the rocke Etam/a sayde to Samson:wottest thou not that the Philistines are rulers ouer vs? Wherfore then hast thou serued vs thus? And he answered the/as they serued me/to haue I serued the.

And they sayde vnto him/we are come to hynde the & to deliuer the into the handes of the Philistines. And Samson sayde vnto them: I were vnto me/the ye shall not hurte me your selues. And they sayde we will not hurte the/ save onely hynde the and deliuer the vnto their handes: But we will not kille the. And so they bounde him with two newe cordes and brought him by from the rocke. And when he come to Lehi/the Philistines shotted agaynst him. And the spyete of the Lord came vpon hym/and the cordes that were vpon his armes became as flaxe that was burnt with fire/and the bandes louted fro of his handes. And he founde a Jaw bone of a ratten Ale/and put forth his hande and caught it/a lue a thousande men therewith.

And Samson sayde: wylth the Jawe of an alle/haue I made heapes:wylth the Jawe of an alle haue I slayne a thousande men. And whē he had left speakeyng/he cast awaye the Jawe out of his hande & called the place Ramath Lehi. And he was toze a thyrst/a called on the Lord and sayde. Thou Lord hast geuen this great victorie/tho:ome the hande of thy seruauit. And now I must dye for thyrst and faile into the handes of the vncircumcysed. But God brake a great cothe that was in the Jawe/and there came water therout. And when he had dronke his spyete came agayne/a he was refreshed/wherfore the name therof was called/the welle of the caller on/whych is in Lehi vnto this daye. And he iudged Israel in the dayes of the Philistines twentye yeres.

Samson lyeth by the Gates of Gaza and carryeth the by in to the mountayne. He was deceaued by Dalilah & made blynde. He pullich downe the house vpon the Philistines and dyeth with them.

The xlii. Chapter.

Then went Samson to Gaza/and saw there an whoze/a went in vnto her. And it was tolde the Gazites/that Samson was come thither. And they met aboute and layde awaite for him all nyght in the gate of the cite/but were styll all the nyght sayyng: Carrye tyll the morning the it be daye/a then lett vs kyll him. And Samson toke his rest tyll midnyght/and arose at midnyght and toke the dozes of the gate of the cite/a the two lye postes/a rent them of/barrres and all/a put them vpon

his shoulders/and carryed the by to the toppē of an hyl that lyeth before Hebron.

And after that he loued a woman/vpon the rquier of Sozek/called Dalilah vnto whom came the Lordes of the Philistines/a sayde vnto her: Flatter with hym & se wherin his great strenght lyeth/and by what meane we maye haue power ouer hym/that we maye hynde him/to bryng him vnder/and we will geue euerye mā a leue hūdyed syluerlynges.

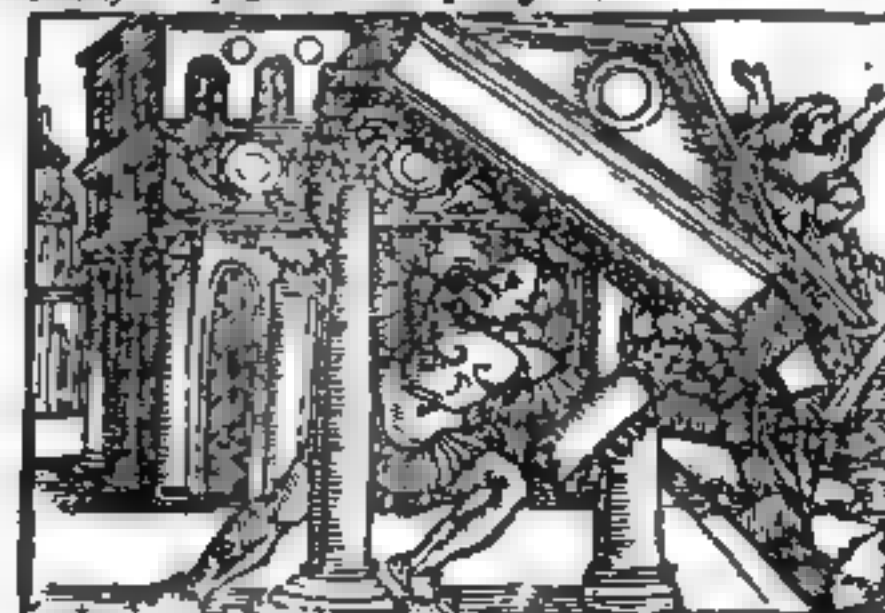
And Dalilah sayde to Samson. Oh/tell me where thy great strenght lyeth/a yf thou were bounde wherwith men might cōstrayne the. And Samson sayde vnto her. If men bounde me with by. grene withthes the neuer dyed/I shulde be weakē & as another man. And then the Lordes of the Philistines brought her. by. withthes the were yet grene & neuer dyed/and she bounde him therewith. Notwylth standyng she had men lyinge in wayte with her in the chābre. And she sayde vnto him/the Philistines be vpon the Samson. And he brake the cordes as a stryng of towe breaketh/when hit fealeth fire. And so his strenght was not knowne.

Then sayde Dalilah to Samson: Se thou hast mocked me and tolde me lyes. Now yet tell me I praye the/wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes that neuer were occuppyd/then shulde I be weakē/and as another mā. And Dalilah toke newe ropes & bounde hym therewith/a sayde vnto him/the Philistines be vpon the Samson. And there were lyes of wayte in the chamber/and he brake them from of his armes/a as they had bene but a threde. And Dalilah sayde vnto Samson/hitherto thou hast begyled me & tolde me lyes: I praye the yet telle me wherwith men maye hynde the. And he sayde vnto her. If thou plattedest the seven lockes of my heed wylth an heare lace and fastnedest the wylth a napele. And she sayde vnto hym/the Philistines be vpon the Samson. And he awaked out of his slepe/a plucked & went awaye wylth the napele the was in the platting & wylth the heare lace. Then she sayde vnto him: How canst thou say the thou louest me/when thine hert is not wylth me:for thou hast mocked me this in. tym/a hast not tolde wherin thy great strenght lyeth. And as she laye vpon hym wylth her word continually beryng of him/his soule was encombred euē vnto the death. And he tolde her all his herte/and sayde vnto her: there neuer came teler nor theres vpon myne heed/for I haue bene an abstayner to God euē fro my mothers wombe. If myne heare were cut of/my strenght wold go fro me/a I wold ware as he lyke all other men. And when Dalilah sawe the he had tolde her all his hert/she sent

for the Philistines sayyng/come by yet this once/for he hath betwed me all his herte.

Then the Lordes of the Philistines came and brought the money in their handes. And she made him slepe vpon her lappe/and sent for a man/and cut of the leue lockes of his heed & begane to bere him. But his strenght was gone from him. And she sayde the Philistines be vpon the Samson. And he awooke out of his slepe and thought to go out as at other tymes before & make him Telle/a wylth not that the Lord was departed from hym. But the Philistines toke him and put out his eyes/and brought hym downe to Gaza/and bounde him with fetters. And he was made to grinde in the prison house/how be it the heare of his heed beganne to growe agayne after that he was thome.

Then the Lord of the Philistines gathered the to gather for to offer a selemni. offring vnto Beathon their God/a to reioyse:for they sayde/oure God hath deliuered Samson our enemye into oure handes. And whē the people sawe him/they prayed their God:for they sayd oure God hath deliuered into oure handes our enemye/the destroyed oure cōcrete and lue manye of vs. And when their hert were merue they sayde: sende for Samson & lett him playe before vs. And they sette Samson out of the prison house/a he played before the/a they set him betwene the pillars. And Samson sayde vnto the ladd that leed him by the hāde: sett me that I maye touche the pylers that the house stande vpon/a that I maye leane to the. And the house was full of men & women. And there was all the lordes of the Philistines. And there were vpon the rouse a thre thousand men & women/that be hēde how Samson played.



And Samson called vnto the Lord/and sayde my Lord I thowke thynke vpon me/a strengthen me/at this tyme onely O God/that I maye be aduenged of the Philistines for my two eyes. And Samson caught the two myddell pylers on which the house stode and on which it was borne by/the one in his ryght hande/a the other in his left/a sayde: my soule dye wylth the Philistines/a bowch hym wylth might. And the house fell vpon the

lordes and vpon all the people the were therein. And so the deed which he slewe at his deeth/were moo then they which he slewe in his lyfe. And then his byethzen and all the house of his father came downe and toke hym by/and brought hym and buryed hym betwene Sarah and Elhaol/in the burying place of Manoah his father. And he iudged Israel twentye yere.

Of Micah whose mother made him an Idoll of syluer. Of the young preast of the lpyage of Leui of Bethlehem.

The xlii. Chapter.

There was a mā in mount Ephraim/named Micah whych sayde vnto his mother: the leue hūdyed syluerlynges the were take fro the/aboute wylth thou curlest a saydest in myne eares: Beholde the syluer is wylth me for I toke it awaye. When sayd his mother blest be thou my sonne/in the Lord. And so he restoyred the seven hundred syluerlynges to his mother agayne. And his mother sayde: I bowed the syluer vnto the Lord of myne hande for my sonne: to make a graue ymage & an ymage of metall. Now therfore I geue it the agayne. And he restoyred the moneye agayne vnto his mother. Then his mother toke two hundred syluerlynges & put them to a goldsmith/to make therof a graue ymage and a ymage of metall/which remayned in the house of Micah. And the mā Micah had a chapel of Gods/and made an Ephod and ymages/a spyled the hand of one of his sonnes which became his preast. For in those dayes there was no kyng in Israel/ but euery man dyd what thought hym best.

And there was a younge mā out of Bethlehem Iuda/a out of the hymredes of Iuda: which young man was a Leuite and sojournd there. And the mā departed out of the cite of Bethlehem Iuda/to go dwell where he coulde fynde a place. And he came to mount Ephraim/a to the house of Micah as he sought where he myght get more profyt by auauitage.

And the Leuite went & beganne to dwell wylth the man/and was vnto hym as dere as one of his awne sonnes. And Micah spyled the hande of the Leuite/and the young man became his preast/and cōtynued in the house of Micah. Then sayde Micah/nov I am suer the Lord will be good vnto me/seeing I haue a Leuite to my preast.

n.iii. The

The child of Dan take the Goddess the priest of Michah away. They destroy Laish after they are at Agayne.

The xlviii. Chapter.

In those dayes there was no king in Israel. And in those dayes the tribe of Dan sought the an inheritance to dwell in / for unto that tyme there fell none inheritance unto the tribe of Israel. And the child of Dan sent of their kynred syue men of actiuite / out of their coostes / euē out of Zarahab & Eshaiol / to bewte the lāde & searche it out / & sayde vnto the go & searche out & lāde. And they came to mount Ephraim / euē to & house of Michah & lodged there. And whē they were come vnto the house of Michah / they knew & voice of the young mā & Leuite / & turned in thither / and sayde vnto him / who brought & hither / & what makest thou in this place / & what hast thou here. And he sayde vnto the / thus and thus dealeth Michah wyth me and hath hired me to be his preast. And they sayd vnto him / the of God I praye the / that we maye knowe whether & waye which we go / shalbe prosperous or no. And the preast sayd vnto them / go in peace / for the waye whych ye go is befoze the Lorde.

Then the syue men departed and came to Laish / & sawe the people & were therein / how they dwelt carcelle / & after the maner of & Sidons / & without casting of parell / & that no mā made any trouble in the lande / or blurped any dominion / & how they were farre fro the Sidons & had no busines with any nacyon. And they came vnto their brythē / to Zarahab & Eshaiol. And their brythē sayde vnto them / what thynges byng you?

And they sayd by and lett vs go vnto the / for we haue sene & lāde / & it is berpe good. Daffe therfore & be not slouthfull to departe & to go & cōquerre the lāde. Whē ye be come / ye shall come vnto a people that casteth no parell / and vnto a large contry: for God hath geue into your hands a place wherein is no lacke of any thyng & is in the woyle.

And there departed thence of the kynred of the Danites / out of Zarahab and Eshaiol syue hundred men apoynted with instrumēt of warre. And they wēt & pitched in Baniath Garim in Juda. wherfore the place is called Mahanah Dan vnto this day / which is on & backside of Baniath Garim. And they wēt thence vnto mount Ephraim / & came to the house of Michah. Then answered the syue men & went to spyre out the cōtrey of Laish / & sayde vnto their brythē: wot ye not that there is in these houses an Ephod & Images / & a graue Image / and an Image of metall? Now therfore consyde what ye haue to do.

And they turned thitherwarde & came to the house of the young man the Leuite in the house of Michah / & saluted him pleasantly. And & syue hundred men gyrded w weapons of warre which were of & child of Dan stode in the enterpyng of the gate. And & syue men & that went to spyre out the lande / went in thither and toke the herued Image / & & Ephod the herued Image / & the Image of metall. And the preast stode in the enterpyng of the gate with the syue hundred men that were armed vnto battell / while & other wēt to Michahs house / and sett the herued Image / the Ephod / the herued Image and & Image of metall. Then sayde the preast vnto the: what do ye? & they answered hym / holde thy peace / & put thine hande vnto thy mouth / and come with vs / and be vnto vs a father and a preast: whether is it better for the to be a preast vnto the house of one man / or to be preast vnto a tribe or a kindred in Israel? And the preast was glad and toke the Ephod and the Images / and the graue Image / & wene with the people. And they turned & departed / and put the child / the catell & their cōlyge & thynges befoze them.

When they were a good waye fro & house of Michah / the men that were in the houses & were by Michahs house / made an out crye / and folowed after the child of Dan and called vnto the. And they turned their faces / and sayde vnto Michah / what ayleth the / that thou makest an out crye: And he sayde / ye haue takē awaye my Goddess which I made & also the preast / and go your wayes wyth the: And what haue I moare / how then saye ye vnto me / what ayleth the? And the child of Dan sayde vnto him / let not thy voyce be heard amonge vs / lest we angrye felowes runne vpon the / and thou looke thy lyfe / wyth the syues of all thyne householde to. And so the child of Dan went their wayes. And whē Michah sawe that they were to stronge for hym / he turned & went backe vnto hys house agayne.

And they toke the thynges which Michah had made / and the preast which he had / and went vnto Laish / euē vnto a people & were at rest and without mistrust / and smote the wyth the edge of the swerde and burnt the ctyre wyth fyre. And there was no man to helpe / because it was farre from Sidon / and they had no medelinge wyth any other nacyon. And the ctyre stode in & baleye that lyeth by Bethrehob. And they bylt the ctyre and dwelt therein. And called it Dan / after the name of Dan their father whych was borne vnto Israel. Now be it in very deade the name of the ctyre was Laish at the begynnyng.

And

And the child of Dan set them by the graue Image. And Jonathan the sonne of Gerson / the sonne of Manasses & his sonnes were the preastres vnto & trybe of the Danites / vntill they were caried awaye out of the lande captiue. And they sett them by the herued Image which Michah made / all & while that the house of God was in Siloh.

Of the Leuite whose wyfe was villainously bylled in Gabaah. She is described in to. xlv. partes & of her sent to encreyfe trybe of Israel a pease.

The xlv. Chapter.

In chanced in those dayes / when there was no king in Israel / that a certē Leuite dwelling on & syde of mount Ephraim / toke to wyfe & concubine out of Bethlehem Juda: whiche concubine played the whoze in hys house / & went awaye fro hym / vnto her fathers house to Bethlehem Juda / & there continued some monethes. And her husband arose and went after her / to speake frendelye / vnto her / & to bring her home agayne / & his ladd with him a couple of Iares. And she brought him vnto her fathers house / & when the father of & damosell sawe him / he reioysed of his comyng. And his father in lawe the damoselles father kept him that he abode wyth him thre dayes and so they ate and dranke and lodged there.

The fourth daye they arose eyle in the morning / & the man stode by to departe. But the damoselles father sayde vnto his sonne in lawe / cōfyt thine harte w a morsell of bread & then go your waye. And they late doune & did eat and drinke bothe of them to geather. Then sayde the damoselles father vnto the man / go to I praye the and tarpe all nyght & lett thine hart be mery. How be it & mā stode by to departe: but his father in lawe cōpelled him to turne agayne & to tarie all nyght there. And he rose by eyle & fifth daye to departe. The sayde & damoselles father cōfyt thine herte: & so made hī tarpe vntill after middaye. And they did eat bothe of them to geather.

And then the man arose to departe wyth his concubine and his ladd. But hys father in lawe the damoselles father sayde vnto him beholde the daye gothe fast awaye & dwaleth towardes euē / tarpe all nyght: at the least waye tarpe this daye here and lett thine hert be mery. And to morowe get you eyle vnto your waye and get the to thy tent. Neurtherelatter the mā wolde not tary / but arose & departed and came as ferre as Jebus / whych is Jerusalem / & hys two asses laden / and hys concubine and his ladd with him. And whē they were fast by Jebus / the daye was soze spent and the young man sayde vnto hys master / come I praye the & let vs turne in / into thys cite of the Jebusites & lodge all nyght there.

But his master sayde vnto hym / we wyll not maryed wyfe turne in to a straunge ctyre that are not of the child of Israel: we wyll go forth to Gabaah. And he sayde vnto his ladd / go forwarde / & we shall come to one place or other vnto a place. & shall lodge all nyght in Gabaah or in Laish. And they went forwarde vpon their waye / and the sonne went doune vpon them when they were fast by Gabaah whych is in Benjamin. And they turned thitherwarde to go and lodge all nyght in Gabaah. And whē they came in / they sat the doune in a street of the cite / for there was no man to ke the in to lodge. But beholde there came an olde man from his worke / out of the felde at euē whych was also of mount Ephraim / and but a stranger in Gabaah for the men of & place were of the child of Jemini. And when he had lyfte by his eyes / and sawe a wayefaring mā in the streets of & cite he sayde: whether goest thou? And whence comest thou? And & other answered hym / we come from Bethlehem Juda towardes the syde of mount Ephraim: from thence am I / and went to Bethlehem Juda / and go now to the house of the Lorde. But there is no man that receaucth me to the house of house: and yet I haue strawe & prauender for my selfe / and bread and wyne for me and my handmayde / & the ladd that are with thy seruant / and lacke nothyng.

The olde man sayde / peace be with the / all that thou lackest wait thou fynde with me: onlye abyde not in the streets all nyght / and he brought him into his house / and gaue sodder vnto his asses. And they washed their feet / and dyd eat and drinke. And as they were making their herttes mery / the men of the cite which were wycked / set the house round about / and thrust at the doze / & spake to the man of the house / the olde man saying: byng for the the man that came into thyne house / that we maye knowe hym.

But the man of the house went out to the and sayde vnto them / Oh / naye my brythē / do not so wickedlye seing & this man is come into myne house: do not this folye. Beholde my daughter a mayden and this mannes concubine / them I will bring out vnto you / and humble the / and do with them what semeth you good: but vnto this mā / do not this folye. But the men wolde not herken to him. Neurtherelasse the man toke hys concubine and brought her out vnto them / and they had to do with her / & entreated her shamefullye / all the nyght euē vnto the morning. And when the daye beganne to spryng / they lett her go.

And then came the woman in the morning of the daye and fell doune at the dooze of the mannes house / where her Lorde was / & there she laye till daye. And her Lorde arose by in the morning.

morning and opened the doors of the house/ and went out to go his way. And beholde/ hys concubine laye alonge befoze the doze of the house/ and her hand vpon the thershold. And he sayde vnto her: bp a let vs be going. But she answered not. Then he toke her bp vpon an Asse and rode bp/ and gat him vnto his aunc home. And when he was come vnto his house/ he toke a dresyng kynse/ & caughte his concubine & deuised her thozou the bones into twelue peces/ & sent her into all quarters of Israel. And all that sawe it sayde: there was no soche deade done oꝝ sene sence the chyldren of Israel cam out of Egypt vnto this daye/ consyder the matter/ geue counsell and save poure mynbes.

¶ The battell of all the Israelites agaynst the trybe of Benjamin for the L. curtes wyfe kyled.

¶ The .xx. Chapter.

In all the chyldren of Israel wēt out: and there gathered a congregacyon to gather* as it had bene but one mā, euē frō Bā to Bēseba & out of the lande of Galaad, vnto the lande to Marphah and there stode folke out of all quarters of all the trybes of Israel/ in the congregacyon of the people of God/ foure hundred thousande forte men that dꝛew swerdes. And the chyldren of Benjamin hearde that the chyldren of Israel were gone bp to Marphah.

¶ Then sayde the chyldren of Israel/ tell vs how this wickednesse happened. And the leuite the womans husbāde that was slayne/ answered and sayde: I came into Gabaah & is in Benjamin with my concubine to lodge all nyght. And the cytezens of Gabaah tole agaynst me/ and set the house rounde about vpon me by nyght/ and thought to haue slayne me: and caught my concubine and forced her/ that she dyed. And I toke my concubine and cutt her in peces and sent her thozou out all the landes of the enherytaunce of Israel. foz they haue comitted abhominacyon and folly in Israel. Beholde ye are all chyldren of Israel. Se therfoze and geue poure aduysē in the case.

¶ Then all the people arose/ as it had ben one man sayng: there shall not a man of vs go to his tent/ nether turne in to hys house. And now this is it that we wil do to Gabaah/ And cast lottes agaynst it. And we wyll take ten men of the hundred thozou out all the trybes of Israel/ & an hundred of the thousande/ and a thousande out of the ten thousande/ to sett bitayle foz the people to make that they maye go agaynst Gabaah Benjamin/ accordyng to all the folpe/ & they haue brought in Israel. And to all the men of Israel gathered to geather/ vnto Gabaah/

kytte to geather as it had ben but one man. And the trybes of Israel sent men thozou all the trybe of Benjamin sayng: what wickednesse is this that is happened amōge you. Now therfoze helyuer vs the mē/ those wycked wretches of Gabaah that we maye slep them/ and put away euell from Israel.

¶ Neuerthelater the chyldren of Benjamin wolde not herken vnto the voyce of their bꝛethꝛen the chyldren of Israel: but gathered them selues to geather out of the cyties vnto Gabaah/ to come out in batayle agaynst the chyldren of Israel. And the chyldren of Benjamin were nombꝛed at that tyme/ out of & cities. xxi. thousande mē that dꝛew swerdes beside the enhabiters of Gabaah which were nombꝛed seven hundred chosen mē. And amōge al these folke were seuen hundred leste handed men/ which every one coulde styng stones at an hear bꝛeadeth/ & not myse. And the chyldꝛen of Israel besyde the chyldꝛen of Benjamin/ were nombꝛed foure hundred thousand men that dꝛew swerdes/ and all men of warre.

¶ And the chyldren of Israel arose & went bp to Bethel/ and asked of God/ who shulde begynne the battell agaynst the chyldꝛen of Benjamin/ and the Lorde sayde Juda shal begynne. And the chyldren of Israel stode by erye and beseged Gabaah. And the mē of Israel went out to battell agaynst Benjamin/ and put them selues in araye agaynst them/ to fyght agaynst Gabaah. And the chyldꝛen of Benjamin came out of Gabaah and destroyed in Israel that daye. xxi. thousande men/ and brought them to the erth.

¶ And the folke of the chyldꝛen of Israel plucked by their hertes/ and went to agayne & made battell in the same place where they dyd the fyrst daye: but they wēt fyrst bp and wept befoze the Lorde vnto euen/ and asked of the Lorde sayng: Shall we go agayne to battell agaynst the chyldꝛen of Benjamin oure bꝛethꝛen. And the Lorde sayde go bp vnto the. And when the chyldꝛen of Israel were come to the chyldꝛen of Benjamin & seconde daye/ the chyldꝛen of Benjamin went agaynst the out of Gabaah/ the seconde daye/ & destroyed to the erth of the chyldꝛen of Israel once agayne. xxi. thousande men & dꝛew swerdes euerye man of them.

¶ Then the chyldꝛen of Israel and all the people went bp and cam vnto Bethel/ and wepte and sat there befoze & Lorde/ & fasted the same daye vnto euen/ and offered burnt offerynges and peaceofferynges befoze the Lorde. And they asked the Lorde: foz there was the arche of the apoyntment of God/ in those dayes. And phinches & sonne of Eleazar/ the sonne of Aaron waytyng vpon it at that tyme: and they sayde shall we go out any more

more to battell agaynst the chyldꝛen of Benjamin oꝛe bꝛethꝛen/ oꝛ shall we cease? And & Lorde sayde go: foz to morowe I will deliuer them into poure handes. And Israel sett layes awayte agaynst Gabaah rounde about. And & chyldꝛen of Israel wēt agaynst & chyldꝛen of Benjamin & thirde tyme/ & put the selues in araye agaynst Gabaah/ as twyse befoze. Then came the chyldꝛen of Benjamin agaynst & people/ tyll they were drawē a great waye from the citie. And they beganne to smyte of the people deed/ as twyse befoze/ by two hye wayes of which one gothe bp to Bethel & & other to Gabaah thozou the selde/ vpon a thyrtye men of Israel. foz the chyldꝛen of Benjamin thought & the other had ben beate befoze them/ as at the fyrst tyme. But the chyldꝛen of Israel sayde/ let vs flee & plucke the awaye frō the cytye/ vnto the hye wayes.

¶ And then all the men of Israel rose bp out of their standing/ & put them selues in araye at Baal Hamar. And lixewyse the layes in wayte of Israel came forth out of their places/ euen out of the medowes of Gabaah/ & came befoze Gabaah: ten thousande chosen men out of all Israel/ & there was soze battell. But & other wēt not & euell was so nyte the. And the Lorde plagued Benjamin befoze Israel/ so that the chyldꝛen of Israel destroyed in Benjamin the same daye. xxi. thousande & a hundred mē/ & dꝛew swerdes euerye one of the. It semed the chyldꝛen of Benjamin/ that the other had ben put to the woode. foz the men of Israel gaue Ronie to Benjamin/ because they trusted vnto the layes in wayte which they had layde agaynst Gabaah. And the layes in wayte halted and ranne vpon Gabaah/ and went & smote al the citie with the edge of the swerde. And the apoyntment of the mē of Israel with the layes in wayte to runne vpon Benjamin with the swerde/ was when they shulde make the smoke ryse bp out of & citie. And the men of Israel fled in the battell. And Benjamin began to smyte deed of the chyldꝛen of Israel/ aboute a thyrtye parsonnes/ foz they supposed that the other had ben put to the woode befoze them/ as in the fyrst battell. Then began to aryse out of the citie/ a pillar of smoke. And the Beniamites looked backe: and beholde the wastynge of the hole citie began to ascende bp to heuē. When the men of Israel turned agayne/ the men of Benjamin were abashed: foz they saw & euell appoyched the. And they turned befoze the men of Israel vnto the waye that leade th to the wilderness/ & other folowynge the at the harde heles. And besyde that they of the citie destroyed the in the myddle of them. And they copased Benjamin about/ & chaled them to Mennah/ & ouer ranne them befoze

Gabaah on the east syde: & there were slayne of Benjamin. xxi. thousande/ & all men of myght. And they turned & fled to the wilderness warde & vnto the roche* of pounegarnettes. And & other flue by the waye of prest of the/ syue thousande mē/ & stiched vnto the vntill they cam to Gadaam/ & flue two thousande moe of the. So that all & were slayne that same daye of Benjamin were. xxi. thousande men & dꝛew swerdes/ & all mē of myght: onely. vi. hundred men turned and fled to & wilderness/ vnto the Roche of pounegarnettes and abode there. liij. monethes. And then the men of Israel turned backe agayne vnto the chyldꝛen of Benjamin/ and smote them with the edge of the swerde in the cities bothe man and beast and all that came to hande/ and mozeouer sett all the cytyes they coulde come by/ one fyre.

¶ The trybe of Benjamin being utterly destroyed foz their fornication with the Leuytes wyfe: is reboared agayne.

¶ The .xxi. Chapter.

And & men of Israel ware in Marphah sayng: there shall none of vs geue his daughter vnto any of Benjamin to wife. And the people cā to Bethel & abode there till euē/ befoze God & liste by their voyces & wept soze & saide: O Lorde God of Israel/ why is this chaunced in Israel/ that there shulde be this daye one tribe lacking in Israel? And on the morowe & people rose bp by tyme & made there an altare & offered burntofferpynges & peaceofferynges.

¶ And the chyldꝛen of Israel asked/ who are they amonge all the trybes of Israel & came not with the congregacyō vnto & Lorde: foz they had made a great othe concerning the & came not bp to & Lorde to Marphah sayng & they shulde swerye bye. And & chyldꝛen of Israel had pytie on Benjamin their bꝛethꝛen/ and sayde: there is one tribe cut of frō Israel this daye: what shall we do vnto the remaunt of the/ foz to gett the wyues/ foz as moche as & we haue sworne by the Lorde & we will not geue the of oure daughters to wyues. Then they sayde/ what are they of & tribes of Israel & came not bp to Marphah to & Lorde. And beholde ther came none of & enhabitours of Jabes Galaad vnto & congregaciō. And whē & people were betwed: beholde there were none of & enhabiters of Jabes Galaad there. And & congregacyon sent thether. xij. thousande men of & strongest of the/ & comāunded them sayng: go & smyte & enhabiters of Jabes Galaad wth edge of & swerde both wemē & chyldꝛen. And this is & pe shal do: utterlie destroye al & males & al & wemē & haue līe by mē. And they founde amōg & enhabiters of Jabes Galaad foure hundred damoselles virgins/ & had knowe no man

¶ That is al of one consens: & generally as beneith in thys Chapter. b.

¶ As befor the .xx. ch.

¶ As befor the .xx. ch. and thys was dꝛew pꝛem. of whome al. ¶ Quere. p. 1.

¶ Heb. Remon

¶ Of all the trybe of Benjamin there escaped but. vi. hundred

¶ Quere. p. 1.

no man by lying with any male. And they brought them into the host to Siloh which is in the lande of Canaan.

And the hole congregacion sent and spake with the chyldren of Benjamin that were in the flooke of ponigarnettes/and called peaceabyllye vnto the/ & Benjamin came agayne at that tyme/and they gaue them the women which they had sau'd a lyne of the women of Iabes Galaad. But they so susyded them not. And the people had compassion on Benjamin/ because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon sayde: what shall we do to the remnant of them/ to get them wyues seing all the wyues of Benjamin are destroyed? And they sayde there must be an inheritaunce for them that be escaped of Benjamin: that a trybe be not destroyed out of Israel: how be it we maye not geue them wyues of oure daughters. For the chyldren of Israel had made an adiuration saying: "cursed be he that geueth a wyffe to Benjamin."

Then they sayde: beholde/ there is a feast of the Lorde yeiue in Siloh which is on the northsyde of Bethel/ & on the east syde of the waye that gothe from Bethel to Sichem and south from Libanon. And they commaunded the chyldren of Benjamin saying: go and lye in wayte in the bynepardes. And when ye see that the daughters of Siloh come out to daunce in a rowe/ then come ye out of the bynepardes/ and cathe you euerye ma & wyffe of the daughters of Siloh/ & gett you vnto the lande of Benjamin. And if their fathers or brethren come vnto vs to complayne/ we will saye vnto them/ haue pytie on them/ because we refused not to eche man his wyffe in tyme of warre/ and therto because that ye gaue the none in due tyme/ ye were to blame.

And the chyldren of Benjamin dyd euen so: and toke them wyues accordyng to the nombze of them of the dauncers which they caught. And then they went and returned vnto their inheritaunce/ & bylt there cyties and dwelt in them.

And the chyldren of Israel departed thence at that tyme & went euery man to his trybe/ and to his kynred/ and went out from thence euery man to his inheritaunce. In those dayes there was no kynng in Israel: but euerye man dyd what seemed hym ryght.

The ende of the booke of Judges.

The booke of Ruth

Elimelec gothe with his wyffe and chyldren in to the lande of Moab. After his death his wyffe Noemi retourneth agayne in to her countrey with her Ruth her daughter in lawe.

The fyrst Chapter.



In the tyme when the Judges iudged/ there selle a darty in the lande. wherfore a certain man of Bethleh Juda went soj to sojourn in the countrey of Moab with his wyffe and two sonnes. The name of the man was Elimelec/ and his wyffe Noemi/ and the names of his two sonnes were/ Mahalon and Chilion/ & they were Ephraites/ out of Bethleh Juda. And when they came into the lande of Moab/ they contynued there. And Elimelec Noemies husband dyed/ and he remayned with her two sonnes which toke the wyues of the nations of the Moabites: the ones name Dypah and the others Ruth. And when they had dwelled there aboute a ten yere/ Mahalon & Chilion dyed also euen both two of them/ so that the wyffe was leste desolate of her two sonnes & of her husbunde therto. Then she ode by with her daughters in lawe and returned from the countrey of Moab: for she had hearde saye/ being in the countrey of Moab: how that the Lorde had bysytte his people and geuen them lode. wherfore she departed out of the place where she was & her two daughters with her. And as they went by the waye returnyng vnto the lande of Juda/ Noemi sayde vnto her two daughters in lawe: go & retorne eche of you vnto youre mothers house: the Lorde deale as kynndye with you/ as ye haue drafft with the deede & with me. And the Lorde geue you that you maye fynde rest ether of you in the house of her husbunde: and so she kysch the.

Then they cryed and wepte & sayde vnto her we wil go with the vnto thy folke. But Noemi sayde/ turne agayne my daughters: for what cause wolde you go w me? thynke you that ther be any moare chyldren in my bowelles/ to be youre husbandes? Turne agayne my daughters & go: for I am to olde to haue an husband. If I sayde I haue hope/ also if I toke a ma this nyght: ye and though I had all readye borne sonnes: wolde ye staye after the/ tyll they were of age? or wolde ye for them so long trespasse from takyng of husbandes? Not so my daughters: for it greueth me moche for youre sake/ & the hande of the Lorde is gone out agaynst me.

Then with they cryed and wepte agayne how be

how be it Dypah kysch her mother in lawe but Ruth abode still by her/ then she sayde: se/ thy sylter law is gone backe agayne vnto her people & vnto her God: retorne thou after her. But Ruth sayde: entreate me not to leaue the/ and to retorne from after the/ for whether thou goest/ I will go/ & where thou dwellest/ there I will dwelle: thy people are my people/ and thy God is my God. Where thou diest/ I will dye/ and there wilbe buried

The Lorde do so and so to me/ except that death onlye departe the and me a sondre.

When she saw that the wolde heade go to her/ she leste speakyng vnto her. And so they went bothe together vntill they came to Bethlehem. And when they were come to Bethlehem/ it was norysed thow all the cite and the women sayde: is not this Noemi?

But she sayde vnto them/ calle me not Noemi: call me Mara/ for the all nyghtye hath made me berye bitter. I went out full: but the Lorde hath brought me home emptye. Why shulde ye then calle me Noemi: seing the Lorde hath habbled me/ & almyghtie hath brought me vnto aduersyte? And the tyme when Noemi with Ruth the Moabitess her daughter in lawe returned out of the countrey of Moab and came to Bethlehem/ was in the begynnyng of barley harueste.

Ruth leasch come in the felde of Booz & syned her fauour in his syght.

The secorde Chapter.

Noemi had a kynsmā of her husbandes/ a man of myght/ of the kynredd of Elimelec/ named Booz. And Ruth the Moabitess sayde vnto Noemi/ let me go to the felde and lease & geather eares/ after whosoer I fynde grace in his syght. And she sayde vnto her: go my daughter. And she went and came and geathered after the haruest men/ and her chaurce was that parte of the felde pertayned vnto Booz whych was of the kynred of Elimelec. And beholde/ Booz came from Bethlehem & sayde vnto the haruest men/ the Lorde be with you. And they answered him/ the Lorde blesse the. Then sayde Booz vnto the young man that had the ouersyght of the heruest men. Whose damosell is this? And the young man that was sett to ouer se the heruest men answered and sayde: it is the Moabitish damosell that came with Noemi out of the countrey of Moab/ and she sayde/ let me praye the/ leasch geather after the heruest men/ the eares that remayne. & so she came and hath cont. in. euen from the moynyng vnto now/ as she dyd not long in the house.

Then sayde Booz vnto Ruth: hearest thou my daughter? go on no nother felde to geather/ neyther go

maydens. Whene eyes are on a felle & shalbe repedyd: after the maydens therfore/ for I haue charged the young men/ that they touch the not. Moreover when thou art a chursh/ go vnto the beles and drynche of that which the laddes haue drawe. When she fell on her face & bowed her selfe to the grounde & sayde vnto him: how is it that I haue founde grace in thine eyes/ to knowe me/ seing I am an alpaunt?

And Booz answered & sayde vnto her: all is tolde me that thou hast done vnto thy mother in lawe sence the death of thine husbunde/ how thou hast lette thy father & thy mother/ & the lade where thou wast borne/ & art come vnto a nactō which thou knewest not in tyme past. The Lorde quyte thy woiche/ and a full rewarde be geue the of the Lorde God of Israel vnto whom thou art come/ to trust vnder his winges. The she sayde vnto him/ let me fynde sauoure in thy sighte my Lorde: for thou hast comforted me & hast spoken hartelye vnto thy mayde/ whych yet canot be lyke vnto one of thy maydes. And Booz whē the tyme of reseed was come/ saide vnto her: come hither & eate of the bread/ & dippe thy loppe in the binagre. And she sat doune by the repers/ & he raught her & parched corne. And so she dede eate & was suffised & leste parte. And whē she was ryfen by to geather/ Booz saide to the young mā sayng let her geather the eares & remayne & do her no despite. And therto pull out of the sheues for her & let it lye/ the she maye gather it by/ & re-buke her not. And so she geathered vntill eue & then thersed the she had gathered/ & it was vnto an epha of barleye. And she toke it by & wet to the cite/ & shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her the she had reserved whē she had eatē ynough. Then sayde her mother in lawe vnto her/ where geatheredst thou to daye? and where wroughtest thou? blessed be he that knowe the. And she shewed her mother in lawe id whō she had wrought & sayde: the mannes name id whō I wrought to daye id Booz. Then sayde Noemi vnto her daughter in lawe: blessed be he for he geathereth not to do the same goodnesse to the deede/ & he did to the yung.

And Noemi saide vnto her: the mā is nye vnto vs/ eue of our next kynne. And Ruth the Moabitess saide: he had me also/ & I shuld continew id his young men/ vntill they had ended all the heruest he hath. The she saide Noemi vnto Ruth her daughter in lawe/ it is best my daughter the thou go out with his maydens/ and that no man mete the in any other felde. And so she kept her by the maydens of Booz/ to geather vnto the ende of barley haruest and of where herue it also: & dwelt with her mother in lawe.

Booz leasch at Booz/ & he knowe his kinne/ and so

The thirde Chapter.

The ii. Chapter.



And Hannah prayed & sayde: myne herte reioyseth in the Lorde / myne herte is hie in the Lorde / and my mouth is open ouer mine enemies / for I reioyce in thy sauing. There is none so holpe as the Lorde / no there is none saue thou. Neither is there any strength lyke vnto our God. Take not to moche proude-tye: let olde thynges depart out of youre mouthes / for the Lorde is a God of knowledge / & iudgeth the thoughtes. The boomes of the strong are broke: and the weake are endued with strength. They that were full / haue hired out the selues for bread / and they that were hongry cease to be: in so moche that the barren hath borne seven / & she that had many chyldren is waxed feeble.

2. Of these two is spoken Psal. 113.

But the Lorde bylleth and maketh a lyue / he byngeth doune to hell & fetcheth by agayne. The Lorde maketh poore / and maketh ryche / bringeth lowe / and heueth by on hye. He reyleth by the poore out of the dust / and lyfeth by the begger from the dong hill: to sett them among princes / and to enherett them with a seate of glorie. For the pillars of the erth are the Lordes / & he hath sett the rounde worlde vpon the. He will kepe & sette of his sayntes but the wykked shall kepe silence in darchnesse. For in his awne myght shall no man be stronge. The Lordes aduersaries shall be made to feare hym: and out of heauen he shall thunder vpon them. The Lorde shall iudge the endes of the worlde / and shall geue myght vnto his kynge / and exalte the home of his anoynted. And Elkanah went to Ramath to hys house / and the ladd byd mynistrer vnto the Lorde before Eli the preeste.

C But the sonnes of Eli were vnkynd / & they were not the Lorde. For the maner of the preestes wth the people was / whensoever any man offered any offeringes the preestes ladd came / whyle the flethe was in seething / and a flethoke wth the tette in his hand / and thrust it into the panne / kelle / caldren / or potte. And all that the flethe boke brought by the preeste toke awaye. And so they did vnto all Israel that came thither to Siloh. Yee: & therto before they had offered the fatte / the preestes ladd came and sayde to the man that offered: geue fleth to roste for the preeste / for he will not haue sodden flethe of the / but rawe. And yf any man sayde vnto him let the fatte be offered accordyng to the daye / & then take as moche as thine herte desireth. The ladd wold answere him / thou shalt geue it me now / or els I will take it with violence. And the synne of the younge was very great before the Lorde. For they despised the people and also the offering of the Lorde.

But the ladd Samuel mynistrer before the Lorde girded about with a linnen Ephod. Mozeouer hys mother made hym a lytle coote / and brought it to him fro feast to feast when the same by with her husbunde to offer the offering of the sayde feast. And Eli blessed Elkanah and hys wyfe / and sayde: the Lorde geue the seede of this woman / for that she hath lent the Lorde. And they went vnto their awne whome. And the Lorde blessed Hannah so that she conceaued and bare thre sonnes & two daughters. But the boye Samuel grewe dwelling still with the Lorde.

Eli was very olde and herde all that hys sonnes did vnto all Israel / & how they slepte with the women that wayted in the doore of the tabernacle of wytnesse / & sayde vnto the: why do ye loche thynges? For I heare youre wicked deades of all these people. Oh / naye my sonnes: for it is no good repoyte that I heare how that ye make the Lordes people to trespasse. If one man synne agaynst another / dayemen maye make his peace: but yf a man synne agaynst the Lorde / who can be his dayeman? Notworth standyng they herkened not vnto the boye of their father / because the Lorde wolde slaye the. The chyld Samuel profited and grewe / and was in fauoure boyn with the Lorde and also with me.

And there cam a man of God vnto Eli and sayde vnto him: thus saith the Lorde. I appeared vnto the house of thy father / when they were in Egypte in Pharos house. And I chose thy father out of all the trybes of Israel to be my preeste / for to offer vpon myne altare & to burne incense / & to write an Ephod before me. And I gaue vnto the house of thy father all the offeringes of the chyldren of Israel. Wherfore heke ye agaynst my sacrifice and agaynst myne offering which I commaunde in the tabernacle / and honore it / the chyldren about me / and make youre selues fatt of the first frutes of all the offeringes of Israel my people: wherfore the Lorde God of Israel sayth: I sayde that thynne house and the house of thy father shoulde haue walked before me for euer. But now the Lorde sayth that he farre from me: for the that woz wyne me I will woz wyne / & they that despyle me / shalbe despyled. Beholde the dayes will come that I will cut of thine arme and the arme of thy fathers house / that there shall not be an elder in thine house. And thou shalt se thynne enemye in the tabernacle / in all that shall please Israel / and there shall not be an elder in thynne house while the worlde standeth. Neuerthelesse I will not destroye all thy males from my altare / to base thy synge with all & to make thynne herte melte. And all the multitude of thynne house shall dye younge.

And

And thus shalbe a sygne vnto the / & I shall come vpon thy two sonnes / Hophni & Phinehes: eu in one daye they shall dye both of the. And I will sterre me by a faithfull preeste / & I shall do as it is in myne herte & in my mynde. And I will bylde him a sure house. And he shall walke before myne anoynted for euer. And they that are lesse in thynne house / shall come & crouch to him for a lytle peece of syluer & a cake of bryed / & I shall saye: put me I praye the in one offyce or other among the preestes / & I maye eate a morsell of bryed.

After the Lorde had lesse to appere by open vision in Siloh for a long season: he yet calleth Samuel thre tymes / & sheweth him what shoulde befall on Eli.

The iii. Chapter.



And the child Samuel mynistrer vnto the Lorde before Eli: & the worde of the Lorde was precious in those dayes / for there was none oped bynd. And it chaused at that tyme / & Eli laye in his place / & hys eyes began to waxe dymme / & he coulde not se. And yet the sygne of God wot out Samuel layde him doune to slepe / in the temple of the Lorde / where the arcke of God was. And the Lorde called Samuel: & he sayde / here am I / and he ran vnto Eli & sayde here am I / for thou calledst me. And he sayde I called the not: go agayne & slepe. And he went and layde him doune to slepe. And the Lorde called once agayne: Samuel / and Samuel arose & went to Eli & sayde: I am here / thou dydest calle me. And he answered: I called the not my sonne. So agayne & take the rest: but it was yet Samuel knew the Lorde & yet the worde of the Lorde was opened vnto hym. And the Lorde wot to & called Samuel the thrid tyme. And he arose & wet to Eli & sayde: I am here / for thou hast called me. When Eli perceaued the Lorde had called the ladd / and sayd vnto hym / go & lye downe: & yf he call the agayne then laye / speake on Lorde / for thy seruant heareth. And Samuel wet & layed him doune in his place. And the Lorde cam & stode & called as before / Samuel Samuel. And Samuel saide: speake on / for thy seruant heareth the. And the Lorde sayde to Samuel: beholde I will do a thyng in Israel / & the eares of as many as heareth it / shall tingle. In the daye I will performe to Eli / all that I haue spokē concerning hys house: I will begynne it & ende it. For I haue tolde hym & I will iudge hys house for euer. For the wickednesse whych he knoweth / how his sonnes are ingratiouse / & he was not wroth therewith. And therefore I haue swoyne vnto the house of Eli / & the wickednesse of Elies house / shall not be purged by sacrifice nor offering / while the worlde standeth. And Samuel laye till the morning & then opened the doores of the house of the Lorde.

It was at the night that the lampe burned in the tabernacle of the Lorde.

But Samuel feared to shewe Eli the vision. When Eli called Samuel & sayde: Samuel my sonne. And he answered here I am. And he sayde what is the he sayde vnto the? Se thou hide it not fro me. The Lorde do so & so to the / yf thou hide anything from me / of all that he saide vnto the. And Samuel tolde him euery whit & hidde it not fro him. And he answered: it is the Lorde / let him do what semeth him best.

And Samuel grewe / and the Lorde was with him / and left none of his wordes vnperformed. And all Israel fro Dan to Berseba wist that Samuel was truly made the Lordes prophete. And the Lorde apered agayne in Siloh: for the Lorde opened hym selfe to Samuel in Siloh / thow the worde of the Lorde.

The battell of the Philistines. Israel speth. The Arcke of the Lorde is taken. Elies chyldren dye / and he hym selfe also.

The iiii. Chapter.



And Samuel spake vnto all Israel. And Israel went out agaynst the Philistines to battell / & pitched beside the helpe stone. And the Philistines pitched in Aphek. And put the selues in aray agaynst Israel. And in the end of the battell Israel was put to the woode before the Philistines. And the Philistines slue in aray along by the selues / about a towne thousand men.

And when the people were come into their tentes / the elders of Israel sayde: wherfore hath the Lorde beate vs this daye before the Philistines: let vs fetch the arcke of the apoyntment of the Lorde / out of Siloh vnto vs / & let it come amogge vs & saue vs out of the handes of our enemies. And the people sent to Siloh / & sett fro thence the arcke of the apoyntment of the Lorde of hostes whych dwelleth betwene Cherubims. And ther were the two sonnes of Eli / Hophni & Phinehes / & the arcke of the apoyntment of God. And wher the arcke of the apoyntment of the Lorde cam into the host / all Israel shouted a myghtie shout / so the erth rang agayne.

When the Philistines herde the noyse of the shout they sayde: what meaneth the sound of this myghtie shout in the host of the Chyruens? And they vnderstode how that the arcke of the Lorde was come into the host. And the Philistines were affrayed / wher it was tolde how the God was come into the host & saide. Who vnto vs / for it was neuer so before this. Who vnto vs / who shall deliuer vs out of the hand of this myghtie God? this is the God that smote the Egyptians in all maner of plagues in the wilderness. We strong & quite youre selues like men / ye Philistines / that ye be not seruantes vnto the Chyruens / as they haue bene to you. Jude. 16. Be men therfore & fight. And the Philistines fought / and Israel was put to the worde and fledde / euery man into hys tente. And ther was a myghtye

Dagon falleth. i. Samuel.

a myghty great slaughter/so that ther were ouer thowowt of Israel/thirtie thousand senten. And the arke of God was taken/and the two sonnes of Eli / Dophni & Phinehes were deed. And there ran a ma of Benjamin out of the araye & came to Siloh the same daye/with his clothes rent & erthe vpon his heed. And when the man cam in/eli late vpon a stole by the waye syde loking: for his heart feared for the arke of God. And the man cam in & tolde it in the cite. And all the cite cried when eli hearde the noyse of the crying/ he asked what the noyse of the rumoz ment. And the man halted & cam in & tolde eli. Eli was fourte thowt & eighteen yere olde / & his syght failed him he could not se. And the ma saide vnto eli: I am he & cam out of the araye and fled out of the host this daye. And he sayde how is it fortunyd my sonne? And he messenger answered & sayde: Israel is fled befoze the Philistines/ & there is a great slaughter chaunced amonge the people/ & thy two sonnes/ Dophni & Phinehes are deed/ & ther to the arke of God is taken. And wher he made mencio of the arke of God/eli fell from of his stole backwarde toward the gate/and his necke brake/ & he died: for he was olde & vnwelle/ and he had lugged Israel fourtie yeres.

And his daughter in law Phinehes wyfe was in childe hys the byrthe. And wher he hearde the tynghes of the taking of the arke of God/ & her father in law/ & her husbunde were deed/ she bowed her selfe & traueled/ for her paynes & vpon her. And aboute the tyme of her deeth/ she wene she shold about her/ saide vnto her: feare not for thou hast borne a sonne. But she answered not noz regarded it. And she named the childe Ichabod saying: honoure is departed fro Israel. Because the arke of God was take/and her father in law and her husband were deed. And therfore she sayde/ honoure is gone fro Israel/ because the arke of God was taken.

¶ Dagon the God of the Philistines to call that befoze the arke. The Philistines were playd after they had lene the arke.

¶ The b. Chapter.

¶ And the Philistines toke the arke of God & carried it fro the helpe stone/ vnto Afood/ & brought it into the house of Dagon/ & set it by Dagon. And wher they of Afood were by in the morning beholde/ Dagon laye groueling vpon the erth befoze the arke of the Lozde. And they toke Dagon & set him in his place agayne. And when they were by erly in the next morning beholde/ Dagon laye groueling vpon the ground befoze the arke of the Lozde/ & his heed and his two handes cut of vpon the thretholde/ &

the bodye onely was left on him. Wherfore nether the priestes of Dagon/ nether any ma that cometh into Dagon's house might treade on the thretholde of Dagon vnto this daye.

¶ But the hand of the Lozde was heuie vpon the Emmerodes/ both Afood & all the coastes therof. And wher the ma of Afood saide it was so/ they sayde: the arke of the God of Israel shal not abyde here to vs/ for hys hand is soze vpon vs & vpon Dagon oure God. And so they sent & gathered all the Lozdes of the Philistines vnto the arke: what shall we do to the arke of the God of Israel/ when they sayde they of Beth let the arke of the God of Israel be carped about. And they carried the arke of the God of Israel about. And wher they had carried it about/ the hand of the Lozde was in the cite/ & a myghtie great plage/ and he smote the men of the cite both smalle and great: and they were smyten in their secrete places/ with the Emmerodes.

¶ Then they sent the arke of God to Aharon. And as lone as the arke of God was to Aharon/ the Aharonites cryed out saying: they haue brought the Arke of the God of Israel to vs: to see vs and oure people.

¶ Then they sent and sette all the Lozdes of the Philistines vnto them and sayde: send away the arke of the God of Israel/ and let it go home agayne vnto his awne place/ that it see vs not with oure people. For ther was a plage of deeth thowowt out all the cite/ and the hand of God was excedyng soze there/ in so moche that they which died not/ were smyten with the Emmerodes: so that the crye of the cite went by to heauen.

¶ The hefters bryng home the arke with the reuwardes. The Bethsamites were playd after they had lene the arke.

¶ The b. Chapter.

¶ And so when the arke of the Lozde had bene in the contreye of the Philistines seuen monethes/ the Philistines called to the priestes and the soth-layers saying: what shall we do with the arke of the Lozde/ tell vs wherewith we shall sende it home agayne. They answered yf you sende the arke of the God of Israel home agayne send it not emptye: But rewarde it with a trespass offering: and then ye shal be whole/ and it shal be knowne to you/ wher hys hand departeth not from you.

¶ Then sayde they/ what shal be the trespass offering wherewith we shall rewarde him with? And they answered: syue golden artles with Emmerodes and syue golden myce/ accordyng to the nobze of the Lozdes of the Philistines. For it was one maner of plage that was on you all/ & on poure Lozdes to. Wherfore ye shall make images like to poure artles with Emmerodes and

The Arcke is i. Kynges. restored. Cvi.

and images like to poure mice that destroyed poure lande/ & shall geue glorye vnto the God of Israel: that he maye take his hand from of you/ and from of poure Goddes/ and from of poure lande. Wherfore shulde ye harden your hertes as the Egipcians & Pharaon hardened their hertes/ which for all that/ when he had played his pageauntes with the/ were sayne to lett the people go and depart.

¶ Now therfore make a new carte and take two meache kyne/ on whose neck neuer ca poche. And tye the kyne in the carte/ & bryng the calves whome from them. Then take the arke of the Lozde & put it in the carte/ & put the quelles of golde/ wher ye rewarde hym with for a trespass offering/ in a forcer by the syde therof and send it away & let it go. And make yf he go by the waye he leadeth vnto his awne cooste/ to Bethsamites/ that it is he that do vs this great euell. But and yf he do not/ then it is not hys hand that smote vs/ but it was a chaunce that hapened vs. And the men did euell: for they toke two kyne & gaue mylch & tye the in the carte/ and kept the calves at home/ & they layde the arke of the Lozde vpon the carte & the forcer with the myce of golde & the images of their artles with Emmerodes.

¶ And the kyne toke the straght waye to Bethsamites/ both one waye/ & as they wet/ to wether turning nether to the right hande ner to the lefte. And the Lozdes of the Philistines wet after the vntill they cam to the borders of Bethsamites.

¶ And they of Bethsamites were repyng their whete heruel in the baleye. And they lift by their eyes & spied the arke. And reioyced wher they saw it. And the carte came into the town of one Bethsamite/ and stode it yll there. Ther was there also a great stone. And they claue the wodde of the carte & offered the kyne a burnt offering vnto the Lozde.

¶ And the Leuites toke downe the arke of the Lozde & the forcer that was therby/ wher in the quelles of golde were & put the on the great stone. And the men of Bethsamites sacryficed burnt sacrifice & offered offering/ the same daye vnto the Lozde. And wher the syue Lozdes of the Philistines had lene it/ they returned to Aharon the same daye. These are the golden artles with Emmerodes which the Philistines gaue to amender for a trespass offering/ to the Lozde: for Afood one/ for Gaza one/ for Ashalon one/ for Beth one/ & for Aharon one. And the golden myce were accordyng to the nobze of all the cities of the Philistines thowowt the tyme of the Lozdes: both of walled townes & of townes vnwalled/ euell vnto the great stone/ wher they set downe the arke of the Lozde: which stone remayneth vnto this daye in the feld of Jehosua the Bethsamite. And he playd the men of Bethsamites/ because they had lene the arke of

the Lozde. And he slue of the people fiftie thousand & thye thowt & ten persones. And the people lamented/ because the Lozde had layne so great a slaughter of the. And the me of Bethsamites saide who is able to stande befoze the Lozde to holpe a God & to whom shal he go from vs? And they sent messengers to the enhabiters of Cariath Farin saying: the Philistines haue brought home agayne the Arcke of the Lozde: come downe and sett it by to you.

¶ The arke is brought to Cariath Farin. The people wepe/ for which Samuel maketh intercession to the Lozde. The Philistines are smyten.

¶ The b. Chapter.

¶ And the men of Cariath Farin cam & set by the arke of the Lozde/ & brought it vnto the house of Abinadab in Gabaah & sanctified Eleazar hys sonne to waite vpon the arke of the Lozde. And whyle the arke abode in Cariath Farin/ the dayes multiplied/ that it was twenty yeres/ & all Israel lamented after the Lozde.

¶ And Samuel spake vnto all Israel saying yf ye become agayne vnto the Lozde shal poure hertes/ then put away the strange Goddes fro among you/ & Aharoth/ & prepare poure hertes vnto the Lozdes serue hym alone/ & so shal he ryde you out of the handes of the Philistines. And then the chylzen of Israel did put away the Baalim & Aharoth/ & serued the Lozde onely. Then saide Samuel: gather all Israel to Mizpah/ & I maye praye for you vnto the Lozde. And they gathered to gether to Mizpah/ & drey water & potyzed it out befoze the Lozde & fasted the same daye & sayde there: we haue synned agaynst the Lozde. And Samuel iudged the causes of the chylzen of Israel in Mizpah. When the Philistines heard/ the chylzen of Israel were gathered to gether to Mizpah/ & the Lozdes of the Philistines went by agaynst Israel. And wher the chylzen of Israel heard that they were assayed of the Philistines & saide to Samuel: craie not to crye vnto the Lozde oure God for vs/ he maye saue vs out of the handes of the Philistines. And Samuel toke a sucking lambe & offered it all to geather for a burnt offering/ vnto the Lozde/ & a Co crye here

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Israel requereth i. Samuel. a Kyng.

no more into the cootes of Israel: for þe hand of the Lord was vpon the Philistines all the dayes of Samuel. Wherto þe cities which þe Philistines had takē frō Israel/ came agayne to Israel/ eue frō Ierico to Geth/ id þe cootes of the same/ which Israel plucked out of the handes of þe Philistines. For ther was peace betwene Israel & þe Amorites. And Samuel iudged Israel all the dayes of hys lyfe/ and went about pere by pere/ to Bethel Galgal and Masphah/ and iudged Israel in all those places/ & came agayne to Ramath: for ther was his house/ and there he iudged Israel/ & there he bylt an autare vnto the Lorde.

¶ Because Samuels sonnes did myslike euell/ the people requere a kyng: & to the is described the fact of a kyng.

¶ The. iij. Chapter.

When Samuel was olde/ he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joel/ & þe name of þe secōde Abiath/ which were iudges in Bersabe. Neuerthelesse his sonnes folowed not his steppes: but turned a side after lucre: & toke rewardes/ & peruertered þe right. Then al þe elders of Israel gathered the to gether & came to Samuel vnto Ramath & sayde vnto him: beholde/ thou art olde/ & thy sonnes folowe not thy wayes. Now therfore make vs a kyng to iudge vs/ as all other naciōs haue. But the thyng displeased Samuel/ whē they sayde/ geue vs a kyng to iudge vs. And Samuel prayed vnto þe Lord.

¶ And þe Lorde sayde vnto Samuel/ heare the voyce of þe people in all þe they saye vnto the. For they haue not cast the awaye/ but me: þe I shuld not raigne ouer the. And as they haue cuer done/ sence I brought the out of Egypt vnto this daye/ & haue forsaken me & serued other Goddes/ eue so do they vnto the. Now therfore herke vnto their voyce/ howbeit yet tellistie vnto the & them the word of þe kyng þe shall raygne ouer the. And Samuel tolde all þe wordes of þe Lorde vnto þe people/ & asked a kyng of him/ & he sayde: this shal be þe dutie of þe kyng þe shall raigne ouer you: he wil take poure sonnes & put the to his charettes & make his horsmen of the & they must rāne before his charet/ & will make him capitaines of the ouer thou shalt & ouer fifties/ & will set the to care his grounde/ & to geather in hys heruel/ & to make instrumentes of warre & apparell for hys charettes. And he will take poure daughters & make the þe dyers of his opyntmentes/ & hys cookes & bakers. And he shall take þe best of poure felles/ & of poure bynepardes & of poure olue trees/ & geue the to his seruantes. And he shall take þe tenth of poure seed & of poure vines/ & geue it to hys lordes/ & to his seruantes. And he shall take the best of poure menservantes and mayde-

seruantes & young men/ and of poure asses/ and do his worke with the. And he shall take þe tenth of poure shepe/ & ye shal be his seruantes. And when ye crye out at that tyme vpon poure kyng/ which ye shall haue chosen you/ the Lorde will not heare you at that daye.

¶ Neuerthelesse the people wolde not heare þe voyce of Samuel/ but did saye: naye not so: But ther shal be a kyng ouer vs/ & we wil be like al other naciōs. And oure kyng shal iudge vs/ & go out before vs & fight oure battelles. And Samuel hearde all þe wordes of the people & rehered the in þe eares of þe Lord. And þe Lorde sayde to Samuel: herken vnto their voyce & make the a kyng. The sayde Samuel vnto þe me of Israel go euery mā vnto his cite. ¶ And the sonne of Israhel his fathers assis and is chosen a kyng.

¶ The. iij. Chapter.

Now there was a mā of Benjamin named Cis the sonne of Abiel/ the sonne of Zeror/ þe sonne of Bechorath/ the sonne of Aphiah/ þe sonne of a man þe was a Geminite/ a man of myght the same had a sonne called Saul/ a goodly yōng mā/ so þe amōge þe chyldre of Israel/ ther was none goodlyer then he/ & was thereto frō the shoulders bpwarde hert then all þe other people. And it chadred þe wyf of this Cis Sauls father were lost. Then sayde Cis to Saul his sonne: take one of þe laddes id the & bp a go like þe asses. And they went thozow moūt Ephraim & thozow þe land of Salisa/ & founde the not. Then they went thozow the lande of Salim/ & there they were not. Then they wēt alig thozow the land of Jemū/ and they found the not. Then whē they were come to the land of Zuph/ Saul sayde to þe young hill þe was id him: come let vs retorne/ lest my father leue caring for þe asses/ & take thought for vs. And he answered him: beholde/ ther is in this cite a worshipfull mā of God/ & all þe he sayth/ cometh to passe. Now then let vs go thither: peraduenture he shall shew vs what waye we may go. Then sayde Saul to his lad þe we go: what shall we bring the man? For oure byed is all spent out of oure bāpers & there is no nother present to bring the mā of God/ what haue we? And the young man answered Saul agayne & sayde: I haue found about me þe fourth part of a Sicel/ & will we geue the man of God to tell vs owre waye.

¶ Before tyme in Israel when a man wēt to seke an answer of God/ thus wyse he spake come & let vs go to the Shear. For he that is now called a prophet/ was in the olde tyme called a Shear. Then sayde Saul to his yōng man: well sayd of the: come let vs go. And so they wēt vnto the cite where the man of God was. And as they were going bp into þe cite/ they mett wyth damoelles that came out to draw

Saul.

i. Kynges.

Chij.

draw water/ & sayde vnto them: is there here a fear. And þe maydens answered the/ yee: beholde/ he gothe before you. Make hast now/ for he cam this daye to the cite/ for þe people must offer this daye in þe hill. Whē ye be come bp to the hill to eat: for the people will not eat vntill he come/ because he must blesse þe offering. And then eate they þe be bidden to þe feast. Now therfore get you bp for euen now shall ye fynde him. And they went bp into the cite. And whē they were come into þe middes of þe cite: beholde/ Samuel came out agast the/ for to go bp to the hill. But þe Lorde had tolde Samuel a daye before Saul came/ saying: to morow thys tyme I will sende þe a man out of the lande of Benjamin/ him shal thou anoynte to be captaine ouer my people Israel/ that he maye saue my people out of the hand of the Philistines/ for I haue looked vpon my people/ and their crye is come vnto me. When Samuel saw Saul/ þe Lorde answered him: se/ this is the mā whō I spake to þe of. This same shall raygne ouer my people.

¶ The. iij. Chapter.

¶ Then went Saul to Samuel in þe middle of the gate/ & sayde: tell me I praye þe/ where about the sears house is/ and Samuel answered Saul & sayde: I am the fear/ go bp before me vnto the hill/ for ye shall eate with me to daye. And to morow I will let the go etlye/ & we will tell the all that is in thine hert/ and as for thine asses that were lost this daye the dayes/ care not for the/ for they are lost. And mozeouer whose shall þe bewisfull thynges of Israel be? belog they not to þe/ & vnto all thy fathers house? But Saul answered & sayde: am not I the sonne of a Geminite of þe smallest trybe of Israel/ and my kynred the least of all the kindredes of the trybe of Benjamin/ wherfore then speakest thou so to me?

¶ And Samuel toke Saul and his ladd & brought them into the parlor and made them syt in the cheffest place amonge the þe were bidden: which were vpon a thirtie persones. Then sayde Samuel vnto the cooke: bring forth þe porcion which I gaue the/ & of which I sayde kepe it with the. And the cooke toke bp the shoulder and brought it/ & set it before Saul. And Samuel sayde: beholde/ þe which is left: put it before the & eate/ for I kept it for the of purpose/ when I called the people. And so Saul did eate with Samuel þe daye. And when they were come downe frō the hill into þe cite/ Samuel communed with Saul bp þe toppe of þe house: & they arose etlye. And about the spryng of the daye Samuel called Saul bp þe toppe of the house saying: bp I maye send þe awaye. And Saul arose. And they wēt out at þe dozes both of the/ both he & Samuel. And when they were come almost

out of the towne/ Samuel sayde to Saul: bid the lad go before vs/ and he went/ but stande thou still a while euen now/ that I maye shew the what God sayeth.

¶ Saul was anoynted a kyng/ & prophesied. Samuel declareth the people their faulte/ in that they asked a kyng. God sende the kyng lyfe.



¶ The. iij. Chapter.

¶ And when Samuel toke a boxe of oyle & powred it vpon his heed and kissed hym & sayde: the Lorde hath anoynted the to be a captaine ouer his enheritaunce. And now whē thou art departed from me/ thou shalt mete two mē by Rahels sepulchre in þe borders of Benjamin eue at Zalezah. And they will saye vnto the/ & asses which thou wentest to seke/ are founde se/ thy father hath left the care of þe asses and foroweth for you saying: what shall I do for my sonne? Then thou shalt go forth frō thēce & shalt come to þe ocke of Chaboz. And there shalt thou mete the mē going to God to Bethel: one carryng thre kiddes/ & a nother carryng thre loues of byed: & þe thrid carryng a botell of wine. And they will salute þe & geue the two loues of byed: which thou shalt receaue of their handes. After that thou shalt come to þe hill of God/ where the Philistines kepe their watche. And when thou art come thither to þe cite/ thou shalt mete a cōpanye of prophetes comyng doune frō þe hill/ with a psalter/ a timbrell/ a pipe/ & a harpe before the/ & they prophesye. And the spryte of the Lorde will come vpon the/ & thou shalt prophesie id the/ & shalt be turned vnto a nother mā. And whē these signes are chadced þe/ the do what thou hast to do/ for God is with the. And thou shalt also go before me to Galgal. And beholde I will come vnto þe/ to sacrifice burnt sacrifice & peace offerings. ¶ And say for me seven dayes/ till I come to the/ & shew the what thou shalt do. And as one as he had turned his shoulder to go frō Samuel/ God gaue him a nother maner of herite/ & all those tokes cam to passe that same daye. Whē they came to the hill: beholde/ the cōpanye of prophetes mett him/ & þe spryte of God cā bp him/ & he prophesied amonge the. And all that knew hi before whē they saw þe prophesied amonge þe prophetes/ they sayde ethe to other: what

Deut. xli. b.

1 Reg. xli. c.
2 Reg. xli. c.
Act. xli. c.

Deut. xli. b.

a. Perce
meth at the
prophete
called a
Shear.

¶ They bled
the flate
was.

Act. xli. c.

¶ 2 Reg. xli. b.

1 Reg. xli. b.

What is happened into the sonne of Cis? Is Saul also among the prophets? And one of the same place answered & sayde: who is their father? And therof sprang a prouerbe: what is Saul also among the prophets? And whē he had made an ende of prophesying/ he cā to the hill. Saules fathers brother sayde vnto him & his ladd: whether wēt ye? And he answered: to seke the alleg: & when we sawe they were no where / we went to Samuel.

Then sayde Saul vnto him: tell me what Samuel sayde vnto you? And Saul answered his bnde: he tolde vs the alleg were founde. But of the kyngdome wherof Samuel spake tolde he him not. After that Samuel called the people to geather vnto the Lozde to Mizpah & sayde vnto the chyldre of Israel: thus sayth the Lozde God of Israel: I brought you out of Egypt: & deliuered you out of the hand of the Egypciāns: & out of the hand of all kingdomes that oppressed you. And ye haue thys daye cast awaye your God: & holpe you out of al your aduersities & tribulaciōs. And ye haue sayde vnto hi: make a king ouer vs. Now therfore staide before the Lozde by your tribes & your thousands. And whē Samuel had brought al the tribes of Israel the tribe of Benjamin was caught. whē he had brought the tribe of Benjamin by their kindredes: the kindred of Betul was caught: and Saul the sonne of Cis was caught. And they sought hi: but he couid not be founde. Then they asked the Lozde further: whether he shalde come thither. And the Lozde answered: beholde: he hath hidde himselfe among the stulle. And they ran & sech the stulle. And whē he stode among the people: he was hyer then any of the people. fro the shoulders bywarde. And Samuel sayde to all the people: there se ye whō the Lozde hath chosē & how there is none like hi amonge all the companye. And all the people howled and sayde: God lend the kyng ipte.

Then Samuel tolde the people the butie of the kyngdome / & wrote it in a booke / and layde it vp before the Lozde: & so sent all the people awaye / euery man to his house. And Saul also went home to Gabaah. And there went to him an hoste / soche as God had touched their hartes. But the chyldre of bntzistinne sayde: how shall he saue vs? and despyed him & brought him not presentes. And he made as though he had not hearde it.

Then Samuel tolde the people the butie of the kyngdome / & wrote it in a booke / and layde it vp before the Lozde: & so sent all the people awaye / euery man to his house. And Saul also went home to Gabaah. And there went to him an hoste / soche as God had touched their hartes. But the chyldre of bntzistinne sayde: how shall he saue vs? and despyed him & brought him not presentes. And he made as though he had not hearde it.

The people deliuered the tyrante of Babilon: & smother the kyngdome of Saul.

The xi. Chapter.

Then Dabas the Ammonite came & beseged Jabes in Galaad. And all the people of Jabes sayde vnto Dabas: make a couenaunt with vs & we will be thy seruantes. And Dabas the Ammonite sayde: herto will I make a couenaunt with

you: cut to thrust out all your right eyes: & I maye by the same word al Israel. & he saide: the elders of Jabes: geue vs leue dayes respit: & we maye send messengers vnto all the colles of Israel. And then if there come no man to helpe vs, we will come out to the. Then came messengers to Gabaah where Saul dwelt: & tolde this thinges in the eares of the people. And all the people sate by their voices & wept. And beholde Saul cam following his oren out of the scide: & asked what ayled the people to wepe. And they tolde him the thinges of the me of Jabes. Then cā the spyte of God vnto Saul: whē he herde those thinges: & he was exceeding angrie. And toke a pouke of oyle & helmed the in pecces / & sent the thozow out al the colles of Israel by the handes of messengers saying: whosoever cometh not forth after Saul & after Samuel / so shall his oren be serued. Then the feare of the Lozde fell on the people: & they cā out as it had bene but one man. And when they were nobred in Beze the chyldre of Israel were thye hundred thousand: and the men of Juda thirtie thousand. And they sayde vnto the messengers that cā: so saye vnto the men of Jabes in Galaad: to morow by that tyme / the sonne be hote / ye shall haue helpe. And the messengers cam & shewed the men of Jabes / & they were glad. And then the men of Jabes sayde: to morow we will come out vnto you: that ye maye do with vs all as please you. And on the morow Saul put the people in thye partes. And they cā in vnto the host in the morning watche: & due the Ammonites: vntill the heat of the daye. And they remained: & shattered: so that two of them were not left to geather. Then sayde the people to Samuel: what are they? said: Shall Saul raigne ouer vs? bying the we maye slay the. But Saul sayde: there shall no man die this daye: for to daye the Lozde hath saured Israel.

Then sayde Samuel vnto the people: come & let vs go to Gaigal: & renewe the kyngdome there. And the people wēt to Gaigal and made Saul kyng there: before the Lozde in Gaigal. And there they offered peace offeringes before the Lozde. And there Saul and all the people reioysed exceedingly.

Then sayde Samuel vnto the people: come & let vs go to Gaigal: & renewe the kyngdome there. And the people wēt to Gaigal and made Saul kyng there: before the Lozde in Gaigal. And there they offered peace offeringes before the Lozde. And there Saul and all the people reioysed exceedingly.

The xii. Chapter.

Then sayde Samuel vnto all Israel: beholde I haue obeyed your hope: in all that ye sayde vnto me: & haue made you a kyng. And se your kyng walketh before you. But I am olde & graye headed: & behold my sonnes are with you: & I haue walked before you fro my chyldhode vnto this daye. Behold here I stand: & I will be before

before the Lozde & before his anoynted: whose ore haue I taken: of whose will haue I take whom haue I done wylg to: of whom haue I pilled? And of whose hand haue I receaued any byrbe / to blynde myne eyes therewith? & I will restore it you agayne. And they sayde: thou hast done vs no wylg: nor pilled vs: neither hast thou taken ought of any mānes hande. Then sayde he to them: the Lozde is witness vnto you: and his anoynted is witness this daye: that ye haue sode nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people: it is the Lozde that made Moses & Aaron: & which brought your fathers out of Egypt. Now therfore stande still: and let me reason with you before the Lozde: of all the right-wynesses of the Lozde which he shewed both you and your fathers.

After that Jacob was come into Egypt: your fathers cryed vnto the Lozde: & the Lozde sent Moses & Aaron: whych brought your fathers out of Egypt: & made the dwell in thys place. Neuerthelater they forgat the Lozde their God. And he solde them into the hande of Silara chese captayne of Fabin kyng of Egipt: and into the handes of the philistines and into the handes of the kyng of Moale: which fought agaynst them. Then they cryed vnto the Lozde and sayde: we haue synned: because we haue forsaken the Lozde & haue serued Baalim and Astaroth. But now deliuer vs out of the handes of our enemyes: and we will serue the. And the Lozde sent Jerobaa: Bada. Jephthah: and Samuel: & deliuered you out of the handes of your enemyes on euery syde: so that ye dwelled without feare. And for all that whē you saw that Dabas the kyng of the chyldren of Ammon cā agaynst you: ye sayde vnto me: not so: a kyng shall raigne ouer vs: whē yet the Lozde poure God was your kyng. Now therfore beholde the kyng whom ye haue chosē and whom ye haue desired: se: the Lozde hath geuen you a kyng: & that ye wolde feare the Lozde & serue him: & heare his voyce & not disobey the mouth of the Lozde: and that both ye and the kyng that raygneth ouer you wolde follow the Lozde your God. For ye shall not berken vnto the voyce of the Lozde: but shall disobey the Lozdes mouth: then shall the hande of the Lozde be vpon you & on your fathers. Now also stande & se this great thing which the Lozde will do before your eyes: is it not now wherheruest. And yet for all that I will call vnto the Lozde: and he shall sende thunder and rayne. Wherbye perceauē & vnderstande: how that your wickednes is great which ye haue done in the syght of the Lozde in asking you a kyng. And when Samuel

called vnto the Lozde: the Lozde sent thunder and rayne the same daye. And all the people feared the Lozde and Samuel exceedingly. Then sayde all the people vnto Samuel: praye for thy seruantes vnto the Lozde thy God: for we dye not: for we haue synned in asking vs a kyng: besyde all that synne that euer we did.

Then sayde Samuel vnto the people: feare not. And though ye haue done all thys wickednes: yet by parte not fro the Lozde in any case. But serue hym with all your hartes. Nether turne ye after bayne thynges: whych canot deliuer you: for they are but vanities. But the Lozde will not forsake his people: because of his great names sake: because the Lozde hath begone to make you his people. Moreover God forbydde that I shoulde synne agaynst the Lozde in leuyng praying for you and to shewe you the good and right waye. Only feare you the Lozde and serue him truly with all your hart: for se he hath done great thinges for you. But & if ye shall do wickedlye: then shall bothe ye and your kyng thereto perishe.

The xiii. Chapter.

Saul was as a chyld of a yere olde: when he begā to raygne. And whē he had raygned two yeres ouer Israel: he chose hym thye thousand men out of Israel. & two thousand were with Saul in Machmas and mount Bethel: and a thousande with Jonathan in Gabaah Benjamin. And the rest of the people he sent: euery man to his awne house. And Jonathan due the philistines in an holde they had in Gabaah: & it came to the philistines eares. And Saul caused the trompet to be blowne thozow out all the land saying: let the Gbewes heare. And all Israel heard saye: how the Saul had destroyed an holde of the philistines: & how the Israel francke vnto the philistines. And all the people cryed after Saul to Gaigal.

Then the philistines gathered the selues to geather to fyght with Israel: thirtie thousand charettes & sixe thousande horse men with other people: & he came by the seide side in multitude & came by a pitched in Machmas eastwarde from Bethauen. And whē the men of Israel saw the selues in a drayte: & the people were accombyed: they hidde the selues in caues / in pyer holes / in rocks / in dennes & pittes. And the Gbewes went over Jordan vnto the land of Gad & Galaad. But Saul was yet in Gaigal: and all the people followed him were a sonped. And he tarped seven dayes: as Samuel had appoynted. But Samuel came not to Gaigal: & the people

the xiii. Chapter.

Saul was as a chyld of a yere olde: when he begā to raygne. And whē he had raygned two yeres ouer Israel: he chose hym thye thousand men out of Israel. & two thousand were with Saul in Machmas and mount Bethel: and a thousande with Jonathan in Gabaah Benjamin. And the rest of the people he sent: euery man to his awne house. And Jonathan due the philistines in an holde they had in Gabaah: & it came to the philistines eares. And Saul caused the trompet to be blowne thozow out all the land saying: let the Gbewes heare. And all Israel heard saye: how the Saul had destroyed an holde of the philistines: & how the Israel francke vnto the philistines. And all the people cryed after Saul to Gaigal.

the xiii. Chapter.

the xiii. Chapter.

skatered fro him. wherfore Saul sayde: bys
burnt sacrifice to me & peace offerings. And
he offered burnt sacrifice. And as sone as he
had made an ende of offering burnt offerings
beholde/ Samuel cā. And Saul wēt against
him/ to salute him. Then saide Samuel to
Saul: what hast thou done? And Saul sayd/
because I sawe þe people skatered fro me/
þe thou camest not* in þe dayes appoynted
þe þe philistines gathered the selues to gea-
ther to Machmas: then sayd I/ þe philistines
shall come doune vnto me to Baigal/ yee I ha-
ue made supplicaciō vnto þe Lorde. And ther-
fore I toke a courage to me & offered burnt of-
ferings. The sayde Samuel to Saul/ thou
hast done folyshe & hast not kept þe comma-
ndemēt of þe Lorde thy God which he commaūded
þe. For at this tyme wold þe Lorde haue stablis-
hed thy kyngdome vnto Israel for euer. But
now thy kyngdome shall not continue. ¶ The

*a. The Lorde is counted to be for hym selfe/ not because he knoweth not any thing of a man: but he min. And Saul nōbryd þe people þe were foude hym/ about a fyre hundred mē. And Saul & Jonathan his sonne & the people that were founde in the/ had their abyding in Gabaah Benjamin. But the Philistines had pitched in Machmas. And there came out of the host of the Philistines thre cōpanies, to destrōie: one cōpanye turned vnto þe waye þe leade to Ephrah vnto the land of Saul. And a nother cōpanye turned þe waye to Bethoꝝ. And the thyrde cōpanye turned to þe waye of the coast þe turneth to þe vale of Zeboum towarde þe wil-
dernesse. But there was no myght thowout all þe lāde of Israel. For þe Philistines thought þe then þe Ebyez might make the swerdes of speres. And therfore must all Israel go downe to þe Philistines/ to mende euery man his share/ his mattock/ his are/ or his cychle: as ofte as þe edges of þe cichles mattock/ dōung forches/ & axes were blide/ and also to mende their goodes. And so in tyme of battell there was nether swerde nor spere founde in the handes of any of the people that were wyth Saul & Jonathan: saue for Saul and Jonathan his sonne was there cōwhat founde. And the Garison of þe Philistines came out & stode on the other syde before Machmas. ¶ Jonathan cōpanyed with his harnessebearer putteth the Philistines to fyghe. He taketh the honye wyth his father/ vnto knowyng to him/ had forbidden the whole host. He shude therfore haue bene slayne but the people deliuer hym. ¶ The xiiij. Chapter.*



And it fell on a daye/ that Jonathan the sonne of Saul sayde vnto his young mā þe bare his harnesse: come & let vs go ouer to the watche mē of þe

Philistines þe are possider on the other syde/ & tolde noth is father. But Saul tarped in the vtmost parte of Gabaah vnder a pomegar-
net tree/ þe was in Machmas/ & the people that were in him were vnto a fyre hundred mē. And Abiah þe sonne of Abitob Zehabodes brother/ þe sonne of Phineches/ the sonne of Eli/ was þe Lorde pꝛeste in Siloh and bare an Ephod. But þe people wist not þe Jonathan was gone.

And in þe waye ouer by which Jonathan sought to go ouer vnto þe garison of þe philistines/ were there two warpe rocks/ euē one of þe one side/ & þe other on þe other side: þe one cal-
led Bozer/ & þe other Seneh. And þe one lea-
neth northwarde towarde Machmas/ & the other southwarde towarde Gabaah. The sayd Jonathan to þe young mā þe bare his harnesse: come & let vs go ouer vnto þe stāding of these bncirectes/ paraduētūre þe Lorde wil wozke it vs: for þe Lorde is free to saue in manye oꝝ in fwe. And his harnesse bearer sayde vnto him do all þe is in thine hert: set þe forwarde: & se I am w þe as thine hert lusteth. Then saide Jonathan: beholde/ whē we go ouer vnto þe mē/ & we oure selues vnto the: yf they saye on this wise to vs: saye vnto the: we come to you/ then we will stāde still where we be & not go vnto the. But yf they so saye vnto vs: come vnto vs/ the we will go vnto/ for þe Lorde hath deliuered the into oure handes. And this shalbe a sygne vnto vs. And when they had bothe theweth the selues vnto þe garison of þe Philistines/ þe Philistines sayde: se/ þe Ebyez come out of þe holes where they had hid the selues in. And þe mē of þe garison answered Jonathan & his harnessebearer & sayde: come vnto vs/ & we wil shew you a thing. The sayde Jonathan vnto his harnessebearer: come vnto me/ for þe Lorde hath deliuered them into þe handes of Israel. And Jonathan clame vnto his handes & fete/ & his harnessebearer after he. When they fell before Jonathan: and his harnessebearer shue the after he. And þe first slaugh-
ter which Jonathan & his harnessebearer made was vnto a twētie mē/ vnto þe cōpalle as it were about an halfe shere of land. And ther was a feare in þe host þe was in þe feld/ & amōg all þe people: in so moche þe they kept þe holde/ & they were gone to robbe/ were a straide also: & þe erth trembled/ & there was a feare sent of God. And þe watche mē of Saul in Gabaah Benjamin/ saw. And beholde/ þe people skatered & rāne hither & thither. The saide Saul vnto þe people þe was in him: nōbrye & se who is gone awaye fro vs. And whē they had tolde: beholde/ Jonathan & his harnessebearer were not there. And the Saul said vnto his bys-
hether þe arche of God/ for þe arche of God was at þe tyme in the chyloze of Israel. And while Saul talked vnto þe pꝛeste/ þe people þe were in the

in þe port of þe philistines/ rāne moze & moze. And Saul sayde vnto þe pꝛeste: with dyaw-
thine hāde. And Saul cryed & all the people were in him/ & wēt to battell. And beholde euery mānes swerde was agaynst his felowe/ & a mightie great slaughter. Moꝝeouer þe Ebyez were in þe philistines before þe tyme/ & were come in the in all partes of þe host/ they turned to Israel that was with Saul & Jonathan. And they also which had hydde them selues in mounte Ephraim/ as sone as they hearde how that the Philistines were fledde/ they folowed after the in battell. And so God holpe Israel that daye. And the battell continued vntill they came to Bethauen.

And the men of Israel loꝝned the selues to geather þe daye: & Saul aduised the people sayinge: Cursed be he that eateth anye fode vntill nyght/ that I maye be aduenged of myne enemies. And so there was none of þe people that tasted any sustināce. And all the lande came to a wood where honye laye vnto þe grofde. And whē þe people were come into the wood: beholde/ the honye dropped. How be it there was no mā þe moued his hād to his mouth/ because that the people feared the curse. But Jonathan heard not whē his father aduised þe people/ wherfore he put for-
the þe ende of þe staffe þe was in his hād & dꝛe it in an honye combe/ & put his hande to his mouth/ & his eyes receaued sight. The spake one of þe people & sayde: thy father aduised þe people sayinge: Cursed be þe mā þe eateth any sustināce this daye/ & yet the people were saynt. ¶ Then sayde Jonathan: my father hath troubled þe lāde: for se/ myne eyes hath receaued sight/ because I tasted a litle of this honye: how then yf all þe people had eat of þe spoyie of their enemies which they foude had there not bene then a moche greater slaugh-
ter amōg þe Philistines? And they layd on the Philistines that daye/ fro Machmas to Aia. And þe people were excōpyng sayntie.

¶ Then þe people gat the to the spoyie & toke the pe oꝝen & calues/ & shue the on the grofde & byd eate with the bloude. ¶ Then men tolde Saul sayinge: Beholde the people synne agaynst the Lorde/ in that they eate with the bloude. And he sayde: ye haue trespassed. But rowle a great stone vnto me now/ and go abroade among þe people & byd the kyng eue-
ry mā his oꝝe & euery man his shepe/ and lay the heze/ & synne not agaynst þe Lorde in eatyng in the bloude. And þe people brought euery mā his oꝝe in his hand by nyght & shue the there. And Saul made an altare vnto þe Lorde. And þe was the fyrst altare þe he made vnto the Lorde. And Saul sayde: lett vs go downe after the Philistines by nyght/ & lett vs make hauoke amōg the vntill it be daye

in þe moꝝnyng/ & lett vs not leaue one of the. And þe people answered/ do whatsoeuer thou thinkest best. ¶ Then sayde the pꝛeste: lett vs come hither vnto God. And Saul asked of God: shall I go downe after þe Philistines? & wilt thou deliuer the into myne hand? But he answered him not at þe tyme. ¶ Then sayde Saul let the people come hyther out of all quarters/ & knowe & se/ in whō this synne is chaūced this daye: for as truly as the Lorde lyueth which hath saued Israel/ though it be in Jonathan my sonne/ he shall dye for it. But no man answered him of all the people.

¶ Then he sayde vnto all Israel: be ye on one syde/ & I & Jonathan my sonne wylbe on ano-
ther. And þe people sayde vnto Saul: what thou thinkest best that do. And Saul sayde vnto the Lorde God of Israel: geue perfect knowledge. And Saul and Jonathan were caught/ & the people shaped free. ¶ Then sayd Saul: cast lott betwene me & Jonathan my sonne. And Jonathan was caught. ¶ Then Saul sayde to Jonathan: tell me what thou hast done. And Jonathan tolde him & sayde: I tasted a litle honye vpon the ende of my staffe & was in myne hande/ & se/ I must dye.

¶ Then sayd Saul: God do so/ and so to me/ except þe thou dye Jonathan. But the people sayde vnto Saul: shall Jonathan dye which hath so myghtely holpe Israel? God forþyd. As truly as þe Lorde lyueth/ there shall not one heare of his heed fall to þe grofde: for he hath wrought wyth God this daye. And so þe people deliuered Jonathan/ & he dyed not. And then Saul departed fro folowyng the Philistines. And þe Philistines went to their awone place. And so Saul toke þe kyngdome ouer Israel/ and sought agaynst all his ene-
mies on euery syde: agaynst the Moabites: agaynst þe chyloze of Ammid: agaynst þe Edomites: agaynst the kynges of Zobah and agaynst þe Philistines. And whether so euer he turned him selfe there he warne/ & played the mā & shue þe Amalechites/ & rydde Israel out of the hādes of the that spoyled the. ¶ The sonnes of Saul were/ Jonathan/ Melchishua/ and Melchishua. And his two daughters were thus named: the elder was called Merob & þe younger Michol. And the name of Saules wife was Abinoam þe daughter of Abimaaz. And the name of his cheafe captayne was Abner the sonne of Ner Saules vncle. And ¶ This was Saules father. And Ner þe father of Abner was the sonne of Abiel. And there was soze warre in þe Philistines/ all þe dayes of Saul. For wher soeuer Saul sawe a strong mā/ & an actiue/ he toke him vnto him. ¶ Saul is commaūded to slay Amalech. He is disobe-
dient to the voyce of God/ and saue the spoyie to of fer it vnto the Lorde: for which the Lorde reuēgeth & casteth him awaye. Samuel mourneþ for Saul.

Saul is reiect.

i. Samuel.

The xii. Chapter.

When sayde Samuel vnto Saul: The Lord sent me to anoynt þe kynge ouer his people Israel. Now therfore obeye thou the voyce of the wordes of the Lord. Thus sayth the Lord of hostes: I haue called to remembraunce þe which Amalech did to Israel how they laye in wayte for them in the waye / as they came out of Egypte. Now therfore go & smyte the Amalechites / & only destroye ye all that per- sayneth vnto the / & le thou haue no cōpadyō on the. But slay bothe man & womā / infant & sucklyng / & ore / shepe / camell & alle.

And Saul tolde it the people / & nombred them in & clain two hundred thousand foote men / & ten thousand mē of Iuda. And Saul came vnto a citty of þe Amalechites / & fought in a balleys. But Saul sayd vnto the Kenites go & departe and gett ye doune frō among þe Amalechites / lest I destroye you with them for ye shewed mercy wth Israel when they came out of Egypt. And þe Kenites departed from amonge the Amalechites.

And Saul slue the Amalechites frō He- uila to Sur that lyeth before Egypt / & toke Agag the kynge of the Amalechites a lyue / & biterly destroyed all the people wth þe edge of the swerde. But Saul & the people spard Agag / and they left of the shepe and of the oxen and of the catt thynges and the lambes & all that was good / and wolde not destroye the. But all that was noughte worth a flaggye / that they destroyed biterly. Then came the word of the Lord vnto Samuel saying: it repenteth me / & I haue made Saul kynge. For he is turned from me & hath not parfo- med my commandementes / wherefore Sa- muel was euell apasde & cryed vnto þe Lord all nyght. And Samuel rose erlye / to mete Saul in þe moynyng. And it was tolde Sa- muel that Saul was come to Carmel / and had set him bp a pillar of trāsphe. And was turned and departed and gone to Galgal.

And when Samuel was come to Saul / Saul sayde vnto him: Blessed be thou in the Lord. I haue done the commandement of the Lord. And Samuel answered: what meaneth then the bleatynge of the shepe in myne eares / & the noyse of the oxen which I heare? And Saul sayde: they haue brought them from the Amalechites. For the people spared the best of the shepe and of the oxen / to sacrifice vnto the Lord thy God. And the word of the Lord came vnto Samuel saying: I haue destroyed.

But Samuel sayde to Saul: cease & let me tell the what the Lord hath sayde to me this nyght. And he sayde vnto hym: saye on. And Samuel sayde when thou wast a ylle in thyme awone syght / wast thou not made þe

head of the tribes of Israel? And the Lord anoynted the kynge ouer Israel. And then þe Lord sent the on a iourne / & sayde vnto þe / le that thou biterly destroye those synners / the Amalechites & syght agaynst them vntill ye haue biterly destroyed the. And when thou hast thou now not obeyed the voyce of þe Lord: But dydest turne to the praye & hast wrought wickednesse in þe syght of þe Lord.

And Saul sayde vnto Samuel: I haue obeyed the voyce of the Lord / and went the waye which þe Lord sent me / & haue brought Agag the kynge of the Amalechites. And haue biterly destroyed þe Amalechites. And the people toke of the spoyte / shepe / oxen / & the cheffest of the thynges which shuld haue bene destroyed / to offer vnto þe Lord thy God in Galgal. Then sayd Samuel: hath þe Lord as great pleasure in burnt sacrifices & offer- ynges / as he hath that thou shuldest obeye his voyce? Beholde / to obaye is better then offeryng / and to geue heade is better then þe fatt of rammes. For rebelliousnesse is as þe synne of witchcraft / & stubbornnesse is wickednesse & Idolatrye. Because therfore thou hast cast awaye the word of the Lord / therfore hath the Lord cast awaye the also / frō beynge kynge.

Then sayde Saul to Samuel: I haue synned for I haue traspassed the mouth of the Lord / and thy wordes / because I feared the people & obeyed their voyce. But now take awaye my synne / & turne agayne wth me / that I maye worship the Lord. Then sayde Samuel vnto Saul: I will not retorne to the: for thou hast cast awaye the byddynge of God / & therfore the Lord hath cast awaye the also / & thou shalt not be kynge ouer Israel. And as Samuel turned to go awaye / he caught the lappe of his coote / and it rent. Then Samuel sayde / the Lord hath rent þe kynge dome of Israel from the this daye / and hath geuen it to a neybour of thyme that is better then thou. And thereto he that geureth victoie to Israel / will not begyle no / repit: for he is not a man / that can repent.

Then he sayd: I haue synned. But yet ho- noure me before þe elders of my people / and before Israel / and turne agayne wth me / that I maye praye vnto the Lord thy God. And Samuel turned agayne and folowed Saul. And Saul prayed vnto the Lord. Then sayd Samuel: Byng ye hither to me Agag the kynge of the Amalechites. And Agag came vnto him / & depcately. And Agag sayde: truly þe bitternesse of deeth cometh on. And Samuel sayd: As thy swerde hath made wome childelesse / so shall thy mother be chyl- delesse amonge other women. And so Samuel hewed Agag in peaces before the Lord in Galgal.

David is

i. Kynge.

anoynted &c.

Galgal. And then Samuel departed to Ra- math. And Saul went home to his house to Gabaah Saul. But Samuel came no more to see Saul vntill þe daye of his deeth. Ne- uerthelesse Samuel mourned for Saul / be- cause the Lord repented that he had made him kynge ouer Israel.

David is anoynted kynge: and receaueth the holy goost. An euell sprete cometh vpon Saul which de- parteth when David playeth.

The xiii. Chapter.

When the Lord sayde vnto Sa- muel: How longe wilt thou moune for Saul / saying I haue cast hym awaye frō ragynng ouer Israel? I will sende the to Israel þe Bethlehemite / for I haue spied me a kynge amonge hys sonnes. But Samuel answered: how shall I goo? For Saul shall heare it & wyll kyll me. And the Lord sayde: Take an heylster wth the / & saye thou goest to offer to þe Lord. And calle Israel to the offeryng / & I will shew the what thou shalt do. And thou shalt anoynt him whom I saye vnto the. And Samuel byd as the Lord bad him. And when he came to Bethlehem / þe elders of the towne were astonied at hys comyng / and sayde: Betokeneth thy comynge prayce? and he sayde yee / for I am come to of- fer vnto the Lord. & I ense poure sciurs and come to me to the offeryng. And he purified Israel & his sonnes / & bad the to the offeryng. And when they were come / he looked on Eliab & sayd: þe Lord anoynted is before him. But þe Lord sayde vnto Samuel: loke not on his sacpon no / on the heyghe of his stature / for I haue refused him. Because it is not as man looth on the outward appe- raunce: but the Lord beholdeth the harte.

Then Israel called Abinadab & made him come before Samuel. And he sayde: nether hath þe Lord chosen this. Then Israel made Samah come / and he sayde: nether yet hath þe Lord chosen hym. Then made Israel sciurn of hys sonnes come before Samuel. And Samuel sayde / the Lord hath chosen none of these.

Then sayde Samuel to Israel: are here all thy chyldre? and he sayde: the youngest is yet behynde: Beholde / he kepeth þe shepe. Then Samuel sayde vnto Israel: sende & lette hym for we wyll not sytte doune / till he be come hither. And he sent & brought hym in. And he was bytome with goodlye eyes / and well fa- uored in syght. And then the Lord sayde bp and anoynt him: for this is he. And Samuel toke the boyne wth the oymnt and anoynted hym in the presens of his brethren. And the spyte of the Lord came vpon Da- uid / from that daye forwarde. And Samuel rose bp and went to Ramath.

But the spyte of the Lord departed frō

Saul / & an euell sprete sent of þe Lord be- reid hym. Then sayde his seruantes vnto him: Beholde / an euell sprete sent of God bereyth the / lett oure Lord therfore comaunde hys seruantes to seke a man that is a connyng player in an harpe. And then when the euell sprete sent of God / cometh vpon the / that he maye playe in his hāde / & thou shalt be cased. And Saul sayde vnto his seruantes: seke me a man that can well playe / and byng him to me. Then answered one of hys seruantes & sayde: Beholde / I haue sene a sonne of Israel þe Bethlehemite / that can playe vpon instru- mentes / and is an actyue felowe and a man of warre and prudent & well made / and the Lord is wth hym / wherupon Saul sent messengers vnto Israel & sayde: sende me Da- uid thy sonne which is wth the shepe. And Israel toke an asse lade wth byred / and a flac- ket of wyne / & a kydder / and sent the by Da- uid his sonne vnto Saul. And David went to Saul & came before him / & he loued hym very well / so that he was made hys harnes- bearer. And Saul sent to Israel saying: lette David remayne wth me / for he hath founde fauour in my syght. And when the spyte of God came bpō Saul / David toke an harpe and played wth his hande / & so Saul was refreshed / and did amend and the euell sprete departed from hym.

The battell of the Philistines agaynst Israel. I tell David ouercometh great Goliath.

The xiiii. Chapter.

When the Philistines gathered their ho- ste to battell / & came to gether to Socoh in Iuda / and pytched be- twene Sococh and Azekah / in the ende of Domim. And Saul and the men of Israel came and pytched in Okechole / & put them selues in a raye / to syght agaynst the Philistines. And the Philistines stode on an hyll on the one syde / & Israel stode on an hyll on þe other syde / & a balleie betwene the. And then came a mā & stode in the myddes / out of þe lētes of the Philistines named Goliath / of Geth syre cubytes & an hāddyeth longe / & had an helmet of brasse vpon his heed / and a coote of mayle about hym. And þe weyght of his coote of mayle was syue thousande Cy- kles of brasse. And he had harnesse of brasse bpō his legges / & a shilde of brasse vpon hys shoulers. And þe waste of his spere was like a weuers beame. And his speare heed weyed bi hundred sykles of yron. And one bearyng a shilde went before him.

And he stode & called vnto the hoste of Is- rael / & sayde vnto them: what needeth þe shulde come out in araye to battell? am not I a Philistine / & you seruantes to Saul / cho- se you a mā / and lett him come doune to me /

Exo. xvi. 2.

That is / the best beastes and cattell that were pryncypall good.

a. The re- pentance of God / is one / by the chaun- gyng of the deade. And as the affection of mettes of fa- therly lous is attri- bute to God: euen so dothe the scri- pture attribut- ter his mar- nes of speache the affection of Anger and of furies of re- penance also: for men can not other wise sprake of God. Remaunt we haue destroyed. Gene. vi. 6. a. To be lytell in hys awne syght is to lett naught by him selfe.

a. That is / the best beastes and cattell that were pryncypall good.

a. That is / the best beastes and cattell that were pryncypall good.

a. That is / the best beastes and cattell that were pryncypall good.

E* what am I? what is my life of the hundred
of my father in Israel? I will be sonne
in law to the King: How be it when I come
was come I Merob Sauls daughter should
haue bene geue to David/ the was geue to
to Abiel a Micholothite/ to wyfe. How be
it Michol Sauls daughter loued David.
And when it was shewed Saul: the thynge
pleased him well. And he sayde: I will geue
him her that he maye be a snare to hym/ to
bryng the hande of the Philistines vnto hym.
And Saul sayde to David: thou shalt this
daye be my sonne in law agayne. And Saul
commaunded his seruantes/ to comen to Da-
uid secretlye & saye: Beholde the King hath
a fauoure to the/ and all his seruantes loue
the/ be therfore the kynges sonne in lawe.

And Sauls seruantes spake those wordes
in the eares of David. But David answered:
semeth it to you a lycht thyng to be I kyngs
sonne in lawe/ when I am a poore man & of
smalle reputacyon? And Sauls seruantes
tolde him agayne sayinge: of this maner an-
swered David. Then sayde Saul: this wyse
saye to David: the kyng careth for no nother
dowrye but for an hundred foreskynnes of the
Philistines/ to be aduaged of I kynges ene-
mies. For Saul thought to make David
fall into the handes of the Philistines. Then
his seruantes tolde David these wordes/ & it
pleased David well to be I kynges sonne in
lawe. And wher after David arose to his
men/ & went/ & slue of the Philistines/ two
hundred men/ & brought their foreskynnes/
& satisfied the King therof to be his sonne in
lawe. * And so Saul gaue him Michol his
daughter to wyfe. And when Saul sawe
bnderhede/ how that the Lord was with Da-
uid/ & that Michol his daughter loued hym/
he was the more afrayed of David/ and he
came Davids enemye for euer. And when the
Philistines went out to warre/ David beha-
ued him selfe wylfyer then all I seruantes
of Saul: so I his name was moche let bye.

Saul commaunded to sle David. Michol his
wyfe saue hym by a poyse state/ & becaused her
father. Saul is also amonge the prophetes.

The xix. Chapter.

Ihen Saul comuned with Jona-
thas his sonne/ & with all his ser-
uantes/ that they should kill Da-
uid. * But Jonathan Sauls sonne
had a great fauoure to David/ & tolde Da-
uid sayinge: Saul my father gothe about to
sle the. Now therfore take hede to thy selfe.
be tymes & abyde in some secret place & hyde
thy selfe. And I will go out & stande by my
father in the felde where thou art/ & will co-
men with my father of the/ and yf I can par-
ceane ought I will tell the.

And Jonathan spake the best of David
vnto Saul his father & sayde vnto him: lett
not the King synne agaynst his seruant Da-
uid/ for he hath not synned agaynst the/ & his
wozkes are to the warde very good. For he
hath put his lyfe in his hande & slue the Phi-
listine/ & the Lord gaue a great victorye to
all Israel. And thou sawest it/ & thou reioy-
sedest/ wherfore then synnest thou synne
agaynst innocent bloude/ & sle David for
nought? And Saul hardeneth his heart/ & he
of Jonathan and warres truly as I Lord
spueth/ he shall not dye. Then Jonathan cal-
led David & shewed him all those wordes/ &
brought him to Saul. And he was in his pre-
sens as in tymes past.

And the warre began agayne/ and David
wot out & fought with the Philistines & slue
a great slaughter/ & put them to flight. And
the euell spete of the Lord was vpon Saul
as he sat in his house hauing a Gaueyng in
his hande/ & David played with his hande.
And Saul entended to naye David to the
walle with the Gaueyng: But David ryde
hym selfe out of Sauls pzelens/ & he smote
the speare into the walle. But David fled &
sawd him selfe that same nyght. Then Saul
sent messengers vnto Davids house/ to wat-
che hym & to sle hym in the morninge. But
Michol his wyfe tolde it him sayinge: I shal
saue not thy selfe this nyghte/ to morow thou
art a deed man. And so Michol lett David
downe throu a wyndow/ & he wot and fled
& sawd him selfe. And then he toke an yma-
ge & layed it in I bed/ & put a pylow stuffed
with goates hearre vnder the heed of it/ & co-
uered it with a clothe. And when Saul sent
messengers to fetch David/ the sayde that he
was sycke: Then Saul sent the messengers
to se David sayinge: bryng him to me/ bed &
all/ that he maye be slayne. And when the mes-
sengers were come in: Beholde there laye an
ymage in the bed/ with a pylow of goates
hearre vnder the heed of it. Then sayde Saul
to Michol: why hast thou mocked me so/ and
sent away myne enemye that he is escaped?
And Michol answered Saul: he sayde vnto
me/ let me go/ or elles I will kill I. And
so David fled and escaped and went to Sa-
muel to Ramath & tolde him all that Saul
had done to him. And he/ and Samuel went
and dwelt in Ramoth.

And it was tolde Saul sayinge: Beholde/
David is at Ramoth in Ramath/ then Saul
sent messengers to sett David. And wher they
saw a cōpanye of prophetes/ prophesyng
and Samuel standyng fast by the spete
of God fell vpon the messengers of Saul/ &
they prophesied to. And when it was tolde
Saul/ he sent other messengers/ & they pro-
phesied

Saul sent messen-
gers yet agayne the thyrde tyme wher they pro-
phesied also. Then went he hym selfe to Ra-
mach/ & wher he cam to a great well that is
in Socoh/ he asked & sayde: where are Sa-
muel & David? And they sayde: se they be at
Ramoth in Ramath/ and as he wot thither to
Ramoth in Ramath the spete of God came
vpon him also/ and he went prophesying/ &
brought with hym a Gaueyng. And he
stripte of his clothes and prophesied before
Samuel in lyke maner/ & I fell naked all I
daye & all that nyght/ wherfore it is a comen
sayng/ is Saul also amonge the prophetes?
David being in Socoh/ of his lyfe & of his
to Jonathan. Jonathan loueth him as he himselfe
deliuereth him. A proper poyse deuised be the
by which David shuld knowe the extent of Sauls
yet Jonathan be blamelesse. **The xx. Chap.**

David fled to Ramoth in Ra-
mach & went & sayde before Jona-
thas: what haue I done? wher in
am I faultie? what is the synne I
I haue committed before thy father that he se-
kerh my lyfe? And Jonathan answered him:
God forbydd/ thou shalt not dye. For se my
father will do nothinge ether great or small/
but I he will shew it me. For wher shuld my
father hyde this thyng fro me? there shalbe
no soche thing. And David swore agayne &
sayde: thy father knoweth I haue founde
grace in thyne eyes & therfore he thynketh/
Jonathan shall not knowe it/ leste he be sope.
For in very deade/ euil as truly as I Lord sp-
ueth/ & as truly as thy soule spueth/ there is
but a steppe betwene me & deeth. Then sayde
Jonathan vnto David/ what soeuer thy soule
desyret h I will do vnto the. And David
sayde vnto Jonathan: Beholde/ to morow is
I feyrt daye of the moneth/ & I shulde spe-
de I kyng at meate. But let me go I maye
hyde my selfe in the felde vnto this daye the
30 dayes at euil. If thy father myle me/ then
saye: David asked leaue of me/ I he myghte
go to Bethlehem to his awne cytie/ for there
is holde a peryle seekt for all his kynne. And
yf thy father saye thus: it is well done/ then
thy seruant shall haue peace. But yf he be
angrye: then be sure that wickednesse is be-
traye concluded of him. And then thou shal
deuise me mercy vnto thy seruant/ for thou
hast made with me thy seruant a bonde in I
Lord. Notwithstandyng yf there be in me
any trespase/ then sle me thy selfe/ for what
madeth the to bryng me to thy father.

And Jonathan answered: God kepe I fro
the/ I shuld knowe/ I wykednesse weare
concluded of my father/ to come vpon the: and
shulde not tell it I. Then sayde David/ who
shall tell me/ yf thy father answer cruelly?
Then sayde Jonathan to David/ come & lett

us go out into the felde. And they went out
both of them into the felde.

And Jonathan sayd vnto David: O Lord
god of Israel wher I haue groped my fathers
mynde/ one tyme or other within this thre
dayes/ that it stand well with David: and I
then sende not vnto the and shew it the/ the
Lord do so & so vnto Jonathan. And in lyke
maner/ yf euil to the warde please my fa-
ther/ I will shew the and sende the awaye/
that thou mayst go in peace. And the Lord
be with the as he hath bene with my father.
And thou shalt performe vnto me the mercy
of the Lord/ not onely whyle I lyue but euil
wher I am deed plucke not thy mercy away
from my house for euer: Do not when the
Lord hath destroyed the enemies of David
every one from the face of the erth.

And so Jonathan made a bonde with the
house of David/ desyryng that the Lord
shulde seke out of the handes of Davids ene-
mies their wickednesse. And wher other wordes
Jonathan adured David/ because he loued
him. For as his awne soule he loued him.

Then sayde Jonathan to David: to morow
shalbe the feyrt daye of the moneth. And thou
shalt be mylde/ because the place shall ap-
pere emptye. But this daye the dayes come
in any wyse vnto the place where thou shalt
hyde thy selfe/ when it is mocheday: euil by
the stoone & ell. And I will shote thre aro-
wes by I one syde therof/ as though I shot
at a marke/ and will sende after a ladd/ and
bidde him go seke the arrows. If I saye vnto
the lad: se I arrows are on this syde I bryng
the: then come thou: so it is peace & nothing
to do/ as sure as the Lord spueth. But and
yf I saye thus vnto the poyse fellow/ beholde/
I arrows are beyonde I/ the go/ for I Lord
hath sent I awaye. And of this which thou
I haue spoke: beholde I Lord is witness be-
twene the & me for euer. And so David hyd
him selfe in the felde. And when the new mone
was come/ I kyng sat him downe at meate/
for to eat. And the kyng sat him downe after
the olde maner/ in his seate by the wall. And
Jonathan arose/ & I bner late by Sauls side/
& Davids place was emptye. Neuerthelesse
yet Saul sayd nothyng at all I daye. For he
thought some thyng had chaunced him I he
is not cleane. But on the morow which was
the seconde daye of the mone/ when Davids
place appered emptye. Saul sayde vnto Jo-
nathas his sonne: wherfore comest not the
some of I sai to meate/ neither yesterdaye nor
to daye. And Jonathan answered vnto Saul.
David asked licence of me to go to Bethlehem
sayinge: let me go I pray I/ for oure kynrede
holde an offeringe in the cytie/ and my bro-
ther hath sent for me. Now therfore yf I haue
found

founde fauoure in thynne eyes / lett me me go
 & se my brother. And therfore he cometh not
 vnto the table of the kyng. Then was Saul
 angry with Jonathan & sayde vnto him: O
 frowarde and rebellious / thyne self thou
 knowe not how thou hast chosen & sonne of
 Isai vnto thine owne rebuke: & vnto & rebu-
 ke and shame of thy mother. For as long as
 the sonne of Isai spureth vpon the erth / thou
 shalt not be stablyshed / nor yet thy kyng-
 dome: wherfore now sende and lett him vnto
 me: for he is the chyld of deeth.

1. Reg. xxi. c.
 §. 1. Reg. xxi. a.

But Jonathan answered Saul his father
 & sayde to hym: wherfore shuld he dye? what
 hath he done? Then Saul cast a spear at
 hym to hyt hym: wherby Jonathan was well-
 & it was hitte by the determyne of hys father:
 to sleigh David. And so Jonathan arose fro
 the table in a great anger & dyd eate no meate
 the seconde daye of the moneth / for he was
 sorre for David: because his father had done
 hym shame. On the next morning Jonathan
 went out into the felde: at the time apointed
 with David: and a lytle lad with him. And he
 sayde vnto the boye: turne & synde out myne
 arrowes which I shot. And as the boye ran /
 he shot an arrow beyonde him. And whē the
 lad was come to & place whether Jonathan
 had shot the arrow / Jonathan cryed after him
 & sayde: the arrow is beyonde &. And he cryed
 after the lad: haste / make speede and stāde not
 still. And Jonathan lad geathered by & arrow
 and came to his master. But the lad wist no-
 thyng of the matter: Only Jonathan & Da-
 uid wist it. Then Jonathan gaue his wepōs
 vnto the lad & sayde vnto him: go and carpe
 the to the towne. And as lone as the lad was
 gone / David arose out of a place that was
 toward the south and fell on his face to the
 ground & bowed hym self thre tymes. And
 they kydded ether other and wepte to gether:
 but David moare abundantly. And Jona-
 than sayde to David: go in peace which we
 haue sworne bothe of vs in the name of the
 Lord saying: the Lord be betwene the & me /
 and betwene thy seide & myne for ever. And
 he roose & departed. And Jonathan went in
 to the towne.

Aboue in this
 chap. c. d

David fleeth in to Rob to Abimelech the preast
 & getteth on hym. Wher he had to sacryfyce hys hunger: &
 that with a cleane conserued eye. After he flyeth to
 kyng Achis: and there killeth him selfe to be mad.

The xxi. Chapter.

Then came David to Rob to Abi-
 melech the preast: And Abimelech
 was afforded at is comyng & sayde
 vnto him: why comest thou thyself
 alone? & no man with thee? And David sayde
 to Abimelech the preast: the kyng hath com-
 manded me to do a certen thyng and sayde

vnto me: let no man knowe where aboute I
 sende and what I haue commaunded the to do.
 And therfore I haue appoynted my serua-
 tes to soche and soche places. And now what
 hast thou vnder thyne hande? geue me spue
 loues of byed or what cometh to hande.

And the preast answered David and sayde:
 there is no comen byed vnder myne hande /
 but there is halowed byed / yf & young men
 had abstained only from women. And David
 answered the preast and sayde vnto him: of a
 truthe women hath bene locked by from vs
 about a thre dayes: when I cam out: and &
 * be lles of the young men were holy. How
 be it: this waye is bryure: but it shalbe ha-
 lowed in the bestell. And so the preast gaue
 hym halowed byed / for there was no nother
 byed there saue thewe byeds that were taken
 from before the Lord: to put fre the byed
 there: the daye that it was taken awaye.

And ther was there the same daye a certē
 man of the seruantes of Saul abydyng
 before the Lord named Doeg an Edomite /
 the cheff of Sauls hearde men. And Da-
 uid sayde vnto Abimelech: is not here vnder
 thine hande othe speare or swerde? for I haue
 nether brought my swerde nor myne harnes
 with me: because the kynges busines requi-
 red haste. Then & preast answered: & swerde
 of Goliath the Philistine whom thou slewest
 in Ochdale: that is here wapt in a cloth be-
 hynde & Ephod. If thou wilt take that / take
 it: for there is no nother saue that here. And
 David sayde: there is none to & geue it me.

And David arose and fled the same daye
 from the presence of Saul: & went to Achis
 the kyng of Geth. And the seruantes of
 Achis sayde of hym: is not thys David the
 kyng of the lande? dyd they not syng vnto
 thys felow in daunces saying: Saul hath
 slayne his thousand: and David his ten thou-
 sand? And David put those wordes in to hys
 heart: & was sore affrayed of Achis the kyng
 of Geth. And he chaunged hys countena-
 unce before them: and rauced in their handes:
 and scrabled on the doores of the gate: and let
 hys spittel falle downe vpon hys beard.

Then sayde Achis vnto hys seruante. Loo-
 ye saw that thys man was besyde hym selfe:
 wherfore then haue ye brought hym to me:
 lacke I made men / & ye haue brought thys
 felow to playe the mad man in my presence:
 he shall not come into my house.

David fleeth in to the caue Doelam. After that
 into Masphah to the kyng of Moab. And thence in
 to Gath. Doeg betrayeth David. Abimelech is af-
 fraid of treyson and slayne: and is rui. preastes mo-
 ued hym: because they receaued David. Rob is de-
 troied of Saul. Abimelech fleeth to David.

The xxi. Chapter.

And

And David departed thence & esca-
 ped: and came vnto the caue Doel-
 am. When his brethren & all his fa-
 thers house heard it: they wet thi-
 ther to hym. And there geathered vnto hym
 all men that were in combrance and in dett
 & troubled in their hertes: and he became a
 captayne ouer the. And there were with him
 vpon a foure hundred men. And David wet
 thence to Masphah in the lande of Moab:
 and sayde vnto the kyng of Moab: Let my
 father and mother I praye the / haue their
 abydyng with you: till I knowe what God
 wyll do to me. And he sette the wyth & kyng
 of Moab: and they dwelt w hym all & wyple
 that David kepte hym selfe in holdes. And &
 prophet Gad sayde vnto David: Abide not in
 castelles: but departe & go to the land of Ju-
 da. Then David departed and came into the
 forest Hareth. And Saul heard of it: for Da-
 uid was knowe & also the men & were wyth
 hym. And as Saul satt in Gabaah vnder a
 groue by a hye bancke w hys speare in hys
 hande & all hys men about hym: he sayde vnto
 his seruantes: & stode about him. Heare I pray
 you: you sonnes of Emim: will & sonne of Isai
 also geue euery one of you selfe & vineyard /
 & make you all captaynes ouer thousandes
 and ouer hundredes: that ye haue all conspi-
 red agaynst me / so that there is none of you
 that openeth myne eare / in so moche & my
 sonne hath made a bonde wyth the sonne of
 Isai: nether is there any of you that mou-
 neth for me or sheweth it in myne eare: becau-
 se my sonne hath set by my seruante to lye &
 wayte agaynst me: as it appeareth this daye.

Then answered Doeg & Edomite: which
 had the ouer syght of the seruantes of Saul
 and sayde: I saw the sonne of Isai / when he
 cam to Rob: to Abimelech the sonne of Abi-
 tob: which asked counsell of the Lord for
 hym: & gaue him vitayles / and the swerde of
 Goliath the Philistine also. Then the kyng
 sent to calle Abimelech the preast the sonne
 of Abitob / & all his fathers house: that is to
 saye / & preastes that were in Rob. And they
 cam all to the kyng. And Saul sayde: heare
 thou sonne of Abitob. And he sayde: here I
 am my Lord. Then sayde Saul to him: why
 haue ye conspired agaynst me / thou and the
 sonne of Isai: in so moche & thou hast geuen
 hym vitayle & a swerde: & hast asked counsell
 of God for hym: that he shoulde aryse agaynst
 me & lye awaye as it is come to passe thys
 daye. And Abimelech answered the kyng and
 sayde: who is so faythfull among all thy ser-
 uantes as David & therto & kynges sonne
 in law: and gothe at thy bydyng: and is had
 in honoure in thynne house: haue I this daye
 begone to aske the coscell of God for hym?

God forbyd that from me: lett not the kyng
 put soche a thyng vnto his seruante & on all
 the house of my father. For thy seruante kno-
 weyth nothing of all this: ether lesse or moare.

But for all that & kyng sayde: thou shalt
 surely dye Abimelech: both thou and all thy
 thy fathers house. Then sayde the kyng vnto
 his sote men that stode about him: turne &
 sleigh the preastes of the Lord: both because
 their handes wyth David: and because they
 knewe when David fled and shewed it not
 to me. But the seruantes of & kyng wolde
 not moue their handes / to runne vpon the
 preastes of the Lord. Then sayde the kyng
 to Doeg: turne thou and sleigh the preastes.
 And Doeg the Edomite turned & ranne vnto
 the preastes and slue that same daye foure
 & thre and fyue persones that dyd weare eche
 man a linnen Ephod. And Rob the cytie of &
 preastes he smote with the edge of & swerde:
 both man and woman: chyld and sucklyng /
 with oxe alle and shepe.

1. Reg. xxi. g.

But yet one of the sonnes of Abimelech &
 sonne of Abitob: named Abiathar: escaped &
 fled to David: and the word David: how that
 Saul had slayne the Lordes preastes. And
 David sayde vnto Abiathar: I wist it & same
 daye / & Doeg the Edomite which was there
 wold tell it Saul. And I am cause of & deeth
 of all & Soules of thy fathers house. Abide w
 me & feare not: he that seeketh thy soule / shall
 seke myne: & w me thou shalt be in sauegard.

David deliuereth Keilah. He fleeth into the wy-
 ernes of Ziph. He is comforted of Jonathan. & he
 Ziphites wolde haue betrayed him: but he sleigheth.

The xxiij. Chapter.

Then men tolde David saying: Be-
 hold: the Philistines fight agaynst
 Keilah: & spoyle the barnes. Then
 David asked the Lordes aduise
 saying: Shall I goo and sleigh the Philisti-
 nes? And the Lord sayde vnto David: go &
 smite the Philistines and saue Keilah. Then
 sayde Davids me vnto him: se we be affrayed
 here in Juda. What shall we then be / when
 we come to Keilah: to & host of the Philisti-
 nes. Then David asked the Lord agayne.
 And the Lord answered him and sayde: by
 and go to Keilah: for I wyll deliuer the Phi-
 listines in to thynne handes.

And so David and his men went to Keilah
 and fought with the Philistines / and dzaue
 awaye there cattell and slue a great slaughter
 of them. And so David saued & enhabiters of
 Keilah. And it chadred whē Abiathar & sonne
 of Abimelech fled to David to Keilah: that
 he brought an Ephod in his hande.

And it was tolde Saul: that David was
 come to Keilah. Then sayde Saul: God hath
 deliuered hym into myne hand. For he is but
 p m/

in that he is come into a towne with gates & barres. And Saul called all the people to warre/soz to go to Keilah/to beslege David & his men. But David had knowledge that Saul imagined mysche agaynst him/and sayde therfore to Abiathar & preast: *Byng the ephod. Then sayde David/ O Lord God of Israel/ thy seruaut heareth that Saul is about to come to Keilah to destroye the cytie for my sake: wyl the men of Keilah deliuer me into his hand: or wyl Saul come as thy seruaut heareth saye: *Lord God of Israel tell thy seruaut. And the Lord sayde: he will come. Then sayde David: wyl I men of Keilah deliuer me and my men into the hande of Saul: & I Lord sayde: they will deliuer you.

Then David & his men which were upon a hill/heard/and departed out of Keilah & wēt whether chaunce dynt them. And when it was tolde Saul/ that David was fled from Keilah/ he let I forney alone. And David abode in the wyldernesse in stronge holdes/ & in a mountayne in the wyldernesse of Ziph. And Saul sought him all his tyme/ but God deliuered him not into his hand. And David saw I Saul was come out/ to seke his tyme/ whyle David was in the wyldernesse of Ziph in a checkett. And Jonathan Sauls sonne arose & went to David to the checkett/ & strenghted him in God/ & sayde vnto hym: feare not/ for the hande of Saul my father shall not fynde the/ & thou shalt be king ouer Israel/ and I must be next vnto I. And Saul my father therto knoweth that it shalbe so. And they made a bōde bothe of the to geather before the Lord. And David tarped styll in the checkett/ and Jonathan wēt to his house.

Then came I Ziphites to Saul/ to Gadash saying: David hybeth hym selfe last by us in stronge holdes that are in a checkett in the hyl of Hachilah on the ryght syde of the wyldernesse. Now therfore syz kynges/ come downe with all the lust that thy soule hath to come. And oure parte shalbe to deliuer hym into I hādes of the kyng. Then sayde Saul: Blessed are ye in the Lord: for ye haue compassyon on me. Go I pray you and make moare dysgētye/ & knowe I se his haunte/ where his sote hath bene/ & who hath sene him there: for it is tolde me I he is very sotel. Se therfore & knowe all the fourkyng places where he lurketh/ & come agayne to me in the cententye/ and I wyl go with you. And then yf he be in the lāde/ I wyl hunt him out with all the thousandes of Iuda. And they arose & wēt to Ziph before Saul. But David and his men were in the wyldernesse of Maon/ in the wyldes felde/ on I right hand of the wyldernesse. For whē Saul was gone with his men to seke/ it was tolde Da-

uid. And therfore he went vnto a Roche and dwelt in the wyldernesse of Maon. And whē Saul hearde I he folowed after David in to the wyldernesse of Maon. And Saul and his men wēt on I one syde of I mountayne/ and David & his men on I other. And David as a mā amased/ made hast to get frō Saul. For Saul & his men had compassed David & his men rounde about/ to take them.

But there cam a messenger to Saul sayig: Hast the I come/ for the Philistines are come in I roue I lād. wherfore Saul returned frō persecutynge David/ & wēt agaynst the Philistines. And therfore I place is called: Se la Mahelcoth. And then David wēt thence and dwelt in strong holdes at Engad.

David fleeth in to Engad and there hybeth him in a cave. Saul cometh in thither to do his sōlment and David cutteth of the bozdes of his mantel for a token/ but hurteth hym not. David goth out of the cave after Saul and speaketh to him.

The xxiij. Chapter.

When Saul was come agayne frō the Philistines/ there were I tolde him sayig: beholde/ David is in I wyldernesse of Engad. Then Saul toke thre thousand chosē mē out of all Israel/ & wēt to seke David & his mē in I Roche/ where no thyng haunted but* wyldes gootes. And he cam to I flockes of shepe by awayes side where was a cave. And Saul wēt in* to couer his feate. And David & his men sat a lōge by I syde of I cave. And I mē of David sayde vnto him: se I daye is come/ of which I Lord sayd vnto the: Beholde I wyl deliuer thyne enemye in to thyne hād/ & thou shalt do to him what it pleaseth the. Thē David arose & cutt of a lappe of Sauls cote ppycelye. And immediately Davids hert smote him/ because he had cutt of a lapp of Sauls cote. And he sayde vnto his men: the Lord kepe me frō doynge I thynges vnto my master/ I is the Lordes anoynted/ to lape myne hande upon him/ saying he is the Lordes anoynted. And so David kept of his seruantes in wordes/ and suffred them not to gobpon Saul.

And when Saul was by out of the cave & gone awaye/ David arose and went out of the cave and cryed after Saul sayinge: My Lord kyng. And Saul looked behynde hym. And David stouped to the erth & bowed hym self/ & sayde to Saul: wherfore geuest thou an eare to mennes wordes/ that saye/ David sekethe the euell. Behold this daye thine eyes haue sene/ how I the Lord had deliuered the this daye/ into myne hand in the cave. When they had hyl the/ myne eye had compassyon on the: and I sayde: I will not lape my hādes on my master/ for he is the Lordes anoynted. And moreover my father/ se yet the lapp of thy cote in my hande. And in as moche as I killed

I killed the not to/ when I cutt of I lapp of thy cote/ vnderstande I se/ I there is nether euell noz rebell younesse in me/ & that I haue not synned agaynst the. And yet thou hūstest after my soule to take it. The Lord be iudge betwene the & me/ & the Lord aduenge me of the. But myne hād be not vpon the. Accor- dyng to the olde prouerbe/ wyckednesse shall pproceade out of the wycked: But myne hand be not vpon the. After whom art thou come out/ thou kyng of Israel: After whō chasest thou/ euen after a deere dogge/ & after a flee.

The Lord be iudge & iudge betwene the and me/ & se I please my cause/ and iudge me fre out of thyne hād. Whē David had made an ende of speakeyng all these wordes to Saul/ Saul sayde: is this thy voyce my sonne David: and he lyfte by his voyce and wepte/ and sayde to David: thou art ryghteouful then/ for thou hast rewarded me with good/ and I haue rewarded the with euell. And thou hast shewed this daye how that thou hast dealt lo- uynge with me/ for as moche as when the Lord had locked me in thyne handes/ thou sleest me not. For who shall fynde his enemye and lett him depart a good waye. wherfore the Lord rewarde the with good/ for I thou hast done vnto me this daye. And now I wot well I thou shalt be kyng/ & I the kyngdom of Israel shalbe stablyshed in thyne hande. Swere therfore vnto me by I Lord/ I thou shalt not destroye my leade after me/ & that thou shalt not destroye my name oute of my fathers house. And David swore vnto Saul. And Saul went home. But David and his men gatt by vnto an holde.

David fleeth in to the wyldernesse of Maon. He is angrye with Nabal: but is parye. Nabal dyeth and David maryeth Abigail.

The xxv. Chapter.

When Samuel dyed/ and all Israel geathered to geather & lāmed him & buryed him in his atone house at Ramath.

And David arose and gat him to the wyldernesse of Pharan. And there was a man in Maon whose catell was in Carmel/ and I mā was excedyng myghtye/ & had thre thousand shepe & a thousand gootes. And he was cheryng his shepe in Carmel. The name of the man was Nabal/ & the name of his wyfe was Abigail/ and was a womā of good wisdom and bewtiful. But the man was churlysh and of shehode condicions/ and was a Calebite. And when David hearde in I wyldernesse/ that Nabal ware his shepe/ he sent out ten of his younge men/ & sayde vnto the: gett you by to Carmel and go to Nabal and grete him in my name. And thus wyl saye

into my frende: peace be to the/ peace be to thyne house and peace be vnto all that thou hast. I haue hearde saye that thou hast shepers. Now thy sheperdes were with vs/ and we dyd the no spyte/ nether was there ought myslynge vnto them/ all the while they were in Carmel: alke thy laddes/ & they wyl shew the. wherfore let these young men fynde fauoure in thyne eyes/ for we come in a good ceason/ & geue I praye the whatsoeuer cometh to thyne hand vnto thy seruantes and to thyne sonne David.

And Davids postmen came & tolde Nabal all those wordes in the name of David & then stopped. And Nabal answered Davids seruantes & sayd: what is David: and what is the sonne of Isai: there is plentye of seruantes now a dayes/ that bryake a waye euery mā from his master. I shulde take my byed/ my water & my flethe I I haue killed for my shepers/ and geue it men which I wot not whence they be.

And Davids seruantes turned their waye and went agayne/ and came and tolde hym accor dyng to all those saynges. Then David sayde vnto his men: gyde euery man his swerde aboute hym. And they gyded euery man his swerde on/ and David therto gyde on his swerde. And there folowed David vpon a foure hundred men/ and two hundred abode by the stiffe.

But one of the laddes tolde Abigail Nabals wyfe sayig: se David sent messengers vnto oure master out of I wyldernesse to salute him/ and he rayled on them. And yet the men were very good vnto vs and dyd vs no displeasure/ nether mysled we any thyng/ as long as we were comersant in the/ whē we were in the felde. But they were a wall of defence vnto vs bothe by nyght and also by daye/ all the while we were in them keepyng shepe. Now take hede I se what thou hast to do/ for it is concluded to do myscheue vnto oure master and to all his household. And he is ungracious to speake to. Then Abigail made hast and toke two hundred loaves and two bottles of wyne and fyue shepe readye dressed and fyue measures of parched corne/ and an hundred bondelless of reafynge/ and two hundred frayles of fygges/ & laded them on asses/ and sayde vnto her younge men: go before me/ and se I come after you/ & tolde her husband Nabal nothyng the rol. And as he rode on her ass and was comyng downe in a lāde of the hyl/ David & his men came downe agaynst her/ and she met them.

And David sayde: in bayne haue I kept all that this selowe had in the wyldernesse: so that nought was mysled that pertayned vnto him/ for he hath quyte me with euell for good.

good. So am I do God unto þe enemyes of David/as I will not leaue of all that per-
tayne to hym/by the dawninge of the daye/
As who saye ought * that pisseth agaynst the walle.
not as moche as
a dogge: or (as
some will) no
thyng of the
malice.

When Abigail saw David/ she hastned and
lyght of her aile and fell before David on her
face/and bowed her self to the ground/ and
fell at his fete and sayde: Let this unhappie
deade be counted myne/my Lord/a let thine
handmayde speake in thine audience/ and
heare the wordes of thy handmayde. Let not
my Lord regarde this vntowlyte man Na-
bal/for as hys name is/so is he. * Nabal is
his name & follye is with hym. But I thine
handmayde saw not the younge men of my
Lord which thou sendest.

And now my Lord as sure as the Lord
lyueth & as thy soule lyueth/ the Lord hath
withholden the fro comyng to these bloude
& from aduengyng thy self with thine awne
hand. Furthermore I praye God that thine
enemyes & they that entende to do my Lord
euell/may be as Nabal. And now this bles-
sed ope-
sent/after the
maner of þe
dijues.

And now this bles-
sed ope-
sent/after the
maner of þe
dijues.

The meaning
is / the lyf of
my Lord David
shalbe so pre-
served of the Lord/
as it were in the
bondell of wode
moneth/ in which
are all the haire
lyf: And the lyf
of hys aduersa-
ryes shalbe cut
in the rebolynge
of Gods iudge-
ment as it were
with a halpe.
And so hys byge
supplid/ & with
suffrage of
reall that
they shal not
knowe whether
en euens the/ yll
they be charyed.
The Chalde-
interpre. rea-
beth. And the
soule of thine
enemies shal
make to flee/
even as they
chunderdane/
fourtyers with
Gange) make a
stone to flee
out of a synge.

And now my Lord as sure as the Lord
lyueth & as thy soule lyueth/ the Lord hath
withholden the fro comyng to these bloude
& from aduengyng thy self with thine awne
hand. Furthermore I praye God that thine
enemyes & they that entende to do my Lord
euell/may be as Nabal. And now this bles-
sed ope-
sent/after the
maner of þe
dijues.

And now my Lord as sure as the Lord
lyueth & as thy soule lyueth/ the Lord hath
withholden the fro comyng to these bloude
& from aduengyng thy self with thine awne
hand. Furthermore I praye God that thine
enemyes & they that entende to do my Lord
euell/may be as Nabal. And now this bles-
sed ope-
sent/after the
maner of þe
dijues.

And now my Lord as sure as the Lord
lyueth & as thy soule lyueth/ the Lord hath
withholden the fro comyng to these bloude
& from aduengyng thy self with thine awne
hand. Furthermore I praye God that thine
enemyes & they that entende to do my Lord
euell/may be as Nabal. And now this bles-
sed ope-
sent/after the
maner of þe
dijues.

kyng/and Nabals herte was mery with in
him/and he was droncke a good. Wherefore
he tolde him naught nether litle nor moare/
vntill the morow daye. But in þe mornynge/
when the wyne was gone out of Nabals/his
wyfe tolde hym these wordes/ and hys herte
dyed within him/and he be came as a stone/ &
and vpon a ten dayes after the Lord smote
Nabal/that he dyed. And whē David hearde
that Nabals was deed/he sayde: Blessed be þe
Lord that hath iudged the cause of my rebu-
he of the hande of Nabals/ and hath kept hys
seruaunt from euell/ and hath turned the wy-
kednesse of Nabals agayne vpon hys awne
heed. And David sent to comen wyth Abi-
gail/to thynnt to take her to his wyfe. And
when the seruantes of David were come
to Abigail to Carmel/they spake vnto her
saying: David sent vs vnto the/to take the to
his wyfe. And she arose and bowed her self
on her face to the erth & sayde: Beholde thy
handmayde/ to be a seruaunt to waite the
fete of the seruantes of my Lord. And Abi-
gail hastned and arose and gat her vp vpon an
Asse/with fyue damoselles of hers & went at
her fete/and wēt after the messengers of Da-
uid and was his wyfe. David also toke Ihi-
na of Jezrahel/a they were bothe his wyf-
es. But Saul gaue Michol his daughter Da-
uids wyfe to Phalti þe sonne of Laish of Gall.

Saul slepeth in his tent And David taketh away
his speare & a cruise of water/that he had at his heed.

The xxvi. Chapter.

After þe came þe Ziphites vnto Saul &
to Gabaah saying: David hyeth
himself in the hyll of Hachilah euē
before þe wyldernesse. Then Saul
arose & went to the wyldernesse of Ziph
and thre thousande chosen men of Israel w hym/
for to seke David in the wyldernesse of Ziph.
And Saul pyched in the hyll of Hachilah
which lyeth before the wyldernesse/ by the
wayes syde. But David dwelt in the wylder-
nesse. And whē he saw that Saul cam after
him into the wyldernesse/ he sent out spyes &
bnderstode that Saul was come of suretye.

Wherefore David arose & wēt to the place
where Saul had pyched/ and behelde the
place where Saul laye with Abner þe sonne
of Ner hys chefe captayne. For Saul laye
with in a round bancke/and the people py-
ched rounde about him. When answered Da-
uid and spake to Abimelech the Pethite and
to Abisai the sonne of Zaruah and brother
to Joab saying: who will go downe with me
to Saul to the hoste? & Abisai sayde: I will
go downe with the.

And so David & Abisai came to þe people
by nyght. And beholde/ Saul laye slepyng
with in a rounde backe & his speare pitched
in the

in the ground at his heed/ Abner the people
lyng round aboute him. When sayde Abisai
to David: God hath closed in thyn enemye
vnto thyn hade this daye. Now therfore lett
me smyte him a felowshippe w my speare to
þe erth/ euē one stroke/and I will not smyte
him þe secōde tyme. But David sayde to Abi-
sai: destrye him not/ for who can laye his had
on þe Lord? anoynted & be gyltlesse? And Da-
uid sayde furthermoze: as sure as the Lord
lyueth/ þe Lord shall smyte hym/ or hys daye
shall come to dpe/ or he shall descēde into bat-
tell & there perishe: but þe Lord kepe me fro
layng myne hand vpon þe Lordes anoynted.
Now then take a felowshippe & speare & is
at is heed/ & the cruise of water/ & let vs go.
And David toke þe speare & þe cruise of wa-
ter & were at Sauls heed/ & they gatt them
away/ & no mā saw o3 wist it o3 awoke. For
they were all a slepe/ because the Lord had
Clent a sōber vpon the. Then David wēt ouer
to þe other syde & stode on the toppe of an hill
a farte of (a great space being betwene the)
& cryed to the people & to Abner the sonne of
Ner saying: Answere thou not Abner: and
Abner answerde & sayde: what art thou that
cryest to the kyng? and David sayde to Ab-
ner: art not thou a mā/ & who is lyke þe in Is-
rael? But wherfore hast thou not kept thy
Lord þe kyng: for there came one of þe folke
to destroy þe kyng thy Lord. It is not good
þe thou hast done. As truly as þe Lord lyueth
ye are worthy to dpe/ because ye haue no
better kepte þe Lord anoynted. And now se
where the kynges speare is and þe cruise of
water that were at his heed.

Then Saul knewe Davids boyce & sayde:
Is this thy boyce my sonne David? and Da-
uid sayde: it is my boyce my Lord kyng. And
he sayde therto wherfore doth my Lord per-
secute his seruaunt: for what haue I done? or
what euell is in myne had? Now heare ther-
fore (my Lord kyng) þe wordes of thy seruaunt.
If þe Lord haue slered þe vpon agaynst me/ he
shal smell þe sauoure of sacrifice. But & yf
they be þe chyldre of me/ cursed be they before
þe Lord. For they haue cast me out fro aby-
dyng in þe inheritaunce of þe Lord/ sayng: hece
a go serue othes Goddes. And yet I hope my
bloude shall not fall to the erth before þe face
of þe Lord/ though þe kyng of Israel be come
out to hunt a lile/ as men hunt þe parrtreg in
þe moūtaynes. When sayde Saul: I haue syn-
ned/ come agayne: & sonne David for I will
do þe no moare haime/ because my soule was
precyouse in thyn eyes this daye. Beholde/
I haue played the sole & haue erred exceeding
moche. And David answered and sayde: Be-
holde þe kynges speare/lett one of the younge
men come ouer & fect it. The Lord rewarde

euery mē n3s ryghte welle & sayth: for the
Lord deliuered the into my hade this daye/
but I wolde not laye myne had vpon þe Lord
anoynted. And as thy lyfe was moche set bye
this time in myne eyes: so be my lyfe set by in
þe eyes of the Lord/ that he deliuer me out of
all tribulacion. And Saul sayde to David:
Blessed art thou my sonne David/ for thou
* shalt be a doer and also able to byng to an
ende. And so David wēt his waye/ and Saul
turned to his place agayne.
David fleeth to Achis kyng of Geth/ which geneth
him Zikeleg to dwell in. He hylieth the Philistines
And when Achis demaunded agaynst whom he had
rouch he geneth him a fellell answer and decaueth
hym properlye.

The xxvii. Chapter.

Then thought David in his hert: I
maye perythe one daye or other by
the hads of Israel. There is no bet-
ter for me/ then to flee into þe lande
of the Philistines/ þe Saul of very dyspayre
to finde me/ may cease to seke me any moare
in all þe coostes of Israel: for so I maye esca-
pe his hand. And David arose/ & he & þe syre
badyed men þe were w hym wēt vnto Achis/
the sonne of Maach/ kyng of Geth. And Da-
uid dwelt w Achis at Geth/ both he and hys
men/ euery mā w his housholde/ and David
w his two wyues: Abinoam þe Jezrahelite &
Abigail Nabals wyfe of Carmel. And whē
it was tolde Saul that David was fled to
Geth/ he sought no moare for him. And Da-
uid sayde vnto Achis: If I haue found grace
in thyn eyes/ lett me haue a place in some
towne in the leide/ þe I maye dwell there. For
what shulde thy seruaunt dwell in þe heed citee
of þe kyngdome w the. Then Achis gaue him
Zikeleg þe same daye for which cause Zike-
leg pertaineth vnto the kynges of Iuda vnto
this daye. And the tyme þe David dwelt in
the cōtre of the Philistines/ was a yere &
fourte monethes. And David & hys men went
a ranne vpon the Getherites/ the Gertites & þe
Amalekites: which nations were fro the be-
gynnyng & enhabytors of the lād/ as men go
to Sur/ and so forth to Egypte. And David
smot þe lād & left nether mā ner womā alpye/
& toke þe shepe the oxen/ the asses/ camelles/ &
clothes/ & remoued & came to Achis. And
Achis sayde: haue ye not bene a rounyng this
daye? And David answered: yea in the south
of Iuda/ and in the south of þe Jezrahelites/
and in the south of þe Benites. And David sa-
ued nether mā nor woman alpye to byng to
Geth/ for feare lest they shulde telle ont þe
saying: so dped David & so is hys maner all þe
while he dwelt in þe cōtre of þe Philistines.
And Achis beleued David sayinge: He hath
made hi self to styrke vnto his people Isra-
el/ & therfore he shalbe my seruaunt for euer.

The Chalde.
interpre. rea-
beth. And the
soule of thine
enemies shal
make to flee/
even as they
chunderdane/
fourtyers with
Gange) make a
stone to flee
out of a synge.

The Chalde.
interpre. rea-
beth. And the
soule of thine
enemies shal
make to flee/
even as they
chunderdane/
fourtyers with
Gange) make a
stone to flee
out of a synge.

Samuel

i, Samuel.

appeareth,

The Philistines more warre agaynst Saul and the Israelites. Saul requireth counsell of God but hath no answer; and then seeketh after an enchanter, which capteth him by the spirit of Samucl.

The xviii. Chapter.

And it chaunced in those dayes / **¶** the Philistines gathered their host to gather to warre / intendinge to fight with Israel. And Achis sayde to Dauid: Be sure / thou shalt goo out wth me in **¶** host / and thy men also. And Dauid sayd agayne to Achis: then thou shalt know / what thy seruau^t can do. And Achis sayde to Dauid: Then I will make **¶** a keeper of my heed for ever. Samuel was then deed / **¶** all Israel had lameted hym & buried hym in Ramath b^{is} alone cytie. And Saul had put the women **¶** had spretes of p^{ro}phesye & **¶** Soorcars oute of the lande. And the Philistines gathered to gether and came and pitched in Sunam. And Saul & all Israel gathered to gether and pitched in Gelboe. And when Saul saw **¶** hoste of **¶** Philistines / he was afrayed / and his hert was soze & tornied. And Saul asked counsell of the Lorde: But the Lorde answered him not / neither by d^{re}came nor by **¶** or^{ac}le / nor yet by p^{ro}phetes.

a keeper of his
heed for keeper
of his body:
which they call
knights for the
bodye.

b. Of Wrim
is spoken. Nu-
mer. xxvij. b.
God wolde not
þe hye pycar
wulde geue
Saul answer
at this tyme / &
therfore suffe-
red him not to se
his wyll in W-
rim as he was
wont to do: &
happely he sa-
we his wyll &
but sawe
therwith that
he shulde not
Owe it unto
Saul. Luke
Nume. xxvij. b.
¶ That is /
feared an oc-
casion / wher-
by I myght be
brought to
breth.

* The Child,
the Angel of
God.

c. 3. Austen in
the thyrd Booke
of his worke
bes the cccc. &
xxij. syde affir-
meth & it was
the deuell in f

¶ Philistines make warre agaynst me / & God ^{for cause of his} departed fro me & answered me no more / ^{muell.}
neither by pꝛophets / neither by dreames. And
therfoꝛe I haue called the / to tell me what I
shall do. Then sayd Samuel: wherfoꝛe doeſt
thou aske of me: whyle ¶ Loꝛd is gone fro ¶
& is thyne enemye / ¶ Loꝛde wyl do to the as
he sayde by my hand. foꝛ the Loꝛde will rent
the kyngdom out of thine hand / & geue it the
neighbour David / because thou obeydſt not
¶ voyce of the Loꝛd / noꝛ executedſt his fear-
ce wꝛath by the Amalekites. Therfoꝛe hath
the Loꝛd done this vnto ¶ this daye. And mo-
reouer the Loꝛde wyl deliuer ¶ Iſrael to the /
into ¶ hand of ¶ Philistines. And to moꝛow
shalt thou & thy ſonnes be to me / & ¶ Loꝛde
shall geue the hoſte of ¶ Iſrael into the handes
of ¶ Philistines. Then Saul fell ſtreight
waie flatte on the erth as long as he was / &
was ſoꝛe a dread of ¶ wordes of Samuel.

And theto there was no strength in him/
for he had not eaten all the daye and þ nyght
befoze. And the woman cam into Saul and
sato þ he was soze troubled / and sayde vnto
him, Se, thine hand mayde hath obeyed thy
boyce & haue put my soule in my hande / and
haue harkened vnto thy wordes which thou
saydest vnto me. Now therfoze harken thou
also vnto the boyce of thine hand mayd / & let
me sett a morsell of bread befoze the / & eate &
gett the strengthe to go thy iourneye. But he
refused it and sayde: I wyl not eate. But his
seruaunt & the wife to geather cōpelled him /
& he hearde their boyce. And so he arose fro þ
erth & sat him on a bedd. The womā had a fat
calfe in þ house / & she hasted & killed it / &
toke flower & kneed it / & dreybake him swete
cakes / & brought the befoze Saul & befoze
his seruautes. And when they had eat / they
stode by / and went awaye the same nyght.
¶ David goyng with hynges Achis to fyght agaynst
Saul is send agayne by the meanes of the Lordes
of the Philistines. ¶ The xxxi. Chapte.

The Philistines gathered all their
hostes to gather vnto Apher: And
Israel pitched by* a fountayne in
Gethel. And **¶** Lord of **¶** Philisti-
nes wet forth by hūdrēdes & by thousandes.
But Dauid & his mē came behinde to Achis
Then sayd **¶** Lord of **¶** Philistins: what are
poudered vnto? And Achis sayd vnto **¶** Lord
of **¶** Philistins: Is not this Dauid **¶** seruānt
of Saul the kyng of Israel / which hath bene
w me dayes oʒ yeres / **¶** I haue founde no fault
in him sence he fled vnto me vnto this daye.
Neuerthelesse **¶** Lord of **¶** Philistines were
wooth to him & sayd vnto him: Make this fel-
low returne / & let him go agayne to his place
which thou hast appoynted him. **¶** For he shall
not go to vs to battell / lest he be an aduersa-
rye to vs in the battell. **¶** For wher he coulde be
better

David agaynst

i. Kynge, Amaleck, Erbi.

1349. folio. a
m. 57. l. a
arch. folio. a

better obayne & fauour of his maſter/then
hpo the heedes of our men. Is this not Da-
uid to whō they ſange in daunces: * Saul ſue
his thouſand/ but Dauid his ten thouſande?
Then Achis called Dauid & ſayde vnto him:
As ſure as the Lord ſpueſh thou art hōreſt
& it pleaſeth me well & thou ſhuldeſt accom-
panye me in the hoſt/ ſo; I haue ſoude none
euell w^{ch} & ſence thou cameſt to me vnto this
daye: Neuertheleſſe the Lordes of the Phil-
ſtines ſauioure & not: wherfoze returne & go
in peace/ & thou diſpleaſe not the Lordes of
the Philſtines. And Dauid ſayde agayne to
Achis: Why what haue I done? & what haſt
thou ſoude in thy ſeruaſt as long as I haue
bene w^{ch} the vnto this daye? & I maye not go
fight agaynſt & enemies of my Lord & king.
Achis answered & ſayde to Dauid: I wote
well thou pleaſeſt me / as it were an Angell
of God. Notwithſtanding the Lordes of the
Philſtines haue ſayde/ & thou ſhalt not goo
w^{ch} to battell. wherfoze yſe by erlye in &
moynyng w^{ch} thy maſters ſeruaſtes that are
come w^{ch} the. And when ye be by erlye as ſone
as ye haue fight/ departe. And ſo Dauid and
his men roſe erlye to departe in & moynyng/
& to returne into the lāde of the Philſtines.
And the Philſtines went by to Zetrahell.
Dauid retouynyng from kynge Achis ſynkerh Z to
beleg burnt. He purſueth after the burners therof &
kyleth them and recouereſh the praye.

The 111. Chapter.

At per Dauid his me were come
to Zikeleg the thirde daye / & Ama
lehtes had tunne in a running by
the south and upon Zikeleg / and
had smete Zikeleg & burnt it wth fyre / & had
taken the women & were therein prysoners /
both small & great: but slew not a man / save
carped the w^{ch} to the & went their wayes. When
Dauid & his men came to the cite: beholde /
it was burnt with fyre / & their wyues / their
sonnes & their daughters were taken priso
ners. Then Dauid & h^{is} people & was wth hym
Diste by their voyces a wept / untill they could
wepe nomore. And Dauids two wyues
were taken prysoners also. Ahinoam the
Yezrahelite and Abigail the wyfe of Nabal
the Carmelite. And Dauid was in a shrowde
stragte: for the people intended to stone hym
because the heres of all the people were be
red for their sonnes and their daughters.

But Dauid toke a good courage to him in
 149. **ps. 134.** **¶** Lord his God **a*** sayd to Abiathar **¶** p*rest
 Abimelechs sonne: byng me **¶** Ephod. And
 Abiathar brought the Ephod to Dauid. And
 Dauid asked **¶** Lord sayg: Shall I follow af-
 ter this cōpanye? **¶** Shall I ouer take them?
 And he sayde to hym: followe / for thou shalt
 ouer take them and recouer the p*ape.
 And he went and the syre hundred men

¶ were to him/ & they came to ¶ ruer Belloz/
wher a part of them abode. But Dauid and
four hundred men folowed: But two hundred
abode behinde being to werpe to go ouer the
ruer Belloz. Then they founde an Egyptian
in the felde/ & brought him to Dauid & gaue
him bread to eate & water to dryncke/ & gaue
him a fewe eggs & .ii. clousters of reafynge.
And whē he had eate/ his spertes came agayne
to him: so; he had eate & bread no; & droncke
no water in thez dayes & thez nyghtes. Then
Dauid sayd vnto him: to whō belongest thou
& whēce art thou: and ¶ he answered: I am
an Egyptian and seruaūt to an Amalekite.
and my master left me behinde/ because it is
thez dayes & gone ¶ I sell secke: we came a
rounyng vpon the south of Gerethys / & vpon
thē of Iuda & on the south of Caleb. And we
burnt Zikeleg to fyre. And Dauid sayde to
him: canst thou bringe me to this cōpany?
And he sayde: I were vnto me by God/ ¶ thou
wilt nether kyll me no; despuer me into the
hādes of my master/ & I wyll bring the vnto
them. And when he had brought him: se / they
laye shatred all abroade vpo ¶ erth, eating
& drynckynge & triumphynge ouer all ¶ great
pray ¶ they had caried awaye out of ¶ lande
of the Philistines/ & out of the land of Iuda.

And Dauid sayde vpon the fro þe twyfyght
butyll the euē on the morow: so þe there esca-
ped not a mā / saue foure hūdyed young men
whych rodde awaye vpon cameles and fledge.
And Dauid recouered all þe the Amalehtes
had caried awaye / & his two wyues: so þe ther
was no person lacking small oꝝ great / some
oꝝ daughter / oꝝ of the spoyle of all þe they had
take awaye / Dauid bꝛought all agayne .
And Dauid toke all the shepe / & þe oren. And
they bꝛaue the cattell before / & sayde : this is
Dauids praye . And then Dauid came to the
two hūdyed mē þe were to werpe soꝝ to solow
Dauid whych they made to abyde at þe ryuer
Besoz. And they cam to mete Dauid and the
people that were w hym. And when Dauid
cam to þe people / he saluted them. Then an-
swered all the wiche & the bnythysters of the
men þe went w Dauid / & sayde : because they
went not wth vs / therfoze shall none of the
praye that we haue recouered / be geuē vnto
the / saue to euery mā his wyfe & his chyldꝝ :
whych lett the cary awaye & be walkyng.

Then saide Dauid: he shall not do so (my
birth) to þe the Lorde hath geiue vs / & hath
preserued vs / & deliuered þe cōpanye þe came
agaynst vs / into oure hande. For who shulde
herken vnto you in this matter? But as his
parte is þe goeth & fygtheth / to good shall his
parte be / that tarrieth by the tuffe / they shall
part it a lyke. And so fro that daye forward:
was that made a law & a custome in Israel /
p. liij. and

The law of of war.

Saul kylleth ii. Samuel. him self.

And dureth to this daye. Whē David cam to Zikeleg he sent of his praye vnto the elders of Iuda & to his frendes sayig: se there a blec-
 syng for you of the spoyles of hys enemyes of hys Lord. He sent to the of Bethel: to the of south Ramath: to the of Gether: to the of Aroer: to the of Sephamoth: to the of Aithamo: to the of Rachal: to the of the ctyes of hys Terhame-
 elites: to the of hys ctyes of hys Benit: to the of Harnamah: to them of Bozalan: to them of Achach: to the of Hebzo: & to all places wher Saul & his men were wont to haunte.
 And he battell be twise hys Philistines and Irael. Saul kylleth him self: & his chyldre are slayne in hys battell.

¶ The xxxi. Chapter.

As hys Philistines fought agaynst Irael: hys me of Irael fled awaye from the Philistines: & fell downe deed in mount Gelboe. And hys Philistines folowed after Saul & his sonnes: & slew Jonathas / Abinadab and Melchisua Sauls sonne. And hys battell wet soze agaynst Saul / in so moche hys shoters w bowes had for him: & he was soze wounded of hys shoters.
 ¶ The sayd Saul vnto his harnesberer: * draw out thy swerde & thrust me thorow therewith lest these vncircumcised come thrust me troughe a make a mocking Roche of me. But his harnesberer wolde not: for he was soze a-
 frayed. Wherfore Saul toke a swerde & fell vpon it. And when hys harnesberer saw that Saul was deed / he fell by hys swerde vpon hys swerde & dyed with him. And so Saul dyed & his thre sonnes & his harnesberer: & therto
 ¶ all his men / that came daye to greather.

¶ When the men of Irael & were of hys other syde hys balys / & they of the other syde of hys heard the men of Irael were put to flight: & that Saul & his sonne were deed / they left the ctyes / & ranne awaye / & the Philistines cam & dwelt in the. ¶ On the morow whē the Philistines were come to strypp the hys were slayne / they founde Saul & hys thre sonnes lying in mount Gelboe. And they cut of hys heed & stripped him out of his harnesse: & sent into the lād of hys Philistines euery where / to publishe in the houses of their Gods & to the people. And they hanged by hys harnesse in hys house of Achazoth: but they hanged by hys carhaile on the walles of Bethsan. When hys enhabiters of Iabes in Galaad heard therof / what the Philistines had done to Saul / they arose as manie as were men of warre & wet all nyght & toke the carhaile of Saul & the harnesse of his sonne: & hys walles of Bethsan & brought the to Iabes: & burnt the there and toke their bones & buried them vnder a tree at Iabes: and fasted seuen dayes.

¶ The ende of the xxxi. boke of Samuel / which they comely call hys xxxi. of hys Kynges.

The seconde Boke of Samuel otherwyse called the seconde boke of the Kynges.

¶ David cōmūmēth to flee & messenger / that sayde he had kylled Saul. The Lamentacyon of David for Saul and Jonathas.

¶ The xxxii. Chapter.

After the deeth of Saul / whē David was returned fro the daughter of the Amalekites & had bene two dayes in Zikeleg: Beholde / there cam a man the thyrde daye out of the holte fro Saul w his clothes rent & erth vpon his heed. And whē he came to David / he fell to hys erth & dyd obersaunce. ¶ To whō David sayde: whence comest thou? And hys other answered hym: Out of the host of Irael am I escaped. And David sayde to hym agayne: How hath it chaunced? tell me. And he sayde: the people fled fro the battell: & many of the people are ouerthrowen & deed: and Saul & Jonathas his sonne are deed therto.

¶ And David sayde vnto the young mā that tolde him: how knowest thou that Saul and Jonathas his sonne be deed? and the younge man that tolde him / sayde: I was by chaunce in mount Gelboe. And se / Saul leane vpon hys speare / and the charettes and horsemen folowed hym at the heles. And Saul looked backe and called me. And I answered: here am I. And he sayde vnto me: what art thou? and I sayde vnto hym: I am an Amalekite. And he sayde vnto me: come on me & slay me: for anguysh is come vpon me and my lyfe is yet all in me. And I went on him & slay hym: for I was sure that he coulde not lyue / after that he was fallen. And I toke the crowne that was vpon his heed and the Byalet that was on his arme and haue brought them vnto my Lorde byther.

¶ When David toke hys clothes and rent the / & so dyd all the men that were with him. And they mourned / wepte & fasted vntill eue: for Saul and Jonathas hys sonne / and for the people of the Lorde / and for the house of Irael / because they were ouerthrowen with the swerde.

¶ When David sayde vnto the young mā that brought him tydyngs. Whē art thou? And he sayde: I am hys sonne of an alpaūt an Amalekite. And David sayde vnto hym: How is it that thou wast not afrayed to slay thyne hād on hys Lordes anoynted / to destroye hym? And David called one of his young men & sayde: Go to and runne vpon him. And he smote hym & he dyed. ¶ When David sayde vnto him: thy bloude vpon thine awne heed: for thine awne mouth

David is ii. Kynges annoynted. Cxviij.

hys mouth hath testyfyed agaynst the saying: I haue slayne the Lorde's anoynted.
 ¶ And David sang thys song of mourning ouer Saul and ouer Jonathas hys sonne: & he had to teache the children of Irael hys stanes therof. And Beholde it is wyrtē in the boke of the ryghtwes. The gloze of Irael is slayne vpon hys hilles: Whē how were hys myghte in the streates of Bethalon: lest the daughters of the Philistines reioyse / & that hys daughters of hys vncircumcised crūphe therof.
 ¶ Ye mountaynes of Gelboe / vpon you be nether dew nor raygne / ner felbes whence heauē offeringes come. For there the wydes of hys myghte were cast from them: the wyde of Saul / as though he had not bene anoynted with oyle. The boome of Jonathas and the swerde of Saul turned neuer backe agayne emptye / from the bloud of the wounded and from the fatte of the myghtie warryours.

¶ Saul and Jonathas louely and pleasaunt in their lyues / were in their deethes not deuīd / men swifter then Eagles and stronger then Lyons. Ye daughters of Irael / wepe ouer Saul / whych clothed you in purple & garmentes of pleasure / and bordered poure rayment with ornamente of goulde. How were hys myghte slayne in battell? Jonathas on the hie hilles was wounded to deeth. Whō is me for the my brother Jonathas: delectable to me wast thou excedyng. Thy loue to me was wonderfull / passing hys loue of womē. How were thy myghte ouerthrowen / & how were the weapons of warre forlozen.
 ¶ David is anoynted in Hebzon. The battell of the seruantes of David and Icholeth.

¶ The second Chapter.

After thys David asked the Lorde sayig: Shall I go by in to any of hys cities of Iuda? And hys Lorde sayde: go. And David answered whither shall I go? He answered vnto Hebzon. And so David went thither with his two wyues also / Abinoam the Ierusalemite and Abigail Nabals wyfe hys Carmelite. And the mā that went w him / dyd David carpe by also / euery man with hys house. And they dwelt in the townes of Hebzon. And the men of Iuda came and there anoynted David byng ouer hys house of Iuda. When it was tolde David / how the men of Iabes in Galaad had buried Saul / he sent messengers vnto them & sayde vnto them: blessed are ye vnto the Lorde / that ye haue shewed soche hyndnesse vnto poure Lorde Saul / and haue buried hym. Wherfore the Lorde shew you merce and trueth agayne. And I will do you good also / because ye haue done this thyng. And now let poure handes bere the & playe ye the men / though

poure mayster Saul be deed. And finallye vnderstāde hys the house of Iuda haue anoynted me king ouer them. But Abner the sonne of Ner hys was captayne of Sauls host / toke Icholeth hys sonne of Saul and brought him to Mahanaim and made him king ouer Galaad and ouer the Amurites / & ouer Ierabel: and ouer Ephraim and Benjamin and ouer all Irael. And Icholeth Sauls sonne was fourty yere olde when he began to raygne ouer Irael / and raygned two yere. But the house of Iuda only folowed David. ¶ And hys tyme which David raygned in Hebzon ouer the house of Iuda / was. liij. yere & thre monethes. And Abner the sonne of Ner and the seruantes of Icholeth the sonne of Saul wet out of Mahanaim / to Gabaon. And Joab the sonne of Zaruiah and the seruantes of David went out and mette them by the Pole of Gabaon. And they satt downe / the one parte on the one side the Pole & the other on the other syde. And Abner sayde to Joab: let the young men arise and playe before vs. And Joab answered: be it. ¶ Then there arose & went ouer: twelue of Benjamin by nobys whych pertayned to Icholeth the sonne of Saul / and twelue of the seruantes of David. And they caught eche hys fellow that came agaynst hym / by the heed and thrust hys swerde in hys syde / and so felle downe all at once. Wherfore the place was called * the lath Zuruiah whych is in Gabaon. And there beganne an excedyng cruel battell that same daye. But Abner and the men of Irael were put to the worse of the seruantes of David.
 ¶ And there was thre sonnes of Zaruiah there: Joab / Abisai and Asahel: whych Asahel was as swifte of fote as a wybe. And folowed after Abner and turned nether to Gabaon. ¶ And he toke the ryght hande not to the lefte from Abner. ¶ Then Abner looked behynde hym and sayde: art thou Asahel? And he sayde ye. ¶ Then sayde Abner: turne hys either to the right hande or to the lefte & cathe one of the young men and take the hys spoyles. But Asahel wolde not depart fro hym. And Abner sayde agayne to Asahel: turne from me / for I were loth to smyte hys to the grounde. For then how shulde I holde by my face before Joab thy brother: howbeit he wolde in no wise depart.
 ¶ Then Abner with the hynder ende of the speare smote him vnder hys throte rybbes / that the speare cam out behynde hym: that he fell downe in the same place & dyed there. And as many as cam to the place where Asahel fell downe and died / stode still. But Joab & Abisai folowed Abner tyll the sonne wet downe. And when they were come to the hill Amah that lyeth before Gabaon / hys waye that goeth thorow the wilderness of Gabaon / hys children

p. b. of Benia-

of Benjamin gathered the selues to gether after Abner on a plump & rode still on the toppe of an hill. Then Abner called to Joab and sayde: Shall the swerde deuoure without ende? knowest thou not þe bitternesse is wont to come in the later ende? how long shall it be/ yet thou bydde the people retorne fro following their brethren? And Joab answered: as truly as God lyueth / yf thou haddest so sayde/ then euen in the morning had þe people departed/ eche from following his brother.

1. Reg. 27. 2.

And therewith Joab blew a trumpet/ and all the people rode styl & pursued after Israel no more nor fought no more. And Abner and his men walked all that nyght by the wyde felde/ and went ouer Jordan/ & past thozow all Bethhoron and cam to Mahanaim.

And Joab returned from after Abner and gathered all the people to gether. And there lacked of Dauid seruantes nyntene persons & Ishai. But the seruantes of Dauid had slayne of Benjamin and of Abners men/ thye hundred & thye thye men. And they toke bp Ishai and buried him in the sepulchre of his father in Bethlehem. And Joab and his men wet all nyght/ and cam in the dawning to Hebron.

Abner cometh to Dauid & byngeth hym his wyfe Michol. Joab kylleth Abner. Dauid bewepeth his death and curseth Joab.

The. iii. Chapter.

1. Paral. 11. 2.

Here was long stryfe betwene the house of Saul and the house of Dauid. But Dauid waxed stronger and stronger/ and the house of Saul waxed weaker & weaker. * And Dauid had childe borne him in Hebron: his eldest sonne was Amnon of Abinoam the Jezrahelite: the seconde Cheleab of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalom the sonne of Maachab & daughter of Achis: the fourth Adoniah the sonne of Heger: the fourth Adoniah the sonne of Hagith: the fyfte Saphatiah & sonne of Ishai: the syxte Jehoram by Eglia Dauids wife. These were borne to Dauid in Hebron. And as long as there was battell betwene the house of Saul and the house of Dauid/ Abner helde by the house of Saul.

Gencl. 27. 2.

And Saul had a concubyn named Rippah the daughter of Aiah. And Jcholeth sayde to Abner. wherfore yest thou with my fathers concubyn? Then was Abner very wroth for the wordes of Jcholeth and sayde: Am I not a dogges hebd/ which I against Juda haue shewed merce thys daye vnto þe house of Saul thy father and to his brethren & frenedes/ & haue not deliuered them into the hand of Dauid: seying thou fyndest a fault in me this daye for a woman? So do God to Abner and so therto: except that as the Lorde hath

2. Reg. 1. 6.

sworne to Dauid / I so do to him/ and byng the kyngdom from the house of Saul/ & sett by the thyrone of Dauid ouer Israel and ouer Juda/ euen from Dan to Bersabe. And he coude geue Abner neuer a woorde to answer because he feared him.

And Abner sent messengers to Dauid forthwith/ saying: whose is the land? and he sayde therto: make a bonde with me/ and se/ my hand is with the/ to bring all Israel vnto the. And Dauid answered well sayde/ I will make a bonde with the. But onethyng I requere of the/ that thou se not my face/ except thou first byng Michol Dauids daughter/ when thou comest to seme.

And Dauid sent messengers to Jcholeth Sauls sonne saying: deliuer me my wyfe Michol whych I maryed with an hundred forskymmes of the Philistines. And Jcholeth sent and toke her fro her husbunde Phaltiel the sonne of Laish. And her husband went w her/ and cam weeping behinde her/ tyll they ca to Bahurim. Then sayde Abner vnto him go and retorne. And he returned. And Abner had comunycacon with the elders of Israel saying: ye haue long gone about that Dauid shulde be kyng ouer you. Now then do it: for the Lorde hath sayde of Dauid/ by the hand of my seruante Dauid/ I will saue my people Israel/ out of the handes of the Philistines/ and out of the hand of al there enemyes. And like woordes had he with Benjamin/ & then went to tell in the eares of Dauid in Hebron all that Israel was content with & the whole house of Benjamin. And when Abner was come to Dauid to Hebron and twenty men with hym. Dauid made him and the me that were with him a feast. Then Abner sayde vnto Dauid: I will bp and gather all Israel vnto my Lorde the kyng/ that they maye make an appoyntment with the/ that thou mayst be kyng ouer all that thine hart desireth. And so Dauid lett Abner depart/ and he went in peace.

And se/ the seruantes of Dauid & Joab came from chasyn robbers and brought a great praye with them. But Abner was not with Dauid in Hebron: for he had sent hym awaye to depart in peace. And Joab and all the host that was with him were come/ men tolde Joab saying: Abner the sonne of Ner came to the kyng / & he hath sent hym awaye that he is gone in peace. Then Joab went to the kyng & sayde: what hast thou done? Se/ Abner came vnto þe/ why hast thou sent hym awaye/ that he shulde shape quyte? Thou myghtest know Abner the sonne of Ner/ that he ca to flater with the/ and to know the couersacyd and behauoure/ and to know all þe thou doest. And when Joab was come out from

from þe kyng / he sent messengers after Abner/ which brought him agayne fro the well of Sirah bwyng to Dauid. And whē Abner was come agayne to Hebron/ Joab toke him a syde in the gate / to speake with hym guetly / & there smote hym vnder the thozt rybbes þe he dyed/ for the bloud of Ishai his brother. And when it afterwarde came to Dauids eare/ he sayde: I & my kyngdom are gyltesse before the Lorde for euer/ concerning the bloude of Abner the sonne of Ner. It fall therfore on þe herd of Joab & on al his fathers house: þe house of Joab be neuer withoute one of other þe hath runnyng issues of blood lepers & goers on crouches / & that fall on þe swerde and that lacke breed. And the cause why Joab & Abisai slue Abner was/ þe Abner had slayne their brother Ishai at Gaba in battell. And Dauid sayde to Joab & to all the people þe were with him/ rent youre clothes & put on sacke cloth & moune before Abner. And kyng Dauid hym selfe folowed the byzon/ the kyng lyfte bp his voyce and wepte ouer the sepulchre of Abner/ and so did al þe people. And the kyng lamented ouer Abner and sayde: Abner died not as a wretche dieth. Thy handes were not manacled ner thy feet brought into gyes: but as men falle before wyked chylzen / so feldest thou. And all the people wept yet moare ouer him.

1. Mephiboseth
in sack cloth
was a sygne of
great sadness
was al the
scrutiny of
these clothes.
Joab. 11. 2. and
1. Paral. 11. 2.

And when all the people ca to eate meate with Dauid/ while it was yet daye / Dauid sware saying: so do God to me and so therto/ yf I cast breed of ought elles / tyll the sonne be downe. And the people wist it/ and it pleased them / as well as all other good thynges which the kyng did in the sight of the people. And all the people and all Israel therto bnderode that daye how þe it was not þe kynges mynde/ to see Abner the sonne of Ner. And þe kyng sayde vnto his seruantes: know ye not/ how that there is a Lorde & that a great fallen thys daye in Israel? And I am thys daye tender / though I be anoynted kyng. And these men the sonnes of Zeruiah be / to good for me to rule? But the Lorde rewarde þe doer of euell accordyng to his wickednesse.

1. Paral. 11. 2.

Dauid is yet a gayne anoynted kyng: and taketh the Arche from Bion. he casteth out the bynde and the lame. he merith mo wyues and getteth mo chylzen. he striketh the philistines.

1. Paral. 11. 2.

When Sauls sonne heard that Abner was deed in Hebron/ his handes faynted & all Israel was troubled. Now this Sauls sonne had twy men that were become captaynes ouer the soudiars/ the one called Baanah & þe other Rechab / the sonnes of Remon a Berothite/ and of the chylzen of Benjamin: for Beroth was reckened to pertayne to Benjamin. And these Berothites fled to Gethaim and

sojourned there vntill the same tyme. And Jonathas Sauls sonne had a sonne that was lame on his feete: yue yere olde was he whē the tydynes cam of Saul & Jonathas out of Jezrahel. And his nource toke him by and fled awaye. And as she made hast to flee and was amaled/ þe childe fell & became halt & was calleth Miphiboseth. And these sonnes of Remon the Berothite/ Rechab and Baanah went/ & cam in the heat of the daye to þe house of Jcholeth/ as he slept on a bed at none. And beholde they cam into the house as though they wold haue bought whete/ & smote hym vnder the thozt rybbes and fled. For they cam into the house as he slept on his bed in his resting chamber/ and smote him and slue hym and beheaded hym and toke his heed & gat the awaye thozow the wyde felde all nyght. And they brought the heed of Jcholeth vnto Dauid/ to Hebron and sayde to the kyng: behold there the heed of Jcholeth Sauls sonne thine enemye/ which sought thy soule. But the Lorde hath aduenged my Lorde the kyng this daye/ of Saul and of his seede.

1. Paral. 11. 2.
1. Reg. 1. 6.

And Dauid answered Rechab and Baanah his brother / the sonnes of Remon the Berothite and sayde vnto the: * as surely as the Lorde lyueth whych hath deliuered my soule out of al aduersites/ him that tolde me how that Saul was deed/ thynkyng to haue brought me good tydynes/ I caught & slew in Jikeleg/ to geue him a rewarde for his tydynes bynyng. And how moch moze ought I so to deale with wicked men þe haue slayne a rightiouse person in his awne house vnto his bed. Now therfore thynke ye that I will not requite his bloud of youre handes & take you from the erth? And Dauid commaunded his young men / and they slue them and cut of theire handes and their fete & hanged the by the pole in Hebron. And they toke the heed of Jcholeth and buried it in the sepulchre of Abner in Hebron.

1. Paral. 11. 2.

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1. Paral. 11. 2.

Dauid was thyrtie yere olde when he begyn
to raigne/and he raigned fou thyte yere. In
Hebron he raigned ouer Iuda seven yere &
fyre monethes. And in Ierusalē he raigned
thirtie & thye yeres ouer all Irael & Iuda.

Then went the King and his men to Jerusalem/ vnto the Jebusites the inhabitants of the land. And they sayd vnto Dauid: except thou take away the blinde & the lame thou shalt not come in hyther, meaning thereby & Dauid shuld not haue come in thither. Neuerthelesse Dauid toke the holde of Sion/ which is in the cytie of Dauid. Then sayde Dauid the same daye, Whosoeuer wynerth the walles and the lame and the blynd hated of Dauids soule*. wherfoze the blynd & the lame shall not come into the house. And Dauid dwelt in the towre and called it the citie of Dauid. And Dauid bylt round about it a wall roundwarde. And Dauid ward great and the Lorde God of hostes was with him. And Huram King of Tyre sent messengers to Dauid with Cedar trees and carpenters & Palsons, to bylde Dauid an house wherby Dauid perceaued that the Lorde had stablished him Kinge ouer Israel and had exalted his kingdome for his people Israels sake. And Dauid toke him mo concubynes and wouges out of Jerusalem/ after he was come from Hebron/ and mo sonnes and daughters were yet borne to Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua/ Shobab/ Patshan/ Salamoth/ Jebahar/ Elissua/ Repheg/ Zaphia/ Elissama/ Elissada/ and Eliphalet.

But when the Philistines heard that they had anointed David King over Israel, they gathered all by to seek David. And as soon as David heard of it, he got him to an hold. And the Philistines came and layd them a long in the balleys of Raphaim. And David asked of the Lord saying: Shall I go to the Philistines? will thou deliuer them into my handes? And the Lord sayde vnto David: go for I will deliuer the Philistines into thy handes. And David came to Baal Pharazim & smote them there & said: the Lord hath deuised myne enemies a sonde before me / as a man would deuise water. And therfore he called the name of the sayd place / Baal Pharazim. And there they left their Images and David & his men toke them by. And the Philistines came yet againe & layd them in the balleys of Raphaim. And David asked the Lord, & he sayd go not. But compass them on the backside & come by them fro the Peretrees. And when thou hearest the noise of a thing going in the topes of the Peretrees, then moue. For then the Lord is gone out before thee, to smyte the host of the Philistines. And David did as the Lord

commanded him and smote the Philistines
from Gabaath to Gezer.

¶ The arche is brought forth of the house of Abinadab. Jah is cryen & dyeth because he touched the arche. The arche is brought into the house of Dabshal & is thence in to Jerusalem. David daunceth before it & is therefore despyed of his wife Michol.

U@he.bi.@hapter.

After that Dauid chose out all the
these young men in Israel to the
somme of thyrte thousand; & stole
& went & all the folke that were w
him of the mē of Iuda/ to sett awaye & Ark
of God vpon which is called the name of the
Lorde of hostes that dwellyth betwene & che-
rubyns. And they put the Ark of God vpon
a new cart and brought it out of the house
of Abinadab & dwelt at Gabaah. And Ozaiah
and Ahio the sonnes of Abinadab dyaue the
new cart. And when they brought it out of
the house of Abinadab that dwelt at Gabaah
with the Ark of God/ Ahio went before the
ark. And Dauid and all the house of Israel
playde before the Lorde wth all maner in-
strumentes of fyre woode/ wth harpes/ psal-
teries/ timberelles/ sedyllies/ andymbals.

And when they came to Bethshon they smote
floure / Ozab put his hand to the arke of God
and held it / for the oxen stobled. And the Lord
was wroth wth Ozab and God smote hym
in the same place for his fault / and there he
died by the arke of God. And Dauid was
displeased because the Lord had rent Ozab.
And the name of the place was called Perez
Ozab vntill this daye. And Dauid was then
afraid of the Lord and sayde: how shuld the
Arche of the Lord come to my house? And so
Dauid wolde not bring the Arche of the Lord
with him into the cite of Dauid. But carried
it into the house of Obed Edom a Gethite.
And the Arche of the Lord continued in the
house of Obed Edom the Gethite / thre mo-
nethes / and the Lord blessed Obed Edom and
all his household. And when it was tolde
Kynge Dauid how that the Lord had blessed
the house of Obed Edom and all þe pertayned
vnto him / because of the Arche of God / he went
and brought the Arche of God from the house
of Obed Edom vnto the cite of Dauid with
gladnes. And euer whē they þe bare þe Arche
of the Lord / had gone fyve daies / he offered
an oxe and a fatt shepe. And Dauid daunced
before the Lord with all his myght in a syn-
ner Ephod girded vnto him. And Dauid and all
the house of Israel brought the arche of the
Lord with shouteing and tropet blouteing.

And as the archer of the Loyde cam into the
citie of Dauid/ Michol Saulls daughter lo-
ked thorow a wyndow and saw King Dauid
spyrng a dounce before the Loyd/ & therefore
despyed hym in her bert, And when she had
brought

brought in the Arcke of the Lord/and had let
it euen in hys place / euen in the tabernacle
that Dauid had prepared for it: Dauid offer-
ed burntofferings and peaceofferings
before the Lord, and as sone as Dauid had
made an ende of offering burntofferings
and peaceofferings he blessed the people in
the name of J^{h} Lord of Hostes / & gaue amonge
all the folke / euen amonge the hole multi-
tude of I^{h} Israel / as well to the women as men
euerye one a Cake of bzead & a pece of fleshe
and a slacket of wyne. And so the people de-
parted euery man to his house.

Then Dauid returned to salute his house-
holde. And Michol the daughter of Saul
came out against him and sayd: Oh how glo-
rious was the kyng of Israel to daye / which
stripe him self to daye before the eyes of the
maydens of his seruantes / as a lyght bray-
ners selow is wont to stripe him self. But Da-
uid sayd againe to Michol / I wil make spo-
te before the Lord which chose me before thy
father & before all his kynne / commaundyng
me to be ruler ouer al his people Israel. And
I wilbe yet more hyle then so / & wilbe meke
in myne awne lyght: and shall for all that of
every same maydeseruauntes whych thou
speakest of / be had in honour. But the sayd
Michol daughter to Saul had no childe un-
to the daye of her deeth.

E Dauid of a good intent, entred by to bylde an house
vnto the Lorde as forbydden of God. He prayeth that
the promys of God may be fulfilled.

The. bij. Chapter.

And in procelle as the king dwelt in
his house after that the Lorde had
geuen him rest rounde about from
all his enemyes / he sayd vnto Na-
than the prophet: behold, I dwell in an house
of Cedar trees, but the Ark of God dwelleth
in the myddes of curtaynes. Then sayd Na-
than vnto the kyng: go and do all that is in
thyne hart, for the Lord is with the.

of But that came nyght the word of þe Lord
ic came vnto Nathā saying: go and tell my ser-
uant Dauid/ thus sayth the Lord: Waike thou
go bylde me an house to dwelle in: For I ha-
ue not dwelt in any house sence the tyme I
brought the chyldren of Israel out of Egypt/
vnto thys daye: but haue walked in a tent &
in a tabernacle. In any wyse where I went
amonge all þe chyldren of Israel/ I spake I one
worde with any of the tribes of Israel which
I comaunded to fede my people Israel saying:
why bylde ye not me an house of Cedar tree?
Now therefore so saye vnto my seruauit Da-
uid/ thus sayth the Lorde of Hostes I toke þe
out of a Sheperdes cote from solowynge shepe
to be a ruler ouer my people Israel. And I
was with the in all that thou wentest to/ and

haue destroyed all thyne enemyes out of thy
syght/and haue made the a great name/like
vnto the name of the great men of the worlde
And I will appoynt a place for my people
Israel/and I will plant it and they shall conti-
nue in one place and shall moue no moare/
neither shall wyckyd people trouble the any
moare as they did at the begynnyng/and sence
the tyme I commaunded Iudges to be ouer
my people Israel/a I will geue the rest fro
all thyne enemyes. And the Lorde telleth the
that he will byde the an household.

And when thy dayes be fulfilled and thou
sayde to / rest wth thy fathers / then I will
set by thy seed after þ / whych shall proceed
out of thy bodye / & I will stablyshe his kyng-
dome. And he shall byde an house for my na-
me / & I will stablyshe the seate of his kyng-
dom for ever. I will be his father & he shall be
my sonne: in so moche þ yf he synne / I will
but rebuke him wth a rodde & scowres as mē be
rebuked wth and with scowres plages as þ chyl-
dren of men be plagued with. But my mercye
will I not take awaye from him / as I toke it
from Saul / whom I put downe before the.
And thyne house and thy kyngdome shall en-
dure without ende after þ / & thy seate shall be
stablyshed for ever. And when Nathan had
tolde Dauid all these wordes and all this vi-
sion. Then wēt kyng Dauid & let him do what
the Lorde and sayde: what am I Lord
Jehouah / and what is my kyngdome / that thou
shuldest haue brought me thys farre forth?
And is this a small thyng in thy syght Lorde
Jehouah / but þ thou shuldest speake also of
thy seruants house for a great while to come?
Is this a labe amōg mē Lord Jehouah? And
what can Dauid saye moare vnto the / I saye
* thou knowest thy seruant Lord Jehouah? *
Que for thy wordes sake acco^{rdyng} to thine
awne * hert hast thou done all these greates
thyngs to make the knowe vnto thy seruant.
Wherfore thou art great O Lorde God &
there is none like þ / nether is there any God
saue thou acco^{rdyng} to all þ we haue heard
with oure eares. And what one people in the
erth is like thy people Israel / whych God wēt
& deliuered to be his people / & to make him a
name / & to shewe the great & terribile thyngs
in þ erthe / before thy people whych thou rede-
medst to the out of Egypt / eue* fro þ people
& fro their Gods. And thou hast ordeyned thy
people Israel to be thy people for ever. And
thou Lord art their God. And now Lord God
þ thing thou hast sayd of thy seruant & of his
house make it good for euer & do as thou hast
sayde. And let thy name be great for ever /
that men maye saye / þ Lord of Hostes is the
God of Israel: and let the house of thy ser-
uant Dauid be stablyshed before the

For them

Understand,
what's these
captains: as if
as the L. the
falling, the L.

Some trade.
to the playne
of Iheruzalem.

* That is/ thou
choost thy ser-
uaunt & among
all other.
b. Wert for well
as in the Actes.
119.g. and. 219.b

#2: From the people with their Judges.

For thou Lord of Hostes God of Israel hast tolde in the eare of thy seruauit saying: I will hyde the an house. And therfore hath thy seruauit found in his harte to praye thys prayer vnto the Lord. And now Lord I shew thee thou art the God / and thy wordes must be true: for thou hast tolde thys goodnesse vnto thy seruauit. And now go to and blesse the householde of thy seruauit / that it maye contynue for ever before the. For thou Lord I shew thee thou hast tolde the house of thy seruauit shall be blessed for ever.

David overcometh the Philistines and maketh them to be come tributaries. He ordeineth & appoynteth hys officers.

The viii. Chapter.

After that David bette the Philistines and subdued them and toke the byrdell of bondage out of their handes. And he bette the Moabites. And he measured them with a lyne / making them lye a long on the erth / & then measuring the length of two lynes to lye / & the length of one lyne to saue a lyne. And so became the Moabites Davids seruantes & payd tribute. David smote also Adabezer the sonne of Rehob kynge of Zobah as he wet to make the ende of his cootes at the ryuer Euphrates. And David toke a thousand and seven hundred horsemen of hys / and twentye thousand fore men and dectroyed all his charettes returyng one hundred of them. Then came the Syrians of Damalcon to succoure Adabezer kynge of Zobah. And David slue of the two and twentye thousand men & put sounde in the Syrians. And he came to the Syrians & became seruantes to David payng tribute. And thus the Lord saued David in all that he wet to. And David toke the shildes of gold were by the seruantes of Adabezer & brought the to Ierusalem. And therto out of Bethah and Berathai cyties of Adabezer he brought exceeding great aboundance of byll.

When Choh kynge of Hemath had heard how David had discomfited all the hoste of Adabezer / he sent Joab his sonne vnto king David to salute him with peace and to blesse him because he had fought against Adabezer and beaten hym: for Choh kept warre with Adabezer / whych sonne brought beuelles of syluer / golde & of byll with him. And them also kynge David dyd dedicate vnto the Lord with the syluer and golde that he consecrated of all nations whych he subdued: of the Syrians / the Moabites / the chyldren of Ammon / the Philistines / the Amalekites / and of the spoyle of Adabezer sonne of Rehob kynge of Zobah. And David made him a name after he returned from the slaughter of the Si-

riens in the vale of Salt where he slew xviij thousand men. And he put keepers in Edom / euē thow out all Edom put he sound poyntes and all Edom became hys seruantes. And the Lord kept David whatsoever he toke in hand. And David raygned ouer all Israel and executed ryght and Justice vnto all hys people. And Joab the sonne of Zaruiah was ouer the host / and Jeholaphat the sonne of Ahilud was recorder. And Sadoch the sonne of Ahitob and Ahimelech the sonne of Abiathar were the prestes / and Saraiab was scribe. And Banaiab the sonne of Jehofada was ouer the Cherethites and the Phelethites and Davids sonnes were chiefe rulers.

David reioyseth all the kydes of Saul to Miphiboseh the sonne of Jonathas.

The ix. Chapter.

When sayd David: is there yet any man left of the house of Saul / I maye shew hym merce for Jonathas sake. And there was of the household of Saul a seruauit named Zibah which was called vnto David. And the kynge sayd vnto him: art thou Zibah. And he sayde: thy seruauit is the man. Then sayd the kynge remayneth ther yet any man of the kynred of Saul / whom I maye shew the merce of God vpon. And Zibah sayd vnto the kynge: Jonathas hath yet a sonne which is lame on both fete. And the kynge sayd vnto him: where is he. And Zibah sayd vnto the kynge: behold he is in the house of Machir: the sonne of Amiel in Lodaber. Then kynge David sent a lett him out of the house of Machir the sonne of Amiel / out of Lodaber. Now whē Miphiboseh the sonne of Jonathas the sonne of Saul was come vnto David / he bowed hym self and fell on his face. Then sayd David: Miphiboseh. And he answered: Behold thy seruauit. And David said: feare not: for I will surely shew the kindnesse for Jonathas sake and will restore the all the feldes of Saul thy father / and thou shalt eate meate on myne awne table all waye. And the other bowed hym self and sayd: what is thy seruauit that thou shouldest boucheface to loke vpon soche a deed dogg as I am.

Then the kynge called vnto Zibah Davids young mā saying vnto hym: I geue vnto the masters sonne all that pertayned to Saul & to all hys kynne. Se therfore that thou and thy sonnes and thy seruantes tyll the lande for him / and bring in / that thy masters sonne maye haue fode to eate. For Miphiboseh thy masters sonne shall eate meate all waye vpon my table. For thys Zibah had sittene sonnes and twentye seruantes. Then sayd Zibah vnto the kynge: all that my Lord hath sayde

sayde vnto his seruauit / thy seruauit shall do. For (sayd the kynge) Miphiboseh must eate vpon my table / as one of the kynges sonnes. Thys Miphiboseh had a sonne & was young named Micha / and all that dwelled in the house of Zibah were seruantes vnto Miphiboseh. And Miphiboseh dwelt in Ierusalem / for he ate euer at the kynges table / and was therto bault on bothe legges.

The messengers of David are spytfully & vngladly entreated of the kynge of Moab: whych kynge David auengeth.

The x. Chapter.

It happened after this / that the kynge of the chyldren of Ammon died / & his sonne raygned in his steade. Then said David: I will shew kindnesse vnto Hanon the sonne of Nubas / as hys father shewed kindnesse vnto me. And ther by David sent to comfort hym by the hand of his seruantes ouer the deeth of his father. Now when Davids seruantes were come in to the land of the chyldren of Ammon / the Lordes of the chyldren of Ammon sayd vnto Hanon their Lord: thyneest thou that David dothe honoure thy father / because he hath sent to comfort the. Maye / he hath rather sent hys seruantes vnto the / to seache the cytie and to spyre it out / euen to ouerthrow it.

Wherfore Hanon toke Davids seruantes and haued of the one halfe of euery mannes berd & cut of their garmēt: & euen in the myddle / euē harde by the buttockes of the and sent the awaye. When it was tolde David he sent against the / for they were mē exceedingly a thamed / & sayd: tarpe at Jericho vntill your beerdes be growē / & then retorne. And when the chyldren of Ammon sawe that they stanche vnto David / they sent a hired & lones of Bethzebo & of the Syrians of Zobah. x. thousand fore mē & of king Maacah a thousand mē / & of Tob twelue thousand mē. And whē David hearde of it / he sent Joab & all the host of strong men. And the chyldren of Ammon came out & waged battell before the gate & the Syrians of Zobah / of Rehob / Tob and Maacah were by them selues in the felde.

When Joab sawe that the front of the battell was before and after / he chose of all the best of Israel & put the in araye agaynst the Syrians. And the rest of the people he deliuered into the hand of Abisai his brother / which put the in araye agaynst the chyldren of Ammon. And he sayd: the Syrians overcome me / then succoure me. But if the chyldren of Ammon be to good for / I will come & succoure / & quyte like a mā / & let vs fyght lusty for oure people & for the cyties of oure God. And the Lord do what semyth best in his eyes. And forthwith Joab proceeded & the people & was to him in to

battell against the Syrians / whiche fled before hym. And whē the chyldren of Ammon sawe the Syrians were fled / then fled they also before Abisai / & entered into the cytie. And so Joab returned fro the chyldren of Ammon & came to Ierusalem. And whē the Syrians sawe that they were put to the worse before Israel / they geathered the to geather. And Hadabezer sent & brought out the Syrians & were beyonde the ryuer. And the host of them came / and Sobah the captayne of the host of Hadabezer before them.

And when it was shewed David / he geathered all Israel and passed ouer Jordan and came to Belam: where the Syrians put them selues in araye agaynst David and fought with hym: how be it the Syrians fled before Israel. And David destroyed seven hundred charettes of the and fourty thousand horsemen / and smote Sobah the captayne of hys host / that he there dyed. And when all the kynges that were seruantes to Hadabezer sawe that they were put to the worse before Israel / they made peace with the & serued them. And so the Syrians feared to helpe the chyldren of Ammon any moare.

The aduourtyse of David with Bethsabe the wyfe of Urias. Urias is spytfully slayne. After that David taketh Bethsabe to wyfe.



The xi. Chapter.

Now it came to passe in the beginning of a new yere / in the times whē kynges are wont to go forth to battell / that David sent Joab & his seruantes with him & all Israel. And they destroyed the chyldren of Ammon / & beseged Rabah. But David tarped still at Ierusalem. And it chaunced in an euening that David arose fro his cotche & walked by the route of the kynges palace / & fro the route sawe a very betwixt woman washyng her selfe. And he sent to enquire what woman it shuld be. And it was answered agayne / that she was Bethsabe the daughter of Eliams wife to Urias the Hethite. And David sent messengers & lett her / and she came vnto him / and he layd with her. And she was streyght waye purified fro her uncleynesse / & returned vnto her house. And when the woman had perceaued that she had conceaued / she sent & tolde David / and sayde: I am with chyld. Then

That is / howe the women of mores disease / is a token that women haue co- ressed.

When David sent to Joab / to sende unto him
Urias the hethite. And Joab sent Urias to
David. And when Urias was come unto him
he demanded how Joab dyd / and how the
people fared / and how the warre prospered.
And David intreated him more over to Urias: go dou-
ne to thine house and walke thy fete. And
Urias departed out of the kynges palace / &
there followed him a seruyce fro the kynges
table. But Urias slept at the doore of the kynges
palace with all the seruantes of his Lord /
and went not downe to his house.

Then they tolde David saying: Urias de-
scended not into his house. When sayd David unto
Urias: Saying that thou art come fro loz-
neying / why doste thou not go downe into
thyne house? And Urias sayd unto David: I
arcke and Israel & Juda dwell in paypys:
and my Lord Joab and the seruantes of
my Lord lye in tentes vpon the batt erthe: &
shuld I then go into myne house / to eat and
to drynke & to lye with my wife? By thy life
and as sure as thy soule lyueth I will not do
that thyng. Then sayd David unto Urias:
*tarpe here this daye also / & to morrow I will
lett the depart. And so Urias abode in Jeru-
salem that daye and on the morrow. And Da-
uid called him / and he ate & dranke befoze
him: and he made him droncke. And at euen
he went out to lye on his couche with the ser-
uantes of the Lord / and went not downe
to his house. Wherefoze on the morrow David
wrote a letter to Joab and sent it by Urias.

And he wrote in the letter saying: put Urias
in the forefront of the battell where it is most
strong / and come back from him that he may
be smytten to deeth. And as Joab beleged the
citie he assigned Urias unto a place where he
wist that strong men were. And the men of the
citie cam out & fought wth Joab. And there
were certen ouerthrowen of the people and
of the seruantes of David / and Urias the
hethite dyed also.

Then Joab sent and tolde David all the
processe of the warre and charged the messen-
gers saying: when thou hast made an ende of
telling the stoye of the warre vnto the kyng
yf he begynne to fume and saye vnto the:
wherefoze approached ye so nye vnto the citie
to fyghe? wyl ye not that men wolde hurle

*That is: he
deceitful. other-
wise called Jeru-
salem.

And shote from the walles: who smote Abi-
melech sonne of Jerobeam: did not a wo-
man cast a pece of a myllstone vpon hym fro
of the walles / that he dyed in the hebes? why
then went ye nye the walles / then saye thou:
thy seruant Urias the hethite is deed also.

And the messengers went and came & the-
wed David all that Joab had sent him with /
and said vnto David: When preuayle agaynst
us / and cam out vnto us into the felde / & we

stake vnto them / euen vnto the entering of
the gate. And the mothers shotte from the
walles / and some of the seruantes of the kyng
be deed. And thy seruant Urias the hethite
is deed also. When sayd David vnto the mes-
senger / thus wyl I saye vnto Joab / let not the
thyng trouble the. For the swerde deuoureth
one as well as another: make thy battell
more stronge agaynst the citie and destruye it /
and let that thou courage Joab. And when the
wyfe of Urias heard that her husband was
deed / she mourned for hym / & as sone as the
mourning was ended / David sent and sett
her to his house / and she was his wife & bare
him a sonne. But the deede that David had
committed / displeased the Lord.

David is reproued for the slaughter of Urias / &
then repenteth. The chyldre conceived in aduourte
berth. After it is Salomon borne.

The xii. Chapter.

And the Lord sent Nathan vnto Da-
uid. And he cam vnto him and sayd
vnto hym: there were two men in
one cite / a ryche and a poore. And
the ryche had exceeding great aboundance
of shepe and oxen. But the poore had nothyng
saue one lytle lambe which he bought & no-
rysted by. And it grew by with hym and bys
chyliden / and did eate of his awne meate and
dranke of his awne cuppe / & slept in his bo-
some / & was as dere vnto hym as his daugh-
ter. And there cam a stranger vnto the ryche
man. And he coulde not fynde in his heart to
take of his awne shepe nor of his beestes to
dresse for the stranger / for he was come vnto him.
But toke the poore manes lambe & dressed it
for the man that was come to him. And David
was exceeding wroth wth the man / and sayd to
Nathan: as surely as the Lord lyueth I felow
the hache done this thyng. Is the chyld of deeth
and shall restore the lambe four fold / be-
cause he dyd this thyng and because he had
no pitye. Then Nathan sayd to David: thou
art the man. Thus sayth the Lord God of
Israel: I anointed the kyng ouer Israel &
ryde the out of the handes of Saul. And I
gaue the thyngs of his house and the masters
wines into thy bosome / & gaue the the house
of Israel and of Juda / and wolde yf that had
bene to lytle: haue geuen the thyngs somoche
moare. Wherefoze hast thou despyled the co-
maundement of the Lord / to do wickednesse
in his syght: thou hast kylde Urias the hethite
with the swerde and hast taken his wyfe to
thy wyfe / & hast slayne hym with the swerde
of the chyliden of Amnon.

Now therfoze the swerde shall neuer re-
part from thyne house / because (sayth the
Lord) thou hast despyled me and taken the
wyfe of Urias the hethite / to be thy wyfe.

Thus

Thus sayth the Lord: beholde I wyl stre-
ke by euell agaynst the euen of thyne awne house
& wyl take thy wyues befoze thine eyes / and
geue them vnto thy neybour / whych shall
sleepe with the in the syght of the sonne. And
thou didest it secretly / yet wyl I do this thyng
befoze all Israel and in the open sonne lyght.

Then sayd David vnto Nathan: I haue
synned agaynst the Lord. And Nathan sayd
agayne to David: the Lord hath put awaye
thy synne / thou shalt not dye. Now be it be-
cause in doyng this deade thou hast geuen the
enemys of the Lord a cause to sayle / the chyld
is borne the shall dye surely. And Nathan
departed vnto his house. And the Lord stroke
the chyld that Urias wyfe bare David & it sic-
kened. And David besought God for the boye &
fasted & went & laye all nyght vpon the erthe.
And the elders of his house arose and went to
him to take him by the erth. But he wolde
not / neither yet eate meat with them.

And it hapened the seventh daye that the
chyld dyed. But the seruantes of David durst
not tell him that the chyld was deed. For they
sayd: se / while the chyld was yet alvyue / we
spake vnto him / and he wolde no herke vnto
oure boyce. Now moche moare then wyl he
herke him self yf we tell hym that the chyld is
deed. But David saw his seruantes why-
sperryng and therby perceaued that the chyld
was deed / and sayd vnto his seruantes: is the
chyld deed. And they sayd ye. Then David
arose from the erth and washed & anoynted
him self and chaunged his apparell / & went
into the house of the Lord & prayed / & after
cam to his awne house & bade the they shuld
set meat befoze hym / and he byd eate. Then
sayd his seruantes vnto hym: what is this
that thou hast done? Thou fastedest and we-
pest for thy chyld while it was a lyue / and as
sone as it was deed thou dydest ryse by and
dydest eate meate. And he answered: while
the chyld was a lyue / I fasted and wepte. For
this thought: who can tell whether God wyl
haue mercy on me that the chyld maye lyue.
But now seying it is deed / wherefoze shuld I
fast? can I byng hym agayne any moare? I
shall go to him: but he shall not come agayne
to me. And David comforted Bethsabe his
wyfe / & wet in vnto her & laye with her / & he
bare a sonne whose name was called Sal-
omon / & the Lord loued him. And he sent by
the hand of Nathan the prophete and called
his name Jediasah / of the Lordes behalfe.

And as Joab fought agaynst Rabah the
citie of the chyliden of Ammon he toke the
kynges Courte / and sent messengers to Da-
uid saying: I haue made assaunt to Rabah /
and also haue taken the castell from whiche
they had their water. Now therfoze geather

the rest of the people to gether / & come & be-
sege the citie & take it: lest yf I take it / the vic-
tory be ascribed to me. And David geathered
all the people to gether / & wet to Rabah and
assawnted it & gat it. And he toke the kynges
croune fro of his heed whych wayed an hun-
dred wayght of golde / & was sett wth peryous
stones. And David wore it on his heed. And
he brought out the spoyle of the citie in exce-
dyng great aboundance. And he brought out
the people that was therein & sawed the & dyd
harowes of yron vpon the / and shred some of
them with shreding knyues of yron / & thrust
some into fornaices. And so he serued all the
cities of the chyliden of Ammon. And then Da-
uid & all the people returned vnto Iherusalem.

Amnon Dauids sonne defyleth his syster Chamar.
Abalom therfoze killeth Amnon and after slepyth a
waye for feare of his father.

The xiii. Chapter.

And it chaunced that Abalom Da-
uids sonne had a fayre sister named
Chamar / whiche afterwarde Amnon
a nother sonne of David loued.
And this Amnon was so bered that he fell sycke
for the loue of his sister Chamar: for it thought
hym harde to come by his purpose of her /
seying she was yet a virgyn. But Amnon had
a companion called Jonadab the sonne of Sa-
mah the brother of David: whych Jonadab
was a very wyse man. And he sayd vnto hym
how cometh it that thou beying the kynges
sonne art thus consumed euery moornyng?
mayst thou not tell it me? And Amnon an-
swered him: I loue Chamar my syster Abi-
saloms syster. Then sayde Jonadab vnto him:
lye on thy bedde and laye thy self sycke. And
when thy father is come to se the / saye vnto
him: let my syster Chamar come & geue me
meate and dresse it in my syght / that I maye
se it and eate it of her hande.

And Amnon laye downe & made him self
sicke. And when the kyng was come to se him
Amnon sayd vnto him: let Chamar my syster
come & make me a couple of frytters in my
syght / for I maye eate of her hand. And David
sent home to Chamar saying: go to the bro-
ther Ammons house & dresse hym meate. Whiche
Chamar came to her brother Ammons house
he laye. And she toke flour & made paste &
made frytters in his syght & did bake the / &
toke a platter & powred the out befoze hym.
And Amnon wolde not eate / but commaunded
to haue out all men from him. And they wet
all out from hym. Then sayd Amnon vnto
Chamar: byng the meate into the chambze for
I maye eate of thyne hand. And Chamar to-
ke the frytters which she had made / & brought
the into the chambze to Amnon her brother & set
the befoze hym to eate. And he toke her and

q sayd

Abfalom kylleth ij. Samuel.

1. Reg. xij. e.
sayd vnto her: come Ipe to me my syster. And she answered hym: nay / my brother do not force me / for it ought not to be so in Israel do not this folly. * For whither shall I go wpyth my shame? And thou shalt be as one of the soles in Israel. But speake vnto the kynge & he shall not denge me vnto the.

Gene. xxxij. e. & Levit. xviij. e.
How be it he wolde not herke vnto her boyce but was to struge for her & forced her & laye w her. And then Amnon hated her exceedingly: so he hate wherwith he hated her was greater then he loue w whiche he before loued her. And he sayd vnto her: bp & awaye. Then she sayde vnto hym: this great cruelnesse that thou puttest me awaye pssyth the other that thou dydest vnto me. Neuertheless he wolde not heare her / but called hys iad that waited vpon him & sayd: put her out at the dozes fro me & bolt the doze after her. And she had a kistell of diuerse coloures bp her: so w soche were he kynge's daughters & were virgines appareled / made strypte vnto the. Then hys seruante brought her oute at the dozes & locked the dozes after her. And Chamar put althes on her heed and rent her gaye kystell & was on her and put her hand on her heed & so went / & as she wet cryed. Then Abfalom her brother sayd vnto her: hath Amnon thy brother bene with the? Now then be still my syster: for he is thy brother. And let not this thyng greue thine hert. And so Chamar remayned discomforted in her brother Abfaloms house. And kynge Dauid heard of all these thynges and was very wroth. And Abfalom sayd vnto hys brother Amnon neither good ner bad. How be it Abfalom hated Amnon because he had forced hys syster Chamar.

And it happened two yere after he Abfalom had a shepetheryng in Baal Hazor besydes the tribe of Ephraim / & had all the kynge's sonnes & he cam to the kynge & sayde: behold thy seruante hath a shepetheryng / let the kynge & hys seruantes come w thy seruante. And he king sayd vnto Abfalom: Oh naye my sonne let us not go euerye one of us that we be not chargeable vnto the. And Abfalom laye soze bp him: how be it he wolde not go / but blessed hym. Then sayd Abfalom: then let my brother Amnon go wpyth us. And the kynge answered what nedeth it he go wpyth the. But Abfalom made soche instance he let Amnon go wpyth hym / & all the kynge's chyldren.

Then Abfalom commaunded hys young men saying: make when Ammons hert is mery wpyth wyne / & when I byd you smyte Amnon then kill him: feare not / for it is I he bid you / be bolde therfore & playe the lusty bloudes. And the young men of Abfalom serued Amnon even as Abfalom commaunded the. And all the kynge's sonnes arose & toke eche man

his dwle and fled. And whyle they were yet in the waye / tidynges cam to Dauid that Abfalom had slayne all the kynge's sonnes / so he none was left a lyue. Then the kynge arose and tare his garmentes and laye along on the erth: & all hys seruantes stode by wpyth their clothes rent. Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my Lorde suppose that theye haue slayne all the young men the kynge's sonnes / save Amnon only is deed. For that hath bene euer in Abfaloms mouth sence he forced hys sister Chamar. Now therfore let not my Lorde the kynge take he thing so greuousslye to chyncke that all the kynge's sonnes were deed / when Amnon only is deed.

But Abfalom fled. And the young man he kept the watche lyfte bp hys eyes and loked aboute. And beholde / ther cam moche people by awaye that was behynde hys backe a longe by an hylles syde. Then sayd Jonadab vnto the kynge: behold / he kynge's sonnes are come / and as thy seruante sayd / so it is. And as sone as he had lesse speaking: beholde / the kynge's sonnes came and lifte bp their boyces and wepte. And therto the kynge and all hys seruantes wept exceedingly. But Abfalom escaped and went to Chohmah the sonne of Amihud kynge of Gesur. And the kynge mourned for hys sonne continually. And so Abfalom escaped and went to Gesur / & was there thye yeres. And by that tyme the kynge turned hys mynde from pursuing Abfalom. For he had lest mourning for the deeth of Amnon.

By the wysdome of the woman of Thekoa Abfalom is called. & he comelynesse & wysdome of Abfalom. Abfalom syneth Joabs coine. His father kylleth him.

Chapter. xij.
When Joab the sonne of Sarubabber perceived that the kynge's hert was turned agayne to Abfalom / he sent to Thekoa / and sett thence a wyse woman / and sayd vnto her: seyne thy selfe to be a mourner / and put on mourning apparell. And anoynt not thy selfe w oyle. But be as a woman he had lode tyme mourned for the deeth of some hodge. And go to he kynge and speake of this maner vnto hym. And so Joab taught her what she shuld saye.

And when the wyse of Thekoa was come to speake wpyth the kynge / she fell on her face to the grounde & dyd obeysaunce & sayd: helpe me O kynge. And the kynge sayd vnto her: what ayleth the? & she answered: I am a wedow / and myne husbnde is deed. And thy handmayde had two sonnes which fought to gether in the felde where was no man to go betwene the / & the one slewe the other. And beholde / the whole kytred arose agaynst thy handmayde

Amnon.

The wyse of

ij. Kynge's.

Thekoa. Lxxij.

That is / for he killeth.
handmayde & sayd: deliuer us him that smote his brother: & we maye kill hym for he soule of his brother whome he due / for we will destroye he ppye also. And so they shall quenche my sparkle which is left that he shall bere bp neether name of issue bp he erth vnto my husbnde. And the kynge sayd vnto the wyse: go home to thyne house / and I will geue a charge for the. And he woman of Thekoa sayd vnto the kynge: My Lorde kynge / the trespace be on me and on my fathers house / and he kynge and hys seate be gyltesse. And then sayd the kynge: yf any man saye ought vnto he / bring him to me / & he shall no moare trouble the. Then sayd she: lett the kynge remember hys Lorde God / that the next of the bloude gather not on heappes to gether to destroye / & that they slaye not my sonne. And he sayd: as sure as the Lorde lyueth / there shall not one hearre of thy sonnes heed fall to the erthe.

That is / for he killeth.
Then he woman sayd: lett thyne handmayde speake one woorde moare vnto my Lorde he kynge & he sayd: laye on. And he woman saide wherfore then hast thou determyned on thys same maner agaynst the people of God: that the kynge shulde speake this thyng & be faultye therein / so that the kynge shulde not sett home agayne hys banesshed. For we must nedes bye and perysh as water spyt on the grounde which cannot be gathered bp agayne & God will not take awaye he lyfe but synde the meanes that the banysshed be not biterly expelled fro him. And now concerning that I am come to speake of this thyng vnto he king my Lorde in the presence of the people: thy handmayde thought: surely I will speake vnto the kynge / peraduenture the kynge will bete the request of his handmayde. And the kynge shall heare his handmayde & deliuer her out of the hand of the man he wolde haue destroyed me & my sonne also out of the inheritaunce of God. Then thyne handmayde sayd: I pray God that the woorde of my Lorde the kynge may be immutable for my Lorde he kynge is as an Angel of God / in hearing of good or bad: & therfore the Lorde thy God be w the.

That is / for he killeth.
Then the kynge answered and sayd vnto he woman: hide not fro me I praye the: the thing that I shall aske the. And the woman saide: let my Lorde the kynge saye on. Then sayd he king: Is not he hande of Joab wpyth the in all this matter? And the woman answered and sayd: as sure as thy soule lyueth my Lorde kynge / it is nether on the ryght hande nor on he lefte hande that my Lorde the kynge hath spoken. For thy seruante Joab he had me / and he put all these woordes euen in the mouche of thyne handmayde. And the turning of my tale a nother waye / that made thy seruante Joab. And so I se that my Lorde is wyse eue as an

Angell of God / to vnderstand all thyngs that are in the erthe. Then sayd the kynge to Joab beholde / I am content to do this thyng. So therfore sett home the iadd Abfalom. And Joab fell to he ground on his face & bowed hym selfe and blessed the kynge and sayd: now thy seruante knoweth that I haue founde grace in the syght of my Lorde the kynge in that he hath fulfilled the request of hys seruante. And so Joab arose & wet to Gesur & brought Abfalom to Jerusalem. Then sayd he kynge: lett hym turne to his atone house / but se that he come not in my presence. And so Abfalom went to his atone house / but came not in the kynge's presence.

That is / for he killeth.
Moreover in all Israel there was not so goodlye a man as Abfalom / so greatlye praysed / fro the soole of his fote to the toppe of his heed there was no blame in hym. And whyle he shaued his heed / for at euery yeres ende he shaued it because it was heuie on hym / and therfore he shaued it / the hearre therof wayed two hundred cycles weyght of the kynge's weyght. And this Abfalom had thye sonnes bozne him & one daughter named Chamar / whiche was a saye woman to loke vpon. When Abfalom had dwelt two yere in Jerusalem without comyng into he kynge's presence he sent for Joab / to haue sent hym to the kynge. But he wolde not come to him. And he sent agayne / & for all that he wold not come. Then he sayd vnto his seruantes: beholde / Joab hath a parcell of launde fast by myne / & hath barlye therein. So and set it on fire. And Abfaloms seruantes went & sett it on fyre.

Then Joab arose & came to Abfalom vnto his house & sayd vnto hym: wherfore haue thy seruantes burnt my selde wpyth fyre? And Abfalom said to Joab: beholde / I sent for the desyryng the to come / because I wolde haue sent the to the kynge / for to saye: wherfore am I come from Gesur. It had bene as good for me to haue bidden there still. Now therfore let me come to the kynge's presence / or else yf there be any trespace in me / kill me. And Joab went to the kynge & tolde him. And he sent for Abfalom: whych whan he was come / fell to the grounde on his face before the kynge. And the kynge kitled hym.

That is / for he killeth.
Abfalom maketh insurreccyon agaynst his father. Dauid is sayne to see for feare of him.

Chapter. xv.
After thys Abfalom gatt hym charettes & hostes & syster men to rlyne before him. And therto he bled to ryle bp erlye in the morninges & to stand by he wayes side he led to he gate of he cite. And all the men of Israel he had coplayntes & came to the kynge for Judgement / he called vnto hym and sayd: of what cite art thou? Q.ij. And

Abſalom agaynſt ij. Samuel.

¶ That is to
beet pettee
of iustice
toke awaye
their hertes.
waie the th
wilt not how
with so becau
them, that th
consented to
him & vnde
his spde.

1. **W**etwene w^{er} were his concubynes/to kepe h^{is} house. And
 ues & concubi- so the kynge & all the people went out a fote
 nes in the olde & tarped farre from h^{is} house/ And all hys ser-
 testament/ is uantes w^{er}et by hys lode. And all the Cerethi-
 this differat: tes & all the Phelethites/and all h^{is} Bethites
 w^{er}oues had the euen. vii. hundred men which were come a fo-
 honoure (as te from Beth/ went before the kynge. Then
 they call it) of h^{is} maistrer off the kynge. Then
 house/ Concu- sayd h^{is} kynge to ethai the Bethite/ wherfore
 bynes were as chidest thou go with vs also? Returne and
 underpynge as abide with the kynge/ for thou art a stranger
 keepers. & art remoued from thine a^{ny}one place. Thou
 their chylde: camest but yesterdape/ and quid I b^{er}inguet
 were also le. the to dape to go with vs? I will go whether
 gyltimate & tra

Their children
 were also le-
 gitimate & li-

ij. Samuel.

3 go. But returne thou & carpe agayne thy
brethre. Mercie & trueth be wth the. And Ethai
answered the kynge & sayde: as suretye as **þ**
Lorde lpueth / & as suretye as my Lorde the
kyng lpueth / in what place my Lorde **þ** king
shalbe / whether in deeth oꝝ life / euē there wil
thy seruaut be. Then sayd **þ** kynge to Ethai /
come & go forwarde. And Ethai the Gethite
wēt foꝝth / & all his men / & all the chyldren **þ**
were with him. And all the countreie mepe

When Dauid was come to þe toppe of the mount & had bowed him selfe vnto God: be-
holde / Husai þe Archite came agaynst him wth
his coote toyme and erth vpon his heed vnto
whome Dauid sayd: yf thou go with me thou
shalt be a burthen vnto me. And yf thou re-
turne to þe citie: then shalt thou saye vnto A-
haisai I will be thy seruant wth kyng: thus lōge
haue I bene thy fathers seruant / & now I
am thyne. And destroye me the counsell of
Ahithophell. And thou hast there wth þe Sa-
dock & Abiathar þe prestes / vnto whych thou
shalt shew all þe thou canst heare out of þe kin-
ges house. And beholde / ye haue there wth you
theire two sonnes: Ahimaaz Sadocks son-
ne / & Jonathas Abiathars sonne / by whych
ye shall sende me all that ye can heare.

David.

Abfalom,

And she bringyng presentes to Dauid, dothe faillye accuse Bophibolech. Semet earliſt Dauid e hour-
leſt ſtones at him. Aſhalom by counsell of Ahioph,
hell ſpeth with his fathers Concubines.

ij. Kynges Abithophel. Exxiii.

gettē in vnto thy fathers *concubines which he hath left to kepe the house. For when all Israel shall heare that thou hast made thy father to sinne; then shall the handes of all that are with the, be stronge. And so they pitched Abiaid a tent vpon the *toppe of the house. And he went in vnto his fathers concubines in the sight of all Israel.

¶ The bishoppe/ sayng his counsell disallowed of bussh
and forsaeken/ pargeth hym selfe.

Chapter.

Then sayd Husai to Absalom: the council
that Ahithophel hath geuen is not good at
this tyme. For (sayd Husai) thou knowest thy
father & the men þe are with him, how þe they
be strong mē. And they be chased in their myn-
des, euē as a Beare robbed of her whelpes. ps. lxxv. xlv. b

B And when kynge Dauid came to Bahurim: beholde/ thence cam out a man of þe kinrede of the house of Saul named Semei þe sonne of Gera: and he cam out cursyng. And therto he cast stones at Dauid and at all the seruantes of hyng Dauid/ all the people & all the men of warre goyng part on his right hand/ & part on his lefte. And thus sayde this Semei as he cursed: come forth/ come forth thou bloudesteder and thou vnthriftie man. **E**thelord hath brought hyon the all þe bloude of the house of Saul / in whose stead thou hast raygned / and he hath deliuered the kyngdom into the hand of Absalou thy sonne And thou art wapped aboute wth thyn stone mytheue / because thou art a bloudesteder.

haue saved thy lyfe / & the lyues of thy sonnes & daughters / & thy lyues of thy wyues & concubynes / in þe thou louest thine enemyes & hatest thy frendes. Thou hast declared this daye þe thou comest nether for thy Lord / nor seruantes. For this daye I do perceaue / yf Absalom had lyued / & all we dyed this daye / þe then it had pleased þe well. Now therfore by þe come out / & speake kyndely vnto thy seruantes / I sweare by þe Lord except thou come out / there will not tarpe one man wth þe this nyght. And þe will be wofull vnto the / then all þe euell þe fell on the from thynne yowthe vnto this houre. When the kynge arose and satt downe in the Gate. And it was tolde vnto all the people / how the kynge satt in the Gate. And then all the people cam before the kynge. But Israel fled euery man to his tent.

And all the people were at streffe thorow out all the trybes of Israel saying: the kynge deliuered vs out of þe hand of oure enemyes. And he deliuered vs out of the hand of þe Philistines. And now he is fled out of þe land for Absalom. But Absalom whom we anoynted ouer vs is deed in battell. Now therfore why are ye so styll / that ye byng not the kynge agayne. And kynge Dauid sent to Sadock & Abiathar the prestes saying: speake vnto þe elders of Iuda & saye: why shulde ye be the last þe shulde bynge agayne þe kynge to his house / seeing þe soche tidinges is come fro all Israel vnto þe kynge euil to his house: ye are my brethren / my bones & my flethe: wherfore then shulde ye be the last that shulde come to byng the kynge home agayne. And saye to Amasa: art thou not my bone and my flethe. And God do so to me & so therto: except thou be captaine of þe host to me for euery in þe troume of Iobab. And he bowed þe herttes of all þe men of Iuda / as a man wolde bow þe hert of one man: so þe they sent woode to þe kynge / þe he shuld retorne to all his seruantes. And the kynge returned & came to Iordā. And Iuda came to Galgal for to go agayne þe kynge to conueye him ouer Iordā. And Semei þe sonne of Gera the sonne of Jemini whyche was of Bahurim / hastid & came to the me of Iuda agayne þe kynge Dauid / & a thousande men of Benjamin wth him / and Siba the seruauant of the house of Saul & his xij. sonnes and twenty seruantes wth him. And they whyppe ouer Iordā before the kynge. And there wēt ouer a Botte to carpe ouer þe kynge's housholde and to do hym pleasure.

And Semei the sonne of Gera fell before the kynge / as he was come ouer Iordā and sayde vnto him: let not my Lord impute wickednesse vnto me / ner let him not remēber the wickednesse that thy seruauant did / when my Lord the kynge departed out of Jerusalem.

that the kynge shuld take it to herte. For thy seruauant dothe knowe how that I haue done amysse. And therfore beholde / I am the fyrt this daye of all þe house of Ioseph þe am come to mete my Lord the kynge. But Abisai the sonne of Neraiah answered & sayd: shall Semei not dye for that cause: whych cursed the Lordes anoynted. And the kynge sayd: what matter is betwene you & me ye sonnes of Neraiah / þe ye shuld this daye be aduersaries vnto me. There shall no man dye this daye in Israel: for I knowe that I am this daye kynge ouer Israel. And the kynge sayde vnto Semei: thou shalt not dye / & swaie vnto hym.

And Biphibose the sonne of Saul came also to mete þe kynge / & had nether dyed his fete ner haue his beerde ner walshed his clothes fro the tyme þe kynge departed / vntill he came agayne in peace. And when he was come to Jerusalem towards þe kynge / the kynge sayd vnto him: wherfore wentest thou to me Biphibose. And he sayd: my Lord the kynge / my seruauant deceaued me. For thy seruauant sayd: þe I wolde haue mine Ache sabled to ryde theron / for to go to þe kynge / because thy seruauant is lame. And he hath therto cōplained on thy seruauant vnto my Lord þe king. But my Lord þe kynge is as an Angel of God: do therfore what seemeth best in thynne eyes. For all my fathers house were but deedmen vnto my Lord the kynge: & yet dydest thou put me amonge the þe eate at thine a lone table. What right therfore haue I yet / to crye any more vnto þe kynge. And þe kynge sayd: it needeth the not to speake any moare / for I haue sayd: þe thou & Siba shall deuide þe land betwene you. And Biphibose sayd vnto þe kynge: yee let him take all: for so moche as my Lord þe king is come in peace vnto his a lone house.

And Berelai the Galaadite came fro Rogellim & wēt ouer Iordā to þe kynge / to accompanye him ouer Iordā: whiche Berelai was a very aged mā / euil soure shorne yeres olde / & had prouided þe kynge of sustenance while he laye at Mahanaim: for he was a mā of verie great substance. And þe king sayd vnto Berelai: come thou to me / þe I may fede þe to me in Jerusalem. But Berelai sayd vnto þe kynge of what age am I of / þe I shulde go to þe kynge to Jerusalem. I am this daye soure shorne yeres olde: & therfore can not deeme sauerie fro bawery / nether hath thy seruauant pleasure in þe eateth of drincketh: ner yet delectaciō in þe songes of mē or womē. It is no nede þe thy seruauant be a burthen vnto my Lord þe kynge: let thy seruauant go a lytle waye ouer Iordā to the kynge: for why shulde þe kynge render me soche a rewarde. But let thy seruauant turne back agayne / þe I maye dye in mine a lone cōtrey / by the graue of my father and mother.

But

But lo here is thy seruauant Chama: let him go with my Lord the kynge / and do to hym / what shall please the.

And the kynge answered: Chama shall go with me. And I will do to hym that thou shalt be content with. And therto whatsoeuer thou shalt require of me / that same will I do for the. And all the people went ouer Iordā. And whē the kynge was come ouer Iordā / he hymself Berelai & toke his leaue of him / & he went backe agayne vnto his a lone place. And then the kynge wēt to Galgal / and Chamaam went with him. Now all the men of Iuda were at the bynginge ouer of the kynge / & but halfe the men of Israel.

Wherfore all the men of Israel came to þe kynge & sayde vnto him: why haue oure brethren the men of Iuda stolen the awaye / and haue brought the kynge & his housholde & all Dauid's men with him ouer Iordā. And all the men of Iuda answered þe men of Israel: for the kynge is nere of hymne to vs: wherfore be ye angrie for that matter: thynke ye that we rate of the kynge's cost / or that the kynge geueth vs any gyses. And þe men of Israel answered the men of Iuda & sayde: we haue ten partes in the kynge / & haue therto moze cryght to Dauid then ye. Why then dyd ye deliue vs / that oure aduylle had not ben fyrt had in restoring oure kynge agayne. And þe woordes of the men of Iuda were feared then the woordes of the men of Israel.

¶ Seba the sonne of Bochi: reaseth Israel agayne Dauid. Iobab hymself Amasa fraterally. The heere of Seba is deliuered to Iobab. Dauid's receauers are nombred.

The xx. Chapter.

¶ And there happened to be an birth of the felow named Seba the sonne of Bochi: a mā of Genui whych blew a trompet and sayd: we haue no parte in Dauid / nor inheritaunce in the sonne of Iſai / O Israel / lett vs depart therfore euery mā to his tent. And all Israel wēt from Dauid & folowed Seba the sonne of Bochi. But the men of Iuda claued fast vnto the kynge / fro Iordā to Jerusalem.

And when Dauid was come to his house to Jerusalem / he toke the ten wyues his concubynes þe he had left behynde him to kepe þe house / & put the in warde and mēstred all thynges vnto them: but laye no moare wth them. And so they were enclosed vnto þe daye of the deeth of the / & lyued a wydowes lyfe.

¶ Then sayde the kynge to Amasa: call me þe men of Iuda to geather wth in thre dayes & present thy selfe here. And Amasa went to geather the men of Iuda to geather: but tarried longer then þe time which was apoynted hym. Wherfore þe kynge sayde to Abisai: now

shall Seba þe sonne of Bochi be wofull to vs the Absalom. Take thou therfore thy Lord's seruantes & solow after him: lett he gett him walled cyties & escape vs. And there wēt out after him Iobab's men and the Gerethites & the Phelthites & the men of myght. And they departed out of Jerusalem to solow after Seba the sonne of Bochi. And when they were come to the great stone in Gabaon / Amasa met the. And Iobab had his garment that he had about him / & yde hito him / & had gyde ther on a knyfe lopyed fast to his lopyes / in soche a wyse þe as he wēt it fell some tymes out. And Iobab sayde to Amasa: are all thyngs in rest and peace my brother. And Iobab toke Amasa by the chynne with the ryght hande / as though he wolde haue hymself hym. And Amasa toke no hede to the knyfe that was in Iobab's hand / wth which Iobab smote hym in the thort rybbes & shed out his bowelles to þe ground and smote him but one stroke / and he dyed.

¶ And then Iobab and Abisai his brother followed after Seba the sonne of Bochi. And one of Iobab's men þe stole by hym sayd: what is he that he wolde be as Iobab / & what is he þe wolde be vnto Dauid in stede of Iobab. And Amasa laye walowping in bloude in þe midd of the waye. And there was a man þe saw all the people stande styll. And whē he saw that all þe came by him stole a cloth / he rowled Amasa out of the waye into the seide & cast a cloth vpon hym. And as sone as he was tombeled out of þe waye / all þe people wēt after Iobab / to solow after Seba þe sonne of Bochi.

¶ And he went thorow all the trybes of Israel vnto Abel Bethmaacah & all Barim. And þe people geathered vnto him & wēt also after him. And they cam and beleged hym in Abel Bethmaacah. And they cast by a bakke agayne the cytie. And it was beleged. All þe people þe was wth Iobab labored busely to ouerthrowe the walles. Then cryed a wyfe woman out of the cytie / heare heare / byd I praye you Iobab that he come hyther / that I maye speake to him. When Iobab was come / the woman sayd: art thou Iobab. And Iobab answered þe am I. And he sayd to him: heare þe woordes of thy hād mayde. And he sayd: I am readye to heare. And she sayde: it hath bene a comen sayinge in the olde tyme / men must aske of Abel / and then go to and synne the the worst. Abel is one of the quyetest & sayth: willl receaue peace: accoꝝ byng to þe lawe of Iſrael. And thou goest about to de stroye a cytie that is as a mother of Iſrael. Why deuotest thou the enheritaunce of the Lord.

¶ And Iobab answered and sayd: God forbid / God forbid it me / that I shuld ether deuotore or de stroye it. The matter is not so: But

q. b. there

2. Iudic. xxi. a.
1. Reg. ii. b.

2. Reg. xvi. c.

2. Reg. xvi. a.

* That is /
Iobab.

* 2. Iudic. xxi. b.

* 2. Reg. ii. c.

* Iudic. xxi. a.
1. Reg. ii. b.
2. Reg. xvi. c.
2. Reg. xvi. a.

there is a man of mount Ephraim / Seba is some of Bochoz by name / which hath lyce by his hand agaynst kyng David. **Welpuer** by him only / and I will depart fro the cite. And the woman sayde vnto Joab: Beholde / his heed shalbe thyowen thowen the walle to the. And then the woman went vnto all the people in her wyl dome. And they smote of the heed of Seba the sonne of Bochoz / and cast it to Joab. And he blew a trompet / and they shatered from the cite / euery ma to his tent. And Joab returned to Iherusalem vnto the kyng. And Joab was ouer all the hoste of Israel. And Banasah the sonne of Jehoiada was ouer the Cherethites & the Phelethites. And Aduram was ouer the tribute. And Jehoiaphat the sonne of Ahilud was recorder. Serua was scribe. And Sadock and Abiathar were the prelates. And Ira the Iarite was iherowyle Davids prelat.

Chap. xii. The vengeance of the synnes of Saul lyghtly on his synnes / which are hangyd / foure great batelles / which David had agaynst the Philistines.

The xii. Chapter. When there fell an hōgre in the dayes of David the yeres / yere by yere. And David enquired of the Lorde. And the Lorde answered: it is for Sauls sake & the house of bloude / because he slue the Gabaonites. And the kyng called the Gabaonites & sayde vnto the. Now these Gabaonites are not of the chyldre of Israel / but a remnaue of the Ammozites / & the chyldren of Israel swore vnto the. And yet Saul sought to sle the / for a reke that he had to the chyldren of Israel & of Iuda. Wherefore David sayd vnto them: what shall I do for you? and wherewith shall I content you? & ye maye * blesse the inheritaunce of the Lorde.

And the Gabaonites sayde vnto hym: we haue no matter of siluer or of golde / w Saul or with his house: nether haue we any ma that we wolde kill in Israel. Then he sayd: what saye ye that I shall do for you? And they sayd vnto the kyng: the man that consumed and imaged to bynge us to nought / hym we ought to destroye / that nought of him continew in any of the coostes of Israel / let seven men of his synnes be deliuered vnto us / that we maye hang the by vnto the Lorde / in Gabaab of Saul & lordes electe. And David sayde: I will geue them you.

But the kyng had compassion on Giphiboseh the sonne of Jonathan / the sonne of Saul / because of the Lordes othe that was betwene the: that is to saye betwene David and Jonathan the sonne of Saul. But he toke the two synnes of Rezzah the daughter of Aiah which he bare vnto Saul / Armoni

and Giphiboseh / & the syue synnes of Michol the daughter of Saul which he bare to Doziel the sonne of Bercelai the Gholathite / and deliuered the vnto the handes of the Gabaonites / which hangyd the in the hill before the Lorde. And they fell all seven to geather in the fyrst dayes of heruest: cut in the begynnyng of Barley heruest.

And Rezzah the daughter of Aiah toke Sackclothe & spyed it vnder her vpon the Roche / cut fro the begynnyng of hatueit vntill rayne dropped vnto the out of heuen and suffered nether the birdes of the Ayre to fall on them by daye nor beastes of the felde by nyght. And when it was tolde David what Rezzah the daughter of Aiah the concubine of Saul had done / he wet & toke the bones of Saul & of Jonathan his sonne / of the men of Jabes in Galaad / which they had stolen fro the strete of Bethlan / where the Philistines had haged the in the dayes wher the Philistines had slayne Saul in Gelboe. And he brought thence the bones of Saul & the bones of Jonathan his sonne / & they sett awaye the bones of the that were hangyd / & buried them with the bones of Saul and Jonathan his sonne in the contrey of Beniamin / in Zela / in the sepulchre of Cis his father. And wher they had performed all the kyng commaunded / God was then at one with the lande.

And the Philistines had yet agayne warre with Israel. And David went downe and his seruantes with him / & fought with the Philistines. And David waxed sayntie / and Iesol of * Nob one of the synnes of Paraphah whose speare heed waxed the hadged sydes of Basse / & was gyde with a new swerde thought to haue slayne David. But Abisai the sonne of Neriiah succoured him & smote the Philistine & killed him. When the seruantes of David swore vnto him saying. Thou shalt go no moare out with us to battell / that the lyght of Israel be not put out. And there was yet after this / battell with the Philistines at * Nob / in which Sobochai the Gholathite slew Shaph of the synnes of Paraphah.

And there was yet the thirde battell in Goh / in the Philistines / where Ehanan the sonne of Jaere Ogrim / a Bethlehemitte slue one Goliath a Gephite: the slawe of whose speare was as great as a weuers cloth beame.

And there was yet battell in Geth / where was a ma of a size and had on euery hand. bi fingers and on euery foote. bi toes. xxiij. in all. And was also of the synnes of Paraphah / and defyed Israel. And Jonathan the sonne of Samach the brother of David slue hym. These foure were of the synnes of Paraphah in Geth / and were ouer thowen by the hand of David and by the handes of his seruantes.

The

The Canticle of song of David for the helpuerant from his enemyes.

The xxiij. Chapter.

David spake the wordes of this songe vnto the Lorde / what tyme the Lorde had deliuered him out of the handes of all his enemyes / and out of the handes of Saul.

And he sayde: the Lorde is my roche / my castle and my helpuerer. God is my strength / in hym will I trust / my wyde & the home that defendeth me: myne hye holbe & refuge: my Sauet / saue me from wonge.

I will prayse and calle on the Lorde / and shall be saued from myne enemyes. For the waues of death haue closed me about / and the floodes of Belial haue feared me. The cordes of death haue ouertaken me. In my tribulacion I called to the Lorde / & cryed to my God. And he heard my voyce out of his temple / and my crye entered into his eares. And the erth trembled and quoke / and the foundations of heau moued & shoke / because he was angrie.

Smoke went vp out of his nostrilles / & consuming fyre out of his mouth / that coles were kendled of him. And he bowed heu and came downe / and darchnesse vnder nethe his fete. And he rode vpon Cherub and flew: and appered vpon the wynges of the wynde. And he made darchnesse a tabernacle rounde about him / in water geathered to geather in thicke cloudes. Of the brightnesse / that was before him / coles were lett on fyre.

The Lorde thundred from heuen / and the most hye put out his voyce. And he shotte arrowes and hatered them / and huried lygh-tenyng and tymogled them. And the bottome of the see appered / and the foundations of the world were sent / by the reason of the rebuking of the Lorde / and thowen the blasfemyng of the byreth of his nostrilles. He sent from an hye & sett me / & plucked me out of myghty waters.

He deliuered me fro my mightie enemye / & from the that hated me and were to strong for me. When they had compassed me in the daye of my tribulacion / the Lorde stayed me by. And he brought me out into rowmeth / & deliuered me / because he delyped in me.

The Lorde rewarded me accordyng to my ryghtwysnesse / & accordyng to the purenesse of my handes he dealt with me. For I kept the wayes of the Lorde / and dyd no wychednesse forslaying my God. But I had all his lawes in my syght / & turned my face from none of his ordinaunces. But was pure vnto him ward / & kept my self fro wychednesse.

And the Lorde dyd to me agayne / accordyng to my ryghtwysnesse / and after my pu-

renesse that I had in his syght. With the holp thou shalt be holy / and with the man that is incorrupt / thou shalt be incorrupt. With the pure thou shalt be pure / & with the froward thou shalt be froward also. And the people that are in aduersyte / thou shalt helpe. And on the proude shalt thou cast thine eyes. Thou art my lyght O Lorde / and the Lorde shall lyght my darchnesse.

With thy helpe I will tume thowen an hoste of men / and by the waye of my God will I prayse ouer a walle. The waye of God is bndelyed / and the wordes of the Lorde syned as golde / & he a wyde to all that trust in hym. Who is a God saue the Lorde / and who myghte saue our God? God is my strength in warre / and rydeth the waye cleare before me. And maketh my fete as swyfte as an hyndes and setteth me fast vpon my hye hold.

And teacheth my handes to fyght / that a botwe of byasse is to weake for myne armes. And thou hast saued me with thy hye / and keppest me ever in meakenes. And thou madest me space to walke in / that my fete shuld not stoble. I folowed myne enemyes & destroyed the / and turned not agayne vntill I had consumed them.

I wasted them and so clouted the / that they could not aryse: but fell vnder my fete.

And thou compassedest me about in might to battell / & madest them that roase agaynst me to troupe vnder me.

And thou madest myne enemyes to tume thowen awaye & their backes to me / and them that hated me / and destroyed them. They looked for helpe: But none came to saue them vnto the Lorde they cryed / but he heard them not.

And I will beate them as smalle as the dust of the erth / and will stampe them as the byrte of the strete / & will sprede the abroad.

And thou deliueredst me from the byssness of my people / & kept me to be an hee ouer nacyos / for the people which I knew not be came my seruantes.

And the alpenes crouched vnto me / and obeyed me at a woide.

And the alpenes & the syncke awaye shall tremble for feare in their defended places.

The Lorde lyue / and blessed be he for his myghte strength: and exalted be God for strength that saue me. It is God that aduengeth me / & byngeth downe the people vnder me. And deliuereth me from myne enemyes / thou hast test me by on hye from the that ryle agaynst me / and deliuerest me from the wicked men.

And therefore I will prayse the O Lorde in the name of the Lorde / & will synge vnto thy name. For thy great & manyfolde sauyng of the bynge / and the wyng merce vnto thyne anointed / cut to David / & his seede for ever.

The

David. ij. Samuel.

The last communicacion of David, and the description of the myghty men to hym belonging.

The xxij. Chapter.

These be the last saynges of David. David the sonne of Isai sayde. And the man is lyfte by on hye / & anointed of the God of Jacob & pleasant Psalmist of Israel sayde: the spere of my Lynde spake in me / & his wordes were on my tong. The God of Israel spake vnto me / and the strength of Israel sayde: he that beareth rule ouer men / he that ruleth iustlye in the feare of God. And he shalbe as the moynynge light / when the sonne shyneth in a moynynge in which are no cloudes to lett the byghthefle / and as the grasse of the erth is by the vertue of the raygne. And is not myne house so with God? in that he hath made with me an euerylastyng couenaunt perfecte in all popytes: & in that he shall fulfyll all that is heathesome vnto me / & all mydesyres therto. When the onthysme men are all of the as thornes take out of their places / which cannot be take wth handes: But the man that shall touche the / must be armed wth yron on a longe helue. And then shall they be burnt with fyre to spe the by.

a. Understande / sayde / that he toothe rayge by of my herte a king / which shal be he. Whiche / shalbe the rule in the feare of the Lord: that is in the true moynynge of the one true God. For the myghty men of which is the hight of the that helue and toothe / God / myghty is a ruler: that hope his chylde / demerit / and emelle / with all their true came to that that pleasyth him.

These be the names of the myghty men that were about David: Joseph of Sebeth the Gadymonite / first of thye / otherwyse called Admo the Azonite / which slue. him. hundred at one tyme. And nexte to him Eleazar & sonne of Dodo & sonne of Abiath / one of the thye pyn / cyll & were wth David / which whē they despyed the Philistines & were there geathered to geather in battell / and the men of Israel were gone by / arose & layed on the Philistines vntill his hande shed and claue vnto the swerde. And the Lord made a great victorie the same daye. And the people returned & wēt after him only to spoyle. After hym was Sema & sonne of Ageh the Hararite / which when the Philistines were geathered to geather in Lahata where was a parcell of lande full of ryce / and the people were fled for feare of the Philistines / stode in the myddes of the sayde grounde / & defended it & slue the Philistines. And the Lord gaue him a great victorie.

And these thye of the thirtie of the Lordes went downe & came to David in the hartest tyme vnto & caue Adolom. And the Host of the Philistines had pyched in the baleye of Beanters. And David was then in an holde And the soundfores of the Philistines were then in Bethleh. And David longed & sayde: Wh / that I had of the water that is in the well in the gate of Bethlehem for to drynke. And anone the thye myghtie brake thozow the Host of the Philistines and lett water out of the well of Bethlehem & was in the gate / & toke

and brought it to David: Nevertheless he wolde not drynke therof / but offered it vnto the Lord & sayde: the Lord forbyd & I shuld do so / shuld I drynke the blood of men & were in iopardye of their lyues: and so he wolde not drynke it. These thynges dyd these thye myghty men. Then Abisai the brother of Joab / the sonne of Sarisab: he was a cap- tayne. ouer the thye / & he lyfte by his speare agaynst thye hundred & slue them / & was named in the thye. For he was nobler man then the thye & was their capayne. Now be it he attayned not vnto those thye in actes.

Then Banaiab the sonne of Jehoiada & sonne of a lusty mā balyat in actes of Bab- zeel / he slue two Lyons of Moab. He went downe & slue a lyd in a pyn tyme of Snow. And he slue an Egyptian a goodly mā / which had a speare in his hand. And Banaiab went downe to hym wth a staffe & plucked the speare out of the Egyptians hand & slue him wth his awne speare. Soche thynges dyd Banaiab the sonne of Jehoiada & was the noblest of thye type: But not lyke to anye of the thye in factes of warre. And David made him of his counsell. Aabel & brother of Joab was one of the thye type. Then Elchasan the sonne of Dodo of Bethlehem: Semah the Harodite: Elia the Harodite: Heliz the Pakite: Fra the sonne of Akes the Chekoite: Abiez of Anathoth: Mubonai the Pusathite: Zelman an Ahobite: Maharai the Metophathite: He- leb the sonne of Baanah an Metophathite: Zhai & sonne of Ribai of Gabaah a cytie of the chylde of Benjamin: Banaiab the Phara- thonite: Bedai of the ryuer of Gaas: Abial- bon the Arbathite: Asmauth a Bethomite: Elhaba a Salabonite: & of the sonnes of Ja- sen Tonathas: Semah the Harodite: Abiam the sonne of Sarai an Ararite: Elphelet the sonne of Asbat the sonne of a Maacha- thite: Eliam the sonne of Abithophel the Gil- lonite: Hetrat the Amelite: Phara the Ar- bite: Zgaal the sonne of Nathan of Zobah: Bani the Gadite: Zelec an Amomite: Mah- rai a Berothite the Harnelherer of Joab the sonne of Sarisab: Fra the Zethite: Gareb & Zethite: Gziah the Bethite: in all thirtie and seven.

Because David caused the people to be nombred / as Israel plagued with pestilence: so that in thye dayes there dyed. lxx. thousand.

The xxij. Chapter.

And the Lord was wryth agayne agaynst Israel / & sterred by David agaynst the saying: go and nombre both Israel and Juda. And forth- with the kyng sayd to Joab the capayne of his Host: go abroade & praye the / thozow out all the trybes of Israel / eue fro Dan to Ber- sabe

A pestilence of ij. Kynges. iij. dayes. Lxxvij.

sabe & nombre the people that I maye knowe the nombre of them. And Joab sayde vnto the kyng: I beseeche the Lord the thy God make the people as many moo as they be: yz & an hundred tymes so many mo / and that the eyes of my Lord the kyng maye se them. But how is it that my Lord the kyng hath a lust in this thyng? Notwithstanding the kynges wordes preyayled agaynst Joab & agaynst all the capaynes of the Hoste.

Then Joab and the capaynes of the Host went out from the kyng / to bewe the people of Israel. And they passed ouer Jordan & pre- ched in Doer on the ryght syde of the cytie & lyeth in the myddes of the baleye of Gad and so forth to Jazer. And then they went to Ga- laad and to the nether land of Hodei / & from thence to Dan / Zaan / and aboute to Sidon / and came to the stronge towne of Tyre / and to all the cyties of the Heuites and of the Ca- nanites / and then went out to the South of Juda / euen to Bersabe. And so whē they had bene abroade thozow out all the lande they returned to Jerusalem agayne at the ende of nyne monethes and twetye dayes. And then Joab despyered by the rekenyng of the nom- bze of the people vnto the kyng. And there were found in Israel nyne hundred thousand men of myght & byzow swerdes. And the men of Juda were fyue hundred thousand men.

And Davids heart smote hym after that he had nombred the people. And he sayde vnto the Lord: I haue synned excedyngly in & I haue done. And now Lord take awaye the trespace of thy seruauit: for I haue done so- lyshely. And when David was by in a moyn- yng / the wordes of the Lord came vnto the prophete Gad Davids sear sayng: go and saye vnto David / this sayth the Lord: I of- fer the thye thynges / chose which of them I shall do to the.

And Gad came to David and shewed him / and sayde vnto him: whether wilt thou haue by / yeres hunger in thy lade / or that thou see thye monethes before thye enemyes & they folowynge the / or that there be thye dayes pe- stilence in thy lande. Now understande and se / what word I shall bypnyng agayne to him that sent me. Then sayd David vnto Gad: I am in a manerous strait. But let me falle & praye the / into the handes of the Lord / for moche is his mercy / and lett me not falle in into the handes of men.

And the Lord sent a pestilence in Israel from the moynynge vnto the ende of the tyme appoynted. And there dyed of the people be- twene Dan & Bersabe. lxx. thousand men. And when the Angell stretched out his hand vnto Jerusalem to haue destroyed it / the Lord had compassyon to do that euell / and sayde to

the Angell that destroyed the people: it is suf- ficient: let thye hande cease. And the Angell was at the thestynge place of Acreunah the Jebusite. Then spake David vnto the Lord whē he saw the Angell that smote the people / and sayde: loo / it is I that haue synned / and I that haue done wyckedly. But these were what haue they done: lett I praye the thye hand be on me and on my fathers house.

And Gad came the same daye to David & sayde vnto him: go by & reare an autare vnto the Lord in the thestynge flowe of Acre- nah the Jebusite. And David accordyng to the saying of Gad went by as the Lord com- manded. And when Acreunah looked and saw the kyng & his seruantes comyng towarde him / he went out: and bowed hym selfe to the kyng flat on his face to the ground / & sayde: wherfore is my Lord the kyng come to hys seruauit? And David sayd: to bye the thest- synge flowe of the / for to make an autare vnto the Lord that the plage maye cease fro the people.

And Acreunah sayde vnto the kyng: let my Lord the kyng take and offer what semyth him good in his eyes: Beholde oren for sacre fyce / and leades and the other instrumentes of the oxe for wood. And Acreunah the kyngs frende gaue all to the kyng / and sayde mo- reouer vnto the kyng: the Lord: the Lord the thy God accept the. But the kyng sayde vnto Acreunah: not so / but I will bye it of the at a pryce / and will not offer sacrefyce vnto the Lord my God that shall cost me nought And so David bought the thestynge flowe / and the oren for fyfte cycles of syluer. And David byt there an autare vnto the Lord and offered burnt sacrefyses and peace offeringes. And so the Lord was agreed with the lande. And the plage ceased from Israel.

The ende of the second boke of Sa- muel: which they comenly call the second of the kynges.

The thirde boke of the Kynges after the rekenyng of the Latenistes: whych after the Hebrewes is called the first of the Kynges.

The young virgin Abisag begeth David in his extreme age. Adoniah occupieth the realme bywytting to his father. Salomon is anoynted Kyng and then Adoniah fleeth.

The first Chapter.

When Kyng David was wahren olde & stryke in yeres / though they couered hym w cloth / yet he caught no heate. wherfore his seruantes sayd vnto him: let there be sought for my Lorde the kyng a young mayden to waite vpon hym and to cheryshe hym. And let her lye in thy bosome / that my Lorde the kyng maye get heate. And so they sought for a fayre Damoelle thowout all the coostes of Israel & founde one Abisag a Sunamite & brought her to the kyng. And the Damoelle was exceeding fayre / & cheryshed the kyng & numsted to him: But the kyng knewe her not.

But Adoniah the sonne of Hagith exalted him self saying: I wyll be kyng. And he gatt him a charret and horsmen and tye men to runne before hym. And his father rebuked hym not at anye tyme nor sayde so moche to him as why dost thou so. And he was thereto a goodlye man & his mother bare hym next after Abisalom. And he comuned wth Joab the sonne of Saruiab & w Abiathar the prest. And they holpe Adoniah. But Sadock the prest / Banaiab the sonne of Jehoiada / Nathan the prophet / Semet and Rei & the men of myght which were wth David sauered not Adoniah. And Adoniah sacrificed shepe & oxen and fatynges at the ston of Zobelet which is sayd by the well of Rogell: & bad all his brethern the kynges sonnes & all the men of Juda the kynges seruantes. But Nathan the prophet & Banaiab and the mightie men and Salomon his brother he had not.

wherupon Nathan spake vnto Bethsabe the mother of Salomon saying: halt thou not heard how that Adoniah the sonne of Hagith both raigne brweting vnto our master David? Now therfore come I maye geue the counsell how to saue thyne awne lye & the lye of thy sonne Salomon. Hence & get the vnto kyng David & saye vnto him: dydest thou my Lorde kyng swere vnto thy hadmayde saying: Salomons thy sonne shall raygne after me / and he shall sitt vpon my seate / why is then Adoniah made kyng? And se / while thou yet talkest there wth the kyng / I will come in after & I will ende thy word.

And Bethsabe went in vnto the kyng into the chambze. And the kyng was very olde & Abisag the Sunamite mynstred vnto hym. And Bethsabe stouped & made obeysaunce vnto the kyng. And the kyng sayde: what is thy matter? And she answered & sayde: My Lorde thou swarest by the Lorde thy God vnto thyne hadmayde: Salomons thy sonne shall raygne after me & he shall sitt vpon my seate. But now se / Adoniah is kyng and thou my Lorde kyng wottest it not. And he hath offered oxen fatynges & shepe abundantly / & hath called all the sonnes of the kyng / and Abiathar the prest / and Joab the captayne of the hoste. But Salomon thy seruant hath he not byddē. And now my Lorde kyng & eyes of all Israel wayte on the / to tell them who shall sitt on the seate of my Lorde the kyng after him. For elles when my Lorde the kyng is layde to rest wth his fathers / I and my sonne Salomon shalbe synners.

And beholde while she yet talked wth the kyng / Nathan the prophet was come. And they tolde the kyng saying: here cometh Nathan the prophete. And when he was come before the kyng / he made obeysaunce vnto the kyng vpon his face vnto the ground / & sayde: My Lorde kyng / halt thou sayde / Adoniah shall raygne after me / & he shall sitt vpon my seate? For he is gone downe this daye & hath offered oxen / fatynges & shepe abundantly / and hath called all the kynges sonnes & the captaynes of the host / and Abiathar the prest. And se / they eate and drynke before him and saye: God saue kyng Adoniah. But me thy seruant and Sadock the prest and Banaiab the sonne of Jehoiada / & thy seruast Salomon he hath not called. Is this thyng done of my Lorde the kyng & yet woldst thou shewe me thy seruant / who shulde sitt on the seate of my Lorde the kyng after him?

Then kyng David answered & sayde: call me Bethsabe. And she cam in & stode before him. And the kyng swere saying: As sure as the Lorde (that hath rydd my soule out of all aduersyte) lyueth: euen as I swere vnto the by the Lorde God of Israel saying: Salomon shall raygne after me / and he shall sitt vpon my seate for me / so wyll I do this daye. And Bethsabe bowed on her face to the erth and dyd obeysaunce vnto the kyng and sayde: I praye God my Lorde kyng David maye lyue euer. Then sayde kyng David call me Sadock the prest and Nathan the prophet and Banaiab the sonne of Jehoiada. And whē they cam before the kyng. The kyng sayde vnto them: take with you the seruantes of youre Lorde / & lett Salomon my sonne vpon myne awne Mule and carpe him downe to Gihon. And let Sadock the prest and Nathan the prophet

phet anoynte him there / to be kyng ouer Israel. And then blowe ye wth a tropet & saye: God saue kyng Salomons. And then come ye after him / & let him come and sette vpon my seate. For he shalbe kyng in my stede. And hym I haue comaunded to be captayne ouer Israel and Juda. And Banaiab the sonne of Jehoiada answered the kyng & sayde: Amen / & so I praye God that the Lorde God of my Lorde the kyng saye so to. And as the Lorde hath bene w my Lorde the kyng / euen so / I praye God he maye be wth Salomon and he make his seate gloriouslyer then the seate of my Lorde kyng David.

And Sadock the prest and Nathan the prophet and Banaiab the sonne of Jehoiada & the Gerethites and Phelethites wet downe / & lett Salomon vpon kyng Davids Mule & led him to Gihon. And Sadock the prest toke an horne of oyle out of the tabernacle & anoynted Salomons. And they blew a tropet / and all the people cam by after him ppyng wth pypes and reioysyng greatlye / so the erth range wth the sounde of them.

And Adoniah and all the gesses that were wth him / heard it euen as they had made an ende of eatyng. And when Joab hearde the sounde of the trompet / he sayde: how happeneth it that there is soche a noyse in the cytie? And as he yet spake / se / Jonathas the sonne of Abiathar the prest came. And Adoniah sayde: come for thou art a lustye bloude and byngest good tydynges. And Jonathas answered & sayd to Adoniah: wterly oure Lorde kyng David hath made Salomons kyng. And the kyng sent wth him / Sadock the prest and Nathan the prophet: and Banaiab the sonne of Jehoiada & the Gerethites & the Phelethites / & they haue set him vpon the kyngs Mule. And Sadock the prest and Nathan the prophet haue anoynted him kyng in Gihon. And as they came by agayne they reioysed that the cytie dyd sounde agayne. And that is the noyse that ye haue heard. And therto Salomon sitteth on the seate of the kyngdome. And mozeouer the kynges seruantes went in to blesse oure Lorde kyng David saying: the God make the name of Salomons moare fauoure then thyne / and his seate moze glorious then thyne. And the kyng bowed hym self vpon the beed. And last of all thus sayde the kyng: blessed be the Lorde God of Israel which hath made one to sitt on my seate this daye / euen myne eyes seying it.

And all the gesses that were w Adoniah were a frayd & rose by & went euery mā his waye. And Adoniah fearyng Salomons arose & went & caught holde on the hornes of the aultare. And it was tolde Salomon / how the

Adoniah for feare of kyng Salomon hadde caught handfast by the hornes of the aultare saying: let kyng Salomon swere vnto me this daye / that he wyll not sleie his seruant wth the swerde. And Salomon sayde: yf he wyll be a chyld of vertue / there shall not an hearte of him fall to the erth. But & yf wickednesse shalbe found in hym / he shall dye for it. And therupon kyng Salomons sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayde to him: get the to thyne house.

David dyeth. Adoniah requyeth to haue Abisag to his concubyne / and therfore Salomons comaundeth to sleie hym. Abiathar is put from his presthode. Semet and Joab are slayne.

The seconde Chapter.

When the dayes of David were drawen nye / that he shulde dye / he charged Salomon his sonne saying: I must walke by the waye of all the world / neuer the later / be thou strong & quyte thy self manfully. And se that thou kepe the appoyntment of the Lorde thy God / & thou walke in his wayes & kepe his commaundementes / ordinaunces / lawes and testymontes / euen as it is wrytten in the lawe of Moyses: & thou mayst vnderstand all that thou oughtest to do / and all that thou shuldest meyn with. That the Lorde maye make good his promysse which he hath promysed me saying: yf thy chyld shall take hede to their wayes / that they walke before me in truthe / wth all their hartes & wth all their soules / then thou shalt neuer be wth out one synnyng on the seate of Israel.

Mozeouer thou wottest how Joab the sonne of Saruiab hath serued me / and what he hath done to the two captaynes of the hostes of Israel: vnto Abner the sonne of Ner and vnto Amasa the sonne of Jether: how he sleue them & shed the bloude of warre in tyme of peace / and put the bloude of warre vpon his gyrdle that was about his loynes and in his shoes that were on his fete. Deale wth him therfore accordyng to thy wysdome and se & thou byngest not his hore heed downe to the graue in peace. And when kynnesse vnto the sonnes of Berseai the Galaadite / & lett them be among them that eate at thyne awne table / because they so claue to me when I fled from Abisalom my brother.

And se / thou halt wth Semet the sonne of Pera the sonne of Gemini of Bahurim / which cursed me wth a bytter curse what tyme I wet to Mahanaim. But he came agaynst me to Jordan / and I swore to him by the Lorde saying: I wyll not sleie the wth the swerde. But pardon thou him not. Thou art

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art a ma of wisdom and shalt knowe what to do to him/te therfore that thou bynge his horre heed to the graue with bloude.

And so Dauid rested with his fathers/ & was buried in the cytie of Dauid. And the dayes which Dauid raygned vpon Israel/ were fourtye yeres: seuen yeres in Hebron/ & thirtie and thye yere in Ierusalem. And Salomon late vpon the seate of Dauid his father & his kyngdome was stablyshed myghtely.

After that Adoniah the sonne of Hagith came to Bethsabe the mother of Salomon And she sayde: * Betokeneth thy comig peace? And he sayde: it betokeneth peace. Then sayd he: I haue a matter to shew to the. And she sayd: saye on. And he sayde: thou knowest that the kyngdome was myne / & that all Israel put their eyes on me / & I shulde raygne / how be it the kyngdome was turned away & geue to my brother / for it was appoynted him of the Lord: & now I aske a peticio of the / wherof be nye me not. And she sayd vnto him: tell what it is. Then he sayde: speake I pray the / vnto Salomon the kyng (for he wyll not saye the naye) that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well / I wyll speake for the vnto the kyng.

And therupon Bethsabe went vnto kyng Salomon to speake vnto him for Adoniah. And the kyng rose by agaynst her and bowed hym selfe vnto her / and laet hym downe on his seate. And there was a seate sett for the kynges mother / & she sat on his right syde. When she sayde: I must desyre a litle peti- cion of the: saye me not naye. And the kyng sayd vnto her: Alke on my mother: for I wyll not saye the naye. And she sayde: let Abisag the Sunamite be geuen to Adoniah thy brother to wyfe. And kyng Salomon answered & sayd vnto his mother: why doest thou aske Abisag the Sunamite for Adoniah: but rather aske for him the kyngdome / for he is myne eld- er brother: Euen for him aske it & for Abiathar the pteast / & for Joab the sonne of Ierusalem.

Then kyng Salomon sware by the Lord saying: * God do so to me & so therto yf Adoniah haue not spoke this worde agaynst him self. Now therfore as surely as the Lord ly- ueth which hath stablyshed me and set me on the seate of Dauid my father / & which hath made me an house as he promysed me / Adoniah shall dye this daye. And kyng Salomon sent by the hand of Banaiash the sonne of Jehoiada / and smote him that he dyed.

And vnto Abiathar the pteast sayde the kyng: get the to Anathoth vnto thine awne felde / for thou art woorthy of death: but I wyll not at this tyme kylle the / because thou barest the Arche of the Lord Jehouah before Dauid my father and because thou sufferedst with

my father in all his afflictions. And so Sa- lomons put away Abiathar fro being pteast vnto the Lord: to fulfill the wordes of the Lord which he spake ouer the house of Eli in Siloh. Then thynge came to Joab: for Joab had turned after Adoniah but not after Salomon. wherupon he fled vnto the taber- nacle of the Lord and caught a handfast on the hornes of the aultare. And it was tolde kyng Salomon how that Joab was fled vnto the tabernacle of the Lord and stode by the aultare. Then Salomon sent Banaiash the sonne of Jehoiada saying: go and smyte him. And when Banaiash was come to the taber- nacle of the Lord he sayde vnto hym: thus sayth the kyng / come out. And he sayd naye: But I wyll dye euen here. And Banaiash brought the kyng worde saying: thus sayde Joab and thus he answered me.

And the kyng sayde: do euen as he hath sayde: smyte hym & burie him / & take awaye the bloude (which Joab shed causelesse) from me and from the house of my father. And the Lord byng his bloude vpon his awne heed / for he smote two men rightwyse and better then he / & slue them with the swerde / my fa- ther bntwetyng: eue Abner the sonne of Ner captayne of the host of Israel / and Amasa the sonne of Iether captayne of the host of Iuda. And their bloud retorne vpon the heed of Joab and on the heed of his seede for euer. And prosperye be vnto Dauid / and vnto his seede / and vnto his house / and vnto his seate / of the Lord for euer.

And Banaiash the sonne of Jehoiada wet by and smote hym and slue hym & buried hym in his awne house in the wilderness. And the kyng put Banaiash the sonne of Jehoiada in his rowme ouer the host / and put Sadoch the pteast in the rowme of Abiathar.

Then the kyng sent and called Semel / and sayde to him: buyde the an house in Je- rusalem & dwell there & se that thou go not once threer any whether. For be thou sure of it / the daye thou goest out and passest ouer the ryuer of Cedron / thou shalt dye for it / & thy bloud shalbe on thine awne heed. And Se- mel sayde vnto the kyng: it is wel sayde: as my Lord the kyng hath sayd / so wyll his seruante do. And Semel dwelt in Ierusalem many a daye. And it chaunced at the ende of thye yere that two of the seruantes of Semel ranne awaye vnto Achis sonne of Maacah kyng of Geth. And one tolde Semel saying: se / thy seruantes be in Geth. And Semel stode by and labled his Asse and gat him to Geth to Achis / to seke his seruantes / and came and brought them agayne from Geth.

But it was tolde Salomon how that Se- mel had gone from Ierusalem to Geth and was

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was come agayne. And the kyng sent & called Semel & sayde vnto him: Why I not aduise the by the Lord / & testified vnto the saying: be sure wher so euer thou goest out & walkest abroade any whether / thou shalt dye for it. And thou answeredst me / it is good thynges that I haue hearde. Why then hast thou not kept the othe of the Lord / and the commaun- dement that I commaunded the?

And then the kyng sayde to Semel: thou remembrest all the wickednesse which thine hert knoweth / & thou dydest to Dauid my fa- ther. The Lord therfore render agayne thy wickednesse vpon thine awne heed: & kyng Salomon be blessed / & the seate of Dauid be stablyshed before the Lord for euer. And the kyng commaunded Banaiash the sonne of Je- hoiada: which went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

Salomon taketh Pharaos daughter to wyfe. The Lord apereth to him and geueth him wysdome. The pleatyn of the 3. parables who shulde owne the kyng chylde: and Salomons sentence therin.

The thirde Chapter.

Then Salomon drew affinite with Pharaos kyng of Egypte / and toke Pharaos daughter & brought her into the cytie of Dauid vntill he had made an ende of bylding his awne house & the house of the Lord & the walles of Je- rusalem rounde aboute. Only the people sac- rificed in aultares made on hylls / because there was no house bylt vnto the name of the Lord vntill those dayes. And Salomon loued the Lord and walked in the ordinaunces of Dauid his father / saue onlpe that he sacrific- ed & offered incense vpon aultares in hylls.

And the kyng wet to Gaboon / to offer there: for it was a great offeringe place. And there Salomon offered a thousand burnt offeringes vpon that aultare. And in Gaboon the Lord apered to Salomon in a dreame by nyght. And God sayde: Alke what I shall geue the. And Salomon sayde: thou hast shewed vnto thy seruant Dauid my father great merce / accordynge as he walked before the Lord in truth & in ryghtewinesse & playnesse of herte with the. And thou hast kept for hym this great merce / & thou hast geue him a sonne to syt on his seate: as it is come to passe thys daye.

And now Lord my God / it is thou that hast made thy seruant kyng in steade of Dauid my father. * And I am a poore lad & wott not how to order my selfe. And thy seruant is in the mydd of the people which thou hast cho- sen / & a people so manye & they canot be tolde nor nombred for multytude. * Geue ther- fore vnto thy seruant an understandyng here to iudge the people & to decerne betwe-

ne good / and badd. For who is able to iudge this thy so mayghtie a people?

And it pleased the Lord well / & Salomon had desyred this thyng. wherfore God sayde vnto him: because thou hast asked this thyng & hast not asked long lyfe / nether hast asked ryches / nor the lyng of thine enemyes / but hast asked the discrecion to vnderstande equyte. So I haue done accordynge to thy peticion: and beholde / I haue geuen the a wyse and an vnderstandynge hert / so that there was none lyke the before / nether after the. I will an- swer thy praye / & I haue geuen the the praye thou askedst not / bothe rychesse & ho- noure: so that there shalbe no kyng lyke the all thy dayes. And yf thou wilt walke in my wayes / to kepe myne ordinaunces & com- mandemets as Dauid thy father dyd walke / I will lengthen thy dayes also. When Sa- lomons awoke / this was his dreame. And he came to Ierusalem & presented hym selfe be- fore the Arche of the testament of the Lord / & offered burnt offeringes & peace offerings / and made a feast to all his seruantes.

Then came there two women & were har- lottes vnto the kyng & stode before him. And the one of the sayde: Oh my Lord / I & this wo- man dwell in one house. And I was deliue- red of a chylde in her in the sayde house. And the thirde daye after I was deliuered / she was deliuered also: we two bynginge toge- ther & no straddger is vs in the house saue we two alone. And this wyues chylde dyed in a nyght / for she had overlaid it. And then she stole at mydnyght & toke my sonne from my syde / whyle thine hand mayde slept & layde it in her bolome / and put her deed chylde in my bolome. And when I rose by in the moynyng to geue my chylde sucke: it was deed. But when I had looked moare diligently vpon it in the moynyng: beholde / it was not my sonne which I dyd beare. And the other woman sayde: it is not so: But the lyuyng is my sonne / and the deed thine. And she sayde agayne: thou sayest vntreue / for the deed is thy sonne / & the lyuyng myne. And thus they pleated before the kyng. Then sayde the kyng: the one sayeth / this that is a lyue is my sonne / and the deed is thine. And the other sayth naye: But thy sonne is the deed and the lyue chylde is myne. When sayde the kyng: byng me a swerde. And they brought a swerde before the kyng. And then the kyng sayde: Deuyde the lyuyng chylde in two / and geue the one halfe to the one / and the other to the other.

Then spake the woman whose the lyuyng welles are: chylde was vnto the kyng / for her sonne was the deed / and she peried vpon her sonne / and sayde: I beseeche the my Lord / geue her the lyuyng chylde / and in no wyfe slep it. And the other sayde: it shalbe

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shalbe nether myne nor thyne / but deuyde it. When þe kyng answered and sayde: geue her the lpyng chyldre and sey it not / for he is þe mother therof. And all Israel hearde of the iudgement which the kyng had iudged and feared the kyng: for they sawe that the wisdom of God was in him to do iustice.

The thynnes and rulers vnder Salomon. The purueyance for his vitayles. The nombre of his dayles and of his parables.

The.iii. chapter.

And so kyng Salomon was kyng ouer all Israel. And these were his Lozdes: Azariah the sonne of Sadock the preste: Eliphaz the sonne of Sisa / scribes. Jeolaphath the sonne of Ithiud / the recorder. And Banasah the sonne of Jehoiada was ouer þe hoste. And Sadock and Abiathar were the prestes. And Azariah the sonne of Nathan was ouer þe generall receauers. And Sabub the sonne of Nathan was a wayter and the kynges companion. And Abisar steward of housholde: And Adonira sonne of Abda ouer the tribute.

And Salomon had twelue generall receauers ouer all Israel which sustayned the kyng & his housholde: eche man hys month in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Deharin in Mahez / in Salem in Bethsames / in Elon & in Bethhanan: the sonne of Beled in Ariboth / & to him pertayned Socob and all the lande of Heber: the sonne of Abinadab / which had all the regions of Doz / and Capheth daughter of Salomon was his wyfe: Baanah the sonne of Abiud had Chanach Pagebo and all Bethsan which is by Zarahana bene the Jezrahel / & from Bethsan to Abel Mehulab & vnto beyound Jermaam. the sonne of Gaber had Ramoth Galaad / & his were the townes of Jair & sonne of Manasse which lye in Galaad / and hys was the colles of Argob in Balan / the thre thore great ctyes with walles and Barres of Wall.

a. Ther was also another sonne of Salomon which Salomon caused to be kylled: of whom shew in the 11. chapter of the booke: but he was the sonne of Geras of Sabarim.

Abinadab the sonne of Abda had Sabanah: Abimaz had Mephthahim / & he had taken Basemath the daughter of Salomon to wyfe: Baanah the sonne of Dufat had Afer and Aloth: Jehosaphat & sonne of Pharuah had Isachar. Semei the sonne of Elah had Beniamin: Gaber the sonne of Wyz had the contreye of Galaad and the lande of Sehon kyng of the Amozites & of Og kyng of Basan / and was alone receauer in the land. And Juda and Israel were manye euē as þe land of the see in nombze / eatyng / dyncyng and making merye. And Salomon raygned ouer all kyngdomes from the ryuer Euphrat out all the lande of the Phylistines vnto the borders

of Egypt / and they brought presentes & serued Salomon all dayes of his lyfe.

And Salomons fode was in one daye thirtie quarters of manchet flour & thre thore quarters of mele: ten stalled oxen / & twentie out of the pastures & an hundred shepe and gootes / besydes / herttes / buckes & buballes & fatt pultrye. For he ruled in all the regions on the other syde Euphrates / fro Chaphsah to Gaza / & also ouer all þe kynges on þe other syde the sayde Euphrates. And he had peace with all his seruantes on euery syde. And Juda and Israel dwelt without feare / euery man vnder his byne & vnder his fegg tre fro Dan to Bersabe / all þe dayes of Salomon.

And Salomons had fourtie thousand stables of horses for charettes / & twelue thousand hoysmen. And þe fozsayde generall receauers made purueyance for kyng Salomon and for all that came to kyng Salomons table / euery man his moneth / so that there lacked nothyng. And as for barige and straw for the horses & beastes / they brought vnto þe places where þe officers were / euery man in his office.

And God gaue Salomons wisdom & vnderstandyng exceeding moche & a large hert / euē as þe lande a long by the see banche: so þe Salomons wisdom exceeded the wysdome of all the of the East contreye & all the wysdome of the Egyptians. And he excelled all men in wysdome / both than the Egrahite / & Hemā / Chalcol and Doda & sonnes of Mahol. And his name spred abroade among all nacys on euery syde. And Salomon wrote thre thousand prouerbes / and his songes were a thousand & syue. And he disputed of trees / euē fro the Cedar tre þe groweth in Libanon vnto the Ilope þe spryngeth out of the walle. And he disputed of beastes / foules / womes and fythes. And there came of all nacions to heare þe wysdom of Salomons / & fro all kyngs of the erth which had hearde of his wysdome.

Kyng Hiram sendeth Cedar tymber to the byldyng of the temple. The description of the wayches.

The.ii. chapter.

And Hiram kyng of Tyre sent hys seruantes vnto Salomon / for he had hearde that they had anoynted him kyng in the towne of his father. And thereto Hiram was euer a louer of Dauids. And Salomon sent agayne to Hiram sayyng: thou knowest of Dauid my father / how he coulde not bylde an house vnto þe name of the Lord his God for warre which he had on euery syde / vntyll the Lord my God hath geue me rest on euery syde / so þe ther is nether aduersarye nor anye euell plage. And therfore I am disposed to bylde an house vnto

vnto the name of the Lord my God / as he promised Dauid my father sayyng: the sonne which I wyll put vpon thy seate for the / he shall bylde an house vnto my name. Now then comaunde þe they hewe me Cedar trees in Libanon. And let my seruantes be with thine / & wyll geue þe hire of thy seruants in all soche thyngs as thou shalt appoynte / for thou knowest þe there are not amog þe þe can thyll to hewe tymber lyke vnto þe Sidones.

When Hiram hearde the wordes of Salomon / he reioysed greatly & sayde: Blessed be the Lord thy God daye which hath set Dauid a wyse soune ouer this myghtie people. And Hiram sent agayne to Salomon sayyng: I haue accept the request which thou sentest to me for / & wyll satisfye all thy lust / concerning tymber of Cedar trees & fyre. My seruantes shall byyng the Libanon to the see. And I wyll conueye the by shippe vnto þe place that thou shalt sende me word / & wyll cause them to be discharged there / that thou mayst receaue the. And thou shalt do me this pleasure agayne / to mynstre fode for myne house. And so Hiram gaue Salomon Cedar trees & fyre trees / as moche as he desired. And Salomon gaue Hiram twelue thousand quarters of wheate to fede his housholde / & all / & twelue buttys of pure oyle. And so moche gaue Salomon to Hiram yere by yere.

And the Lord gaue Salomon wisdom as he promised hym. And there was peace betwene Hiram and Salomon & they were confedered to geather. And kyng Salomon aseyed a tribute thozou out all Israel. And þe tribute was thirtie thousand men / which he sent to Libanon / ten thousand a moneth by course / so that they were one moneth in Libanon and two monethes at home.

And Adoniram was ouer the tribute. And Salomon had thre thore & ten thousand bare burdens / & thre thore and ten thousand that hewed in the mountaynes besydes the Lord he had / to ouer se þe woche / in nombze thre thousand & thre hundred / which ruled þe people that wrought in þe woche. And at þe commandement of the kyng / they brought great stones and that fre stones / and hewed therto / to laye in þe foundation of the house. And Salomons masons and the masons of Hiram byd hew them / with them of the borders. And so they prepared both tymber and stone to bylde the house.

The frame and forme of the Temple porche and Bulke etc.

The.iii. chapter.

And it came to passe the four hundred and four thore yere after the chyldre of Israel were come out of the lande of Egypt / & þe fourth yere

of the raygne of Salomon vpon Israel / and the seconde moneth called Zif þe he begane to bylde the temple vnto the Lord. And the house which Salomon bylt for the Lord / was thre thore cubytes longe and twentie broade & thirtie cubytes hie. And the porche that was before þe bodye of the temple / was twentie cubytes longe after the measure of the bredeth of the house / and ten broade / euē at the berye ende of the house. And he made vnto the house windowes to open and shutt.

And vnder þe walles of the house he made galaries rounde about / bothe rounde aboute the temple and also the quere. And so made sydes rounde aboute. And the nethermost galery was .v. cubytes broade & the myddle galery .vi. And the thrid .vii. cubytes broade. For he made the walles without wheron the beames laye / euery thynner and thynner / so that they were not fastened in the walles of the house. And the house was bylt of stone made perfecte all readye perit was brought thither / so that there was nether hammer or axe ether any tole of yron hearde in þe house / whyle it was in byldyng.

And the doze of the myddle galery was in the ende of the house on the ryghte syde. And men went by with wyndyng seares into þe myddle galery / and out of the myddle into þe thrid. And so he bylt the house and fynished it / and rousset it with beames of Cedar tymber made holow and loryned to geather. And then he bylt chambzes ouer all the temple of syue cubytes height / and coupled the house to geather with beames of Cedar.

And the woode of the Lord came to Salomon sayyng: concerninge the house which thou art in byldyng / yf thou wyll walche in myne ordinaunces and execute my lawes & kepe all my comaundementes / to walche in them: then wyll I make good vnto the / my promys / which I promised Dauid thy father. And I wyll dwelle amonge the chyldre of Israel and will not forsake my people Israel. And so therfore Salomon bylt þe house and fynished it and syled the walles of the house within / with rybbes of Cedar tre: euē from the pauement vnto the rousset he syled it with that / and boarded the flooze of the house with planches of fyre.

And he syled twentie cubytes in the ende of the temple bothe flooze & walles with Cedar / and dyssed it within to be the quere and place most holpe. And þe fyrst house / that is to saye / the bodye of þe temple / was fourtye cubytes longe. And the Cedar of the house within was kerued with knoppes & grauen in floures / & all was Cedar tymber / so that no stone was sene. And the quere that was within the temple / he prepared to set there the Arche

* That is / April or there aboute. Some wyll that it be Maye.

Regum. 11. 1. 2. 3. 4. 5. 6.

Salomon. iij. Kynges.

Arche of the appoyntment of the Lorde. And the quere was twenty cubytes longe / and twenty in bredth & twenty in heyght. And he syled it with pure golde / & bozded the aultare with Cedar.

And Salomon syled the house within also with pure golde. And he made golden barres runne a longe the quere / whych he had couered with goulde. And the whole house he oner layde with goulde vntill he had ended it. And the aultare that was in the quere he ouer layde with goulde also.

Exod. xxv. b.

And within the quere he made two Cherubys of olpue tree / ten cubytes hie a pece / and euery wyngge fyue cubytes longe: so that from the uttermost parte of one wyngge vnto the uttermost parte of the other were ten cubytes.

Exod. xxv. b.

And the other Cherub was ten cubytes hie also: so that bothe the Cherubes were of one measure and one syle. The heyght of the one Cherub was ten cubytes / & so was it of the other. And he put the Cherubes in the middle of the inner house. And the Cherubes stretched their wynges / so that the one wyngge of the one touched the one wall / and the one wyngge of the other touched the other walle. And the other two wynges of them touched one another in the middes of the house. And he ouerlayde the Cherubes with goulde.

And all the walles of the house rounde aboute / he garnished with worke of Cherubes & paulme trees and grauen flowres / bothe within in the quere and without in the temple. And the floore of the house he couered with goulde bothe within in the quere & also without in the temple. And in the engering of the quere he made two dozes of olpue tree / with the hyper and two syle postes fyue square. And the two dozes of olpue tree / he graued with grauing of Cherubys and Paulme trees and graued flowres / & couered the with goulde / and layde goulde ouer the Cherubes and also the Paulme trees. And in lyke maner vnto the dooze of the temple he made postes of olpue tree / iij. square / & two dozes of fyue tree / & ether doze with two syle postes leues and graued thereon Cherubes Paulme trees and flowres / and couered the with goulde made playne by a ruler.

And then he bylde the inner court with thre rowes of hewed stone and one rowe of Cedar wodd.

* Take in the beginning of this chap. * What is Dr. tober: or (as I saye) parte of October & parte of Nouember.

In the fourth yere of hys raygne was the foundacion of the house of the Lorde layde / euē in the moneth * Zif / & in the .xj. yere in the moneth * Bul / which is the .liij. moneth / it was full synished in all that pertayned thereto / & sacioned as it shuld be in all poyntes: And so was he .viij. yere in byldyng of it.

The byldyng of the house of Salomon. The house of Pharaos daughter. The forme of the pylers of the house of the temple.

The .viij. Chapter.

And Salomon bylde his stone house in .xij. yere space and full synished it. And he bylde the house of wood of Libanon / an hundred cubytes long and fyfte bzoade / & thre / & fyve / four square with rowes of Cedar pylers / and Cedar beames a longe vpon the pylers. And the rouse was Cedar aboute an hie vpon the beames that laye an hie on the pylers / which pylers were fourtye & fyue in nombze / fyfene on a rowe / and the spaces betwene the pylers were one agaynst another thre folde. And all the dozes with the fyve postes were four square one agaynst another thre fold.

And he made a porche of pylers fyfte cubytes longe and thre / & fyve bzoade: and yet a porche before that with pylers / and a thicke piler before that. Then he made a porche to syt and ludge in / syled with Cedar thozou out all the pauementes. And his stone house where he kept resydence in a nother court without that porche was of the same worke. And then Salomon made an house for Pharaos daughter / which he had takē to wyfe / lyke vnto that porche.

And all these thynges were of ryche stones hewed after a measure & sawed with sawes within & without / euen fro the foundacyon vnto that wheron the beames were layed / & on the out syde therto warde the great court. And the foundacion was of ryche stones and the myghtie great stones of ten cubytes & of egypt. And aboute were ryche stones hewed accordyng to the same syle / & also with Cedar. And the great court round about was with thre rowes of hewed stone and one rowe of Cedar planches. And lyke wyse was it in the inner court of the house of the Lorde & of the porche of the temple. And kyng Salomon sent & set one Hiram out of Tyre / a weldowes sonne of the trybe of Nephtalim / hys father beyng of Tyre. which Hiram was a crafter mā in bzoale / & full of wysdome / understanding & comyng to worke all maner of worke in bzoale. And he came to kyng Salomon and wrought all hys worke. He cast two pylers of bzoale of .xliij. cubytes a pece hie / and a stryng of .xij. cubytes myghte compase ether of them aboute. And he made two heed peeces of molten bzoale to set on the toppes of the pylers / of fyue cubytes longe a pece / & garlandes of bzoaled worke & whopps of chayne worke for the heed peeces that were on the pylers. .viij. for the one and .viij. for the other. And he made the pylers / & for ether of the heed peeces a garlande in two rowes of po-

Salomon. iij. Kynges. Hiram. Lxxxi.

of pomegranetes to couer the with all. And the heed peeces that were on the toppes of the pylers were wrought in lykes in the porche the space of four cubytes of them. And the pomegranetes aboute & benethe on the wythen chaynes that compased the myddle of the heed peeces were in nombze two hundred on ether heed pece. And he sett vp the pylers in the porche of the temple / and when he had set vp the ryght piler / he called the name therof Jachin / & when he had set vp the lefte piler he called the name therof Boaz. And the toppes of the pylers were thus wrought in lykes / & so was their workmanship synished.

Then he cast a see of bzoale / ten cubytes wyde fro byrm to byrm and rounde in compase / & fyue cubytes hie. And a stryng of .xxx. cubytes myght compase it aboute / and vnder the byrm of it as it were apples compased and embzased the see of ten cubytes wyde in two rowes cast with it whē it wast cast. And it stode on twelue oxen: of which thre looked North / thre west / thre South & thre East / & the see on hie vpon them / and all their hynderpartes were inward. And it was an hand bzoade thicke / and the byrm wrought lyke the byrm of a cup with flowres of lykes. And it containyd two thousand Baches.

And he made ten botomes of bzoale / four cubytes long & four cubytes bzoade a pece / & thre hie. And the workes of the botomes were on this maner that the spyes were as it were flat bozdes betwene the ledges. And on the flat bozdes betwene the ledges were that were aboute & beneth the lyons & oxen / was forned pendant worke. And euery botom had four bzoalen wheles / whose axeltrees were also of bzoale. And in the four corners were underletters vnder the lauatozpe cast eche ouer agaynst his fellow.

And the stalcke of the lauatozpe was in the middle of the botome one cubit hie / and a cubyte & an half rosse / & it had knoppes there on in the bare places which were four square not rounde. And vnder the spyes were four wheles and their axeltrees forned fast to the botome. And the height of euery whele was a cubyte and an half. And the workmanship of the wheles was lyke the worke of a chariot whele. And the axeltrees / & nauelles / spokes and shaftes were all moulten. And the four underletters in the four corners were of the berge botomes.

And vnder the stalcke of the lauatozpe in the myddes of the botome was there a rounde fore of halfe a cubit hie. And thereon playne places and ledges of the selfe. And he graued in the playne & also on the ledges / Cherubes / lyons & paulmetrees / euery where rounde

about. And on this maner he made ten botoms cast worke: all of one measure & one syle. Then he made ten lauerys of bzoale containinge fourtye Baches a pece / and they were of four cubytes a pece / for euery one of the botomes a lauer. And he put fyue of those botomes on the ryght corner of the temple / and other fyue on the lefte: And put the see on the ryght corner of the temple Eastwarde & toward the South.

And Hiram made pottes / houelles & basons / and so synished all the worke that he made kyng Salomon for the house of the Lorde: that is to saye / two pylers & two kalpes of the heed / & were on the toppes of the two pylers / & four hundred pomegranetes vpon two wythes / two rowes on ether wythe / to couer the two kalpes of the heed / that were on the toppes of the two pylers: And the ten botomes of bzoale with ten lauerys vpon the: & a see with twelue oxen vnder it: & pottes / houelles & basens. And all these vesselles which Hiram made to kyng Salomon for the house of the Lorde were of byrght bzoale. And in the playne of Jorda dyd the kyng cast the: euē in the claye of the erth betwene Socob and Zarthan. And Salomon left all the vesselles bzoaled / for the exceeding abundance of bzoale that was in them.

And Salomon made all the vesselles that pertayned vnto the house of the Lorde: the aultare of goulde / and the table of goulde wheron the shew bred was put: And fyue candelsticks / for the ryght syde / and as many for the lefte / before the quere / of pure goulde: & flowres / lampes / and snuffers of goulde: and Bolles / Plasteries / basons / spones and fyue pannes of pure goulde: and wynges of gould bothe for the dozes of the quere / the place most holpe / and for the dozes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lorde. And then Salomon brought in the thynges which David his father had dedicated in syluer / goulde and other vesselles / & put the to the treasure of the house of the Lorde.

The Arche is borne in to the temple. A Cloude fylleth the temple. The Temple is blessed.

The .liij. Chapter.

Then Salomon gathered the elders of Israel / all the heedes of the trybes and auncient Lordes of the chyldren of Israel / vnto him to Jerusalem / to byrgne by the Arche of the appoyntment of the Lorde out of the cytie of David which is Sion. And all the men of Israel assembled vnto kyng Salomon to the feast that falleth in the moneth * Ethanim which is the seventh moneth. And when all the elders of Israel were come / the prelates toke by the

Exod. xli. b.

* That is / September.

Arche of the Lord brought it also a tabernacle of witness and all the holpe thereof were therein. And the prestes and the Levites brought them up. And king Salomon and all the congregation of Israel that were assembled/ and were with him before the Arche/ by offer there and oxen that could not be tolde nor nombred for multitude.

And so the prestes brought the Arche of the apoyntment of the Lord into his place: and into the quere of the temple and place most holy/ under the wynges of the Cherubes. For the Cherubes stretched out their wynges over the Arche/ and covered bothe it and also the staves thereof as hye byd it. Now be it the staves were so longe that the endes of them appered out of the holy place before the quere/ but were not sene without. And there they be unto this daye. And there was a nothyng in the Arche save the two tables of stone which Moyses put there at Horeb/ when the Lord made an apoyntment with the chyldren of Israel after they were come out of Egypt.

And when the prestes were come out of the Holy place/ then a cloude fylled the house of the Lord/ that the prestes could not endure to minister because of the cloude: for the glorie of the Lord had fylled the house of the Lord. Then spake Salomon: the Lord sayde/ he wolde dwelle in darkness. I have bylt an house to dwelle in/ as an habitaciō for he to abide in for ever. And the kyng turned his face and blessed all the congregacion of Israel/ all the congregacion standyng. And he sayde.

Blessed be the Lord God of Israel/ which hath fulfilled with his hand/ that he spake in his mouthe unto David my father sayyng: fro the daye I brought my people Israel out of Egypt/ I chose no cytye among any of the trybes of Israel/ to bylde an house/ that my name myghte be there: But I have chosen David to be ruler over my people Israel.

And it was in the hert of David my father/ to bylde an house for the name of the Lord God of Israel. But the Lord God sayde unto David my father: in it was in thyne hert to bylde an house for my name/ thou bydest well/ that thou walt so mynded. Nevertheless thou shalt not bylde the house/ but thy sonne that shall come out of thy loynes/ he shall bylde an house for my name.

And the Lord hath made good his worde: he spake. For I bode by in the towne of David my father/ as I sate on the seate of Israel/ as the Lord promysed/ and have bylt an house for the name of the Lord God of Israel. And I have prepared therein a place for the Arche wherein I couenaunt of the Lord is/ which he made to our fathers/ after he had brought the out of the land of Egypt. And Salomon

stode before the altare of the Lord in sight of all the congregacion of Israel and stretched out his handes to heuē and sayde: Lord God of Israel/ there is no God like the in heuē above or in the erthe beneath/ he kepeth apoyntment and mercye to the seruantes/ he walke before the in all their hertes: which also hath kepte to the seruantes David my father/ and thou promysedst him. Thou spakst to thy mouthe and hast fulfilled in thyne hand/ as it is come to passe this daye. And now Lord God of Israel/ kepe to the seruant David my father/ and thou promysedst him sayyng: thou shalt not be with out one or other before me/ settinge on the seate of Israel: Now be it of thy chyldren shall take hede to their wayes that they walke before me/ as thou hast walched before me. Now then Lord God of Israel/ let thy worde be stable whych thou spakst unto the seruant David my father.

But in deade can God dwelle on the erthe? Beholde nether heuē nor heuē above all heuē are able to contayne the: how moche lesse then this house that I have bylt? But loke to the prayer of the seruant and his supplicacion Lord my God/ to geue an eare unto the voyce and prayer which the seruant prayeth before the this daye/ that thyne eyes maye be open vnto this house night and daye/ and upon the place/ of which thou hast sayde/ my name shall be there: that thou herken vnto the prayer which the seruant shall praye in this place. And herke vnto the supplicacion of the seruant and of the people Israel which they shall praye in this place: And heare thou vnto heuē thy dwelling place/ and when thou hearest haue mercye. And of any man trespasse

agaynst his neybour/ and his neybour take an aduersion to aduise him in all/ and an aduersion come before thine altare at this house then herke thou vnto heuē/ and worke a iudge the seruant/ and thou cōdempe the wycked to bylg his waye vnto his heed/ and iustice be righteous to geue him accordyng to his rightwelle. And the people of Israel be put to the worde before their enemies/ because they haue sinned agaynst the Lord/ and afterwarde tyme agayne to the Lord saye thy name/ and praye and make supplicacion vnto the in this house: then heare thou vnto heuē and be mercifull vnto the synne of the people Israel/ and bring the agayne vnto the lande which thou gauest vnto their fathers.

If heauen be shutt by/ that there be no rayne/ because they haue synned agaynst the Lord/ yet if they praye in this place and praye thy name and turne from their synnes/ thou shalt shewyng of them: then heare thou vnto heuē/ and be mercifull vnto the synne of the seruantes and of the people Israel/ and thou shewe them a good waye to walke in/ and geue

rayne

rayne vpon the lande that thou hast geuen vnto thy people to inheret.

If there chaunce darth in the land/ pestilence/ blasting/ or witheryng of come/ or if fruites be deuoured of Grasshoppers or Caterpillers/ or if their enemies besedge the in the land/ and in their atone cyties/ or whatsoever plage or synnes chaunce: then heare thou vnto heuē thy dwelling place/ all thy prayers and supplicacions shall be made of all men thowout all the people Israel/ which shall knowlege every man the plage of his atone hert/ and stretch forth his hand vnto this house/ and be mercifull/ and worke/ and geue every man accordyng to his wayes/ as thou oney knowest every mannes hert/ for thou knowest the hertes of all the chyldren of Adā/ and they maye feare the as longe as they lyue vnto the erth which thou gauest vnto their fathers. And I the people of a stranger/ and is not of the people Israel come out of a farre country for thy names sake/ for they shall heare of thy great name/ and of thy myghtie hand and stretched out arme/ and therfore yet he come and praye at this place/ heare thou vnto heuē thy dwelling place and do accordyng to all that the stranger calleth to the for: that all nacyns of the erth maye knowe thy name/ to feare the as do the people Israel/ and that it maye be known that this house which I haue bylt is called after thy name.

And when they go out to battell agaynst their enemies whether soeuer thou shalt send them/ and shall praye vnto the Lord towarde the cytie which thou hast chosen and toward the house that I haue bylt for thy name: heare thou their prayers and supplicacions/ vnto heuē/ and iudge their cause.

And finally when they shall haue synned agaynst the/ (for there is no man that synneth not) and thou art angry with them and hast deliuered the to their enemies/ that they be carryed awaye prysoners vnto the land of their enemies/ whether ferre or neare/ yet if they turne agayne vnto their hertes in the lande where they be in captiuite/ and retorne and praye vnto the in the lande of the captiue/ sayyng: we haue synned and haue done wyckedlye and haue trespassed/ and so tyme agayne vnto the with all their hertes and all their soules in the land of their enemies which holde them captiue/ and praye vnto the/ towarde the land which thou gauest vnto their fathers/ and toward the cytie which thou hast chosen/ and house which I haue bylt for thy name: then heare thou their prayer and supplicacion vnto heuē thy dwelling place/ and iudge their causes/ and be mercifull vnto the people that haue synned agaynst the/ and vnto all their trespasse/ and they haue trespassed

agaynst the/ and get the sauoure in the syght of them/ and holde the captiue that they maye haue compassyon on them. For they be thy people and thyne inheritaunce which thou broughtest out of Egypt/ fro the fornice of Egypt. And lett thyne eyes be open vnto the prayer of the seruant and vnto the prayer of the people Israel/ to herke vnto them/ in all that they calle vnto the for. For thou dydest seprat the/ to be thyne inheritaunce/ aboute all the nacyns of the erth/ as thou saydest by the hande of Moyses thy seruant/ when thou broughtest our fathers out of Egypte Lord Jehouah.

And when Salomon had made an ende of praying all this prayer and supplicacion vnto the Lord/ he arose from before the altare of the Lord and from knelyng on his knees and stretchyng of his handes vnto heuē and a blessed all the congregacion of Israel with a loude voyce sayyng: Blessed be the Lord which hath geuen teste vnto his people Israel accordyng to all that he promysed: so that there is not one worde escaped of all the good promyses which he promysed by the hand of Moyses his seruant. And the Lord our God be with vs/ as he was with our fathers/ and take vs not nether leue vs/ but that he bowe our hertes vnto hym/ to walke in all his wayes/ and to kepe his comādemētes/ ordinaūces and customes which he comāded our fathers. And these my wordes which I haue prayed before the Lord/ benye vnto the Lord our God daye and nyght/ that he defende the cause of his seruant and of his people Israel euermore/ that all nacyns of the erth maye knowe that the Lord he is God and none but he. And I praye God that poure hertes maye be founde with the Lord our God/ to walke in his ordinaūces and to kepe his lawes as we do this daye.

And the kyng and all Israel with hym/ offered offerynges before the Lord. And the peaceofferynges Salomon offered vnto the Lord/ were xxij. thousand oxen and an hundred and twenty thousand shepe: And so the kyng and all the chyldren of Israel dedicated the house of the Lord. And the same daye the kyng halowed the myddle of the court/ and is before the house of the Lord: for there he offered burnt-offerynges and meateofferynges and the fat of the peaceofferynges/ because the brasen altare that was before the Lord/ was to lytle to receaue the burnt-offerynges and meateofferynges and the fat of the peaceofferynges.

And Salomon helde that same tyme an hye feast and all Israel with hym/ a myghtie congregacion/ euen from the costes of Hemath vnto the ryuer of Egypte/ before the Lord our God/ seuen dayes and yet seuen dayes/ and is

liij. xiiij.

Salomon. iiij. Kynges.

xxij. dayes. And þ. viij. daye he sent þ. people awaye. And they blessed the kyng & went into their tentes ioyously & glad in herte for all the goodnesse that the Lord had shewed vnto Dauid his seruant & to Israel his people.

The Lord speareth the second tyme to Salomon. Salomon greeth Dawid to Hiram. The Ammonites be come tributaries. He sendeth shippes for goulde. He byldeth many cyties.

The ix. Chapter.

And when Salomon had fynished the byldyng of the house of þ. Lord and of the kynges palace / & of all that his desyre & lust was to make: the Lord appered vnto him agayne / as he appered to hym at Gabaon. And the Lord sayd vnto hym: I haue hearde thy prayer and intercession þ. thou madest before me / & haue halowed this house which thou hast bylt / to put my name there for ever & myne eyes and myne hert shall be there perpetually. And yet thou wilt walke before me / as Dauid thy father walked / in purenesse of hert & playne-nesse / to doo all þ. I haue commaunded the / and shalt kepe myne ordynances & customes: then I will stablish þ. seate of thy kyngdom vpon Israel for ever / as I promised to Dauid thy father sayyng: *Thou shalt not be without one or other vpon the seate of Israel.

But & yf ye and youre chyldre shall turne awaye from after me / & shall not kepe myne ordynances which I haue set before you / but shall go & serue other Goddes & bowe youre selues vnto the: then I will weede Israel out of the lade which I haue geuen them. And this house which I haue halowed for my name / I will put out of my syght. And Israel shall be a prouerbe & a fable vnto all nacions. And his house which is sayde / *all þ. passe by it

shall be astonied & shall hye & saye: why hath the Lord dealt on his manner in this lande & with this house? And it shall be answered the / because they forsoke the Lord their God which brought their fathers out of the lade of Egypt / & haue taken holde vpon other Goddes & haue stouped vnto him & serued them: therefore hath the Lord brought vpon the all this euell. *Then at the ende of twentye yeres in which Salomon had bylt the two houses / þ. is to wete / the house of the Lord & the kynges palace: because Hiram the kyng of Tyre had suppyed hym w. Cedar / fyre & goulde / as moche as he desired: therefore Salomon gaue Hiram. xx. cyties in the lande of Galilee. And when Hiram was come fro Tyre to se þ. cyties which Salomon had geue him / they pleased him not wherefore he sayde: what cyties are these which thou hast geue me / my brother? & he called them the land of Cabul vnto this daye. This Hiram had sent þ. kyng. vi. shoores

þ. Para. viij.

hundred wagght of goulde. And this is þ. summe of þ. tribute which kyng Salomon rayled / to bylde the house of the Lord and his alyone house / and Ophir & the walles of Jerusalem / and Bether / and Magedo / and Gazer.

For Pharaos kyng of Egypt went by and toke Gazer & burnt it with fyre / and due the Canaanites þ. dwelt in the cytie / & gaue it for a present vnto his daughter that was Salomons wyfe. And Salomon bylt Gazer and Beth Hozon the nether: and Baalath & Chamar in the wyldernesse þ. is in the lande: & all the floore cyties þ. Salomon had / & cyties for his charettes / & cyties for his horsemen & all þ. his lust was to bylde in Jerusalem and Libanon and in all the land of his kyngdom.

And all the people that were left of the Amorites / Bethites / Pherezites / Heuites & Jebusites / which were not of the chyldren of Israel / the chyldre of the sayde nacions that were left in the lande / because the chyldren of Israel were not able to destroye them / vpon Salomons make tributaries vnto this daye. And of the chyldren of Israel vpon Salomon make no bondemen. But they were men of warre & his seruantes and his lordes and Captaynes & rulers of his charettes & of his horsemen. And these maner lordes & ouersawe the worke had Salomon / fyue hundred and fiftye / which ruled the people that brought in the worke.

And Pharaos daughter came by oute of þ. cytie of Dauid vnto the house which Salomon had bylt for her. And after that he bylt Ophir. And thys was a yere vpon Salomon offer burntofferinges and peaceofferinges vpon the aultare which he had bylt vnto the Lord / to burne the fette thereon: which aultare is before the Lord.

And when kyng Salomon had made the house perfecte / he made shippes in Tyre / Gaber which is besyde Eloth / on the byrnycke of the red see / in the lande of Edom. And Hiram sent by shippe also of his seruantes / that were shipmen and expert in the see / with þ. seruantes of Salomon. And they went to Ophir & fet from thence goulde / to þ. summe of iiii. hundred and xxij. talentes / & brought it to Salomon.

The Quene of Saba cometh from the uttermost partes of the land to heare and se the wysdom of Salomon. The yerly revenues and rentes of Salomon. His thorne / bellies of goulde / & charytes / & abundance of spicer.

The x. Chapter.

And the quene of Saba heard of the wysdom of Salomon concerning the name of the Lord / and came to proue him with ryddelles. And she came to Jerusalem in a nightie great multitude of Camelles that bare swete odoures & goulde

The Quene of iiij. Kynges. Saba. Lxxiiij.

goulde exceeding moche / & precious stones. And when she was come to Salomon / she communed with hym of all þ. was in her hert. And Salomon expounded her all her questions / that there was not one thyng hydd from the kyng whych he expounded her not.

And when the quene of Saba had sene all Salomons wysdom & the house that he had bylt / & the meate of his table / & the settinge of his seruantes / & the standinge of his seruantes / & the apperell / & his buttelers / and his sacrifyce that he offered in the house of þ. Lord / she was astonied. Then she sayd to the kyng: þ. worde I harde in myne alyone lande of thy dedes and wysdom / is true. How be it I beleued it not / tyll I came & saw it with myne eyes. And se / the one halfe was not tolde me: for thy wysdom and goodnesse exceedeth the fame which I hearde. Happy are thy men: and happye are these thy seruantes / whych stande ever before the and heare thy wysdom. And blessed be the Lord thy God whych had a lust to the / to sett the on the seate of Israel / because the Lord loved Israel for ever / and therefore made the kyng / to do equite and ryght wysnesse.

And she gaue the kyng an hundred and xx. talentes of goulde / and of swete odoures exceeding moche / & precious stones. There came neuer after soche aboundance of swete odoures as þ. Quene of Saba gaue to kyng Salomon. And therto the shippes of Tyre that brought goulde from Ophir / brought from Ophir great plenty of Amuge tre & precious stones. And kyng Salomon made of the Amuge trees pillars in the house of þ. Lord & in the kynges palace / & made harpes & psalteries for synners. There came no moare Amuge tre so / nor was anye moare sene vnto this daye. And kyng Salomon gaue vnto þ. Quene of Saba all her desyre that she asked of hym: besydes þ. he gaue her w. hys alyone hand. And so she returned vnto her alyone countrey with her seruantes.

The weyght of goulde that came to Salomon in one yere / was. vi. hundred thye shoores and. vi. talentes of goulde / besydes that he had of chapmen and of merchautes of Potyrry / & of all the kyngs of Arabia & of þ. Lordes of þ. countrey. And kyng Salomon made two hundred boukelers of beate goulde / vi. hundred sick of goulde wett to a boukeler. And he made thye hundred shippes of beate goulde / thye pound of goulde goyng to a perr / & put them in the house of the wood of Libanon.

And þ. kyng made a great seate of Tyrry and couered it with precious golde. And the seate had sixe steeppes. And þ. toppe of þ. seate was rounde behinde his backe with pomelles on ether syde on the place where he satte /

and two Lyons standinge betwixt þ. pomelles. And there stode. xij. Lyons on the steeppes / vi. on a syde. Ther was none lyke sene in any kyngdom. And all kyngs Salomons dyn- kyng belles were of goulde / & all the belles of the house of the wood of Libanon were of pure goulde. And as for syluer it was no thyng wythe in the dayes of Salomon. For the see shippes whych the kyng had in the see / with the shippes of Tyre / came euery thye yere laden with goulde / syluer / Tyrry / apes and peockes. *And so kyng Salomon excreased all the kynges of þ. erthe in richesse & wysdom. And all þ. world reioyced to Salomon / to heare his wysdom / which God had put in his hert. And brought him euery man his present / belles of syluer and of goulde / and of rayment / harnesse / swete odoures / horses and Pulles / yere by yere. And Salomon gathered together charettes and horsemen: so that he had a thousand and. iij. hundred charettes / and. xij. thousand horsemen / whych he bestowed in the charett cyties and with the kyng at Jerusalem.

*And the kyng made syluer in Jerusalem as plenteous as stones / and Cedar as plenteous as the mulberry trees that grow in the balys. And Salomons horses came out of Egypt from Beua: the marchautes sett the from Beua at a pryce. A charret came out of Egypt for. vi. hundred sicles of syluer / & an horse for an hundred and fiftie. And even so by the handes of the sayde marchautes / horses were brought out for all the kynges of þ. Bethites and for the kynges of Siria.

Salomon hath sene hundred Quenes and thye hundred Concupyces / which bring him to Idolatrye. His aduersaries rebel agaynst hym. He dyeth / & Jeroboam bys sonne caryeth in hys Reade.

The xi. Chapter.

And kyng Salomon loved many out-landish women: the daughter of Pharaos & of þ. Moabites / Ammonites / Edomites / Sidonites & Bethites / eue of nacions of which þ. Lord sayde vnto þ. chyldre of Israel / se ye come not at the nor let them come to you: for surely they will turne youre hertes after their Goddes. Nevertheless to soche Salomon claued & fell in loue w. the. *And he had sene hundred *bery Quenes & thye hundred concubines / which turned awaye his hert. For when Salomon was olde / his wyues turned his hert after other Goddes: so þ. hys hert was not perfecte to the Lord his God / as was phert of Dauid his father.

And Salomon followed after the God of the Sidons / & whilco the abhominacion of the Ammonites. And Salomon brought wykednesse in the syght of the Lord & continued not after the Lord as did Dauid his father. After þ. Salomon bylt an alter for Chamos the ab-

þ. Paral. xij. f. and. a.

þ. Paral. i. d.

þ. Cant. vi. c. After the Chaldee.

þ. b. the ab-

Salomon.

iii. Kynges.

the abhominacion of the Moabites in þe hill that standeth before Jerusalem: & vnto Mo- loch the abhominacion of the childre of Am- mon. And ykewise dyd he for all his outlan- dysh wyues which burnt censse and offered vnto their Gods. Then was the Lorde angrye with Salomon because hys hert turned fro the Lorde God of Israel which appered vnto him twise: & gaue him a charge of this thyng that he shulde not folowe other Gods. But he kept not that whiche the Lorde com- maunded him: wherupon the Lorde sayde to Salomon: for as moche as this is done of þe / and thou hast not kepte myne appoyntment and myne ordynaunces whiche I haue coma- unded the: therfore I will rent the kyngdome from the: & will geue it to thy seruauit. Not- withstanding in thy dayes I will not do it / because of Dauid thy father: but I will take it from thy sonne. Now be it I will not take awaye all: But I will geue one trybe to thy sonne / because of Dauid my seruauit & be- cause of Jerusalem whiche I haue chosen.

¶ Reg. viij. a.

And þe Lorde stered by an aduersarye vnto Salomon / one Hadad an Edomite & of the kynges hygnage of Edom. For whē Dauid was in Edom / & Joab þe capytayne of the hoste was gone by to burie the þe were slayne: & had slay- ne all þe mē childre in Edom. For by monethes dyd Joab remayne there & all Israel / tyl he had destroyed all þe men childre in Edom. And this Hadad fled & certē other Edomites of his fathers seruantes with him / to go to Egypte Hadad beyng yet a lytle lad. And they arose out of Egiptian and went to Pharan: & toke men with them out of Pharan and came to Egypte vnto Pharaos kyng therof / whych gaue him an house / and apoynted him bita- les and garmēt hym lawfully.

And Hadad gat great fauoure in þe syght of Pharaos / so that he gaue hym to wyfe the syster of his awne wyfe / the syster of Chaba- phnes the Quene. And þe syster of Chaba- phnes bare hym Semubath hys sonne. And Chabaphnes wened hym in Pharaos house. And he was in Pharaos house amonge the sonnes of Pharaos. And when Hadad heard saye in Egypte þe Dauid was layde to slepe with his fathers / and that Joab the capytayne of the hoste was deed also / he sayde to Pharaos let me departe / þe I maye go to myne awne cōstrete. Then sayd Pharaos vnto him: what lackest thou heere with me / þe thou woldest go to thyne awne cōstrete? And he sayde / nothing: how be it let me go. And God stered by an other aduersarye / one Hazon the sonne of Eliada / whych fled from Hadadzer kyng of Zobah his master. Whych Hazon geathe- red men vnto him & became capytayne ouer the compaigne / when Dauid sue them. And

they went to Damasco and dwelt therein / & raygned in Damasco. And he was an aduer- sarye to Israel all the dayes of Salomon / wh the euell þe Hadad dyd / whych aboyred Israel and raygned in Siria.

And Rehoboam the sonne of Nabat an Ephraimite of Zeredah (whose mother was called Teraah & was a widow & he Salo- mons seruauit) * like by his hand agaynst the kyng. And herof cam it / that he liste by his hand agaynst the kyng. Salomon byt Mele & mended broken places in the cite of Dauid hys father. And this felowe Rehoboam was an active man. And whē Salomon sa to the younge man / that he wrought so lustely in the worke / he made hym ruler ouer all the charges of the house of Joseph. And it cha- ced at þe reason / as Rehoboam was gone out of Jerusalem / that the prophet Ahiah þe Si- lonite mett him by the waye / hauing a newe mantell on him / & they two alone in þe felde. And Ahiah caught the new mantell that was on him & rent it in twelue peces / & sayde to Rehoboam: take the ten peces. For this sayth the Lorde God of Israel: behold / I will rent the kyngdome out of the handes of Salomon and will geue ten trybes to the / and he shall haue one / for my seruante Dauid sake & for Jerusalem the cite whiche I haue chosen out of all the trybes of Israel: because they haue forsaken me / and haue bowed them sel- ues vnto Astaroth the God of the Sidons / & to Camos the God of the Moabites / and to Milcom the God of the childre of Ammon / & haue not walked in my wayes / to do that please me / and myne ordynaunces and cus- tomes / as dyd Dauid hys father.

Now be it I will take none of the kyng- dome out of his hand: but I will make him che- asse all his lyfe longe / for Dauid my seruau- tes sake / whiche I chose: because he kept my comaundementes & ordynaunces. But I will take the kyngdome out of his sonnes hand & will geue vnto the ten trybes of it: and will geue his sonne one / that Dauid my seruauit maye haue a lyght allwaye before me in Je- rusalem / the cite whych I haue chosen me / to put my name there. And I will take the / & thou shalt raygne vpon all that thy soule de- syreth / & shalt be kyng ouer Israel. And yf thou shalt hearken vnto all that I comaunde the / & shalt walke in my wayes and do that is right in my syght / that thou kepe myne ordynaunces & comaundementes as Dauid my seruauit dyd: then I will be with the and byld the an house that shall contynue / as I byld for my seruauit Dauid / & will geue Israel vnto the. And therewith will I bere the seeche of Dauid / but not for euer.

And Salomon sought to kyll Rehoboam wherfore

Rehoboam.

iii. Kynges. Rehoboam. Cxxxij.

wherfore Rehoboam arose & fled into Egypte vnto Setah kyng of Egypte and continued there vntill the deeth of Salomon. And the rest of the Actes of Salomon and all that he dyd / & his wysdome are wyrtten in the booke of the Actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Is- rael / was fourtie yere. And then he layd hym to rest with his fathers / and was buried in þe cite of Dauid hys father / and Rehoboam his sonne raygned in hys stede.

¶ The kyngdome is deuyded: and Rehoboam ray- gneth ouer. 9. trybes and Jeroboam ouer. 7. Anduram is sloued. Jeroboam maketh goulden calves.

¶ The xij. Chapter.

¶ And Rehoboam wet to Sichem: for all Israel were come to Sichem to make him kyng. And when Jero- boam the sonne of Nabat heard of it beyng yet in Egypte: for he fled to Egypte for feare of Salomon / & dwelt in Egypte. And they sent & called hym: and so Rehoboam & all the congregaciō of Israel came & spake vnto Rehoboam sayng: thy father made oure pouche greuous / but now make thou the greuous seruyce of thy father and hys soze pouche whych he put vpon vs / lyghter: & so we will serue the. And he sayde vnto the: de- part yet for the space of thre dayes / & then co- me agayne to me. And the people departed.

And kyng Rehoboam toke counsell with the olde men that stode before Salomon his father / while he yet lyued / & sayde: what coun- cell geue ye to answer this people with all? And they sayd vnto hym: If thou wilt be a seruauit vnto this people this daye and serue them & answer the & speke kynde wordes to the: they will be thy seruantes for euer. But he sette the counsell þe olde men had gaue him / & consiled with the younge men þe were nourished by with him & had waityd on him.

And he sayde vnto them: what counsell geue ye / to answer this people w all whych haue comyned with me sayng: make the pouche whych thy father dyd put vpon vs / lyghter? And the younge men that were brought by with hym / answered him sayng: this people that haue sayde vnto the: thy fa- ther made oure pouche heuie / make thou it leys lyghter: thus answered them. Wherof syng- er shalbe wayghter then my fathers loynes. And now where my father put a greuous pouche vpon you / I will make it heuier. For where my father corrected you with scourges / I will chastise you with scor- pions. And when Rehoboam: and all þe people were come to Rehoboam the thyrde daye / as the kyng apoynted them / sayng: come to me agayne this daye thre dayes: the kyng answered the people churlyshly and sette the

adulter that olde men gaue him: and spake to þe them after the counsell of the younge men sayng. My father made poure pouche gre- uous / but I will make it greuouser. For where my father chastised you w whippes / I will chastise you with scorpions. And so the kyng hekened not vnto the people: for the hitting awaye was of þe Lorde / to perforce his sayng / whych the Lorde sayde by Ahiah þe Silonite vnto Rehoboam & sonne of Nabat.

And when all Israel saw that the kyng regarded them not / the people answered the kyng & gayne sayng: we haue no parte in Dauid / nor inheritaunce in þe sonne of Dauid. * To poure stes therfore Israel / & now se to thine awne house Dauid. And so Israel de- parted vnto their tentes. Now be it ouer the childre of Israel whiche dwelt in the cite of Juda / dyd Rehoboam raygne xij. Then kyng Rehoboam sent Aduram the receauer of the tribute. And all Israel stoued hym to deeth w stones. But kyng Rehoboam made spede & gat hym by to his charret & fled to Jerusalem. And so Israel departed fro the house of Da- uid vnto this daye. And whē all Israel heard that Rehoboam was come agayne / they sent and called hym vnto the congregacyon and made hym kyng ouer Israel: so there folo- wed the house of Dauid / but the trybe of Juda only. * And when Rehoboam was co- me to Jerusalem / he geathered all the house of Juda and the trybe of Beniamin an hun- dred and foure skore thousandes of chosen men and good warryoures / to fyghe agaynst the house of Israel / and to byngne the kyng- dome agayne to Rehoboam the sonne of Salomon.

¶ Then came the worde of the Lorde vnto Semerish the man of God sayng: speake vnto Rehoboam & sonne of Salomon kyng of Juda / and vnto all the house of Juda and Beniamin / and the remnant of the people & saye. Thus saythe the Lorde: go not nor yet fyghe agaynst poure brethren the childre of Israel / but retorne euery man to hys house / for this doynge is of þe Lorde. And they obeyed the worde of the Lorde and returned and de- parted accordynge to the worde of the Lorde. ¶ Then Rehoboam byld Sichem in moun- tephraim / and dwelt therein. And went from thence and byld Phamuel.

¶ And Rehoboam thought in hys hert: now might the kyngdome retorne to the house of Dauid agayne. For yf thes people shall go by & do sacrifice in the house of the Lorde at Jerusalem / then shall their hertes turne agayne vnto their Lorde Rehoboam kyng of Juda. And so shall they kyll me and go agayne to Rehoboam kyng of Juda. * Wherupon þe kyng toke counsell and made two calves of golde and sayde

¶ 1. a. 1. b. 1. c. 1. d. 1. e. 1. f. 1. g. 1. h. 1. i. 1. j. 1. k. 1. l. 1. m. 1. n. 1. o. 1. p. 1. q. 1. r. 1. s. 1. t. 1. u. 1. v. 1. w. 1. x. 1. y. 1. z.

and sayde vnto the people: ye shall not make to go any moare to Ierusalem. Beholde your gods Israel whych brought you out of the lande of Egypt. And he put the one in Bethel and the other in Dan. And that daynge was a cause of synne. And the people went before the one as farre as Dan, and he made houses of hillaultares / & made of the lowest of the people prestes which were not of the sonnes of Leui. And Jeroboam made a feast the xv. daye of the. viij. moneth / lyke vnto the feast that was in Iuda / and offered on the aultare. And so did he in Bethel / to offer vnto the calves that he had made. And he put in Bethel prestes of the hillaultares / whych he had made. And he offered vpon the alter whych he had made in Bethel / the. xv. daye of the. viij. moneth / whych he had imagined of hys awne hert: and made a solemne feast vnto the chyldre of Israel / and went vp to the aultare to burne sacrifice.

Jeroboam sacrificyng vnto calves is reprehended of the prophete. His hand wyth up while he putteth it oute agaynst the prophete. The prophete is tyllid and buryed.

The xliij. Chapter.

And beholde / there came a man of God out of Iuda with the woorde of God to Bethel / as Jeroboam stode by the aultare to offer / & cryed agaynst the aultare at the commaundment of the Lorde and sayde: aultare / aultare / thus saythe the Lord. Beholde a chyldre shall be borne of the house of David / Josiah by name / whych vpon the shall offer the prestes of the hillaultares that sacrifice vpon the / & shall burne mennes bones vpon the. And he gaue them the same tyme a signe sayinge: this is the signe of that the Lorde hath promised. Behold the aultare shall rent and the ashes that are in it shall falle out.

And when the kyng hearde the saying of the man of God whych he cryed agaynst the aultare in Bethel / he stretched out his hand from the aultare sayinge: hold him. And hys hand whych he put forth toward him / dyed bp / & he coulde not pull it in agayne to hym / & the aultare claued and the ashes rane out of the aultare accordyng to the token whych the man of God had geuen at the commaundment of the Lorde. And the kyng answered & sayde vnto the man of God: Chyppage vnto the Lord thy God & make intercession for me / that my hand maye be restored me agayne. And the man of God besought the Lorde / & his hande came to him agayne as well as before.

Then sayde the kyng vnto the man of God: come home with me and refreche thy selfe / & I will geue thee a rewarde. But the man of God answered & sayde: I will not do so.

me halfe thynne house / I would not go with the nether wood / I ate meate of dryncke water in this place. For so was it charged me / thou the woode of God & sayd to me: eate no bred nor dryncke water nor turne agayne by the same waye thou wentest. And so he went a nother waye and returned not by the waye he came to Bethel. And there dwelt an olde prophet in Bethel / whose sonnes came and tolde him all the woordes that the man of God had done that daye in Bethel / and the woordes whych he spake vnto the kyng they tolde their father also. And their father sayde to them: what waye went he: for hys sonnes had sene what waye the man of God went whiche came from Iuda. Then sayde he to his sonnes: saddle mine Asse. And they saddled him an Asse. And he gat him by the waye and went after the man of God / and founde him sittinge vnder an Oke & sayde vnto hym: art thou the man of God that camst fro Iuda: And he sayde: yee.

Then he sayde to him: come home with me and eate breade. And the other sayde agayne: I maye not retorne with the / to go with the / nether maye I eate breade of dryncke water with the in this place. For it was sayde to me by the commaundment of the Lorde: eate no bred nor dryncke water in this place / nor turne agayne by the waye thou wentest. And the olde prophet sayde vnto him: I am a prophet as well as thou / & an Angel spake vnto me with the woode of the Lorde sayinge: bringe him agayne with the to thynne house / and let him eate bred and dryncke water / & yet lye vnto him. And so the other went agayne with him & ate bred in his house & dryncke water.

And as they late at the table / the woode of the Lorde came vnto the prophete & brought him agayne. And he cryed vnto the man of God that came fro Iuda / sayinge: thus sayth the Lorde: because thou hast disobeyed the mouth of the Lorde / & hast not kept the commaundment whych the Lorde thy God commaunded the / but camest backe agayne & hast eat bred and dryncke water in the place in whiche he bade the thou shouldest eate no bred nor dryncke water: therefore thy catshaffe shall not come vnto the sepulchre of thy fathers.

And when he had eaten bred & dryncke / he saddled an Asse for the prophete whiche he had brought agayne. And as he journeyed a litle mett him by the waye and sue him / & his catshaffe laye a longe in the waye & the Asse stode therby / & the Lyon stode by the coole also. And men that passed by / saw the catshaffe call a longe in the waye and the Lyon standyng therby / and went and tolde it in the towne where the olde prophet dwelt. And when the prophete brought him backe agayne fro the waye / he sayde: it is the myght of God

of God whiche disobeyed the mouth of the Lorde. And therefore the Lorde hath deliuered hym vnto the Lyon whiche hath rent him & slayne hym / accordyng to the woode of the Lorde / whiche he sayde to hym. And he sayde to hys sonnes: saddle me an Asse: & so they did. And he wet & founde the bode cast alonge in the waye and the Asse and the Lyon standyng therby. And the Lyon had not eaten the catshaffe nor hurt the Asse. And he toke by the bode of the man of God & put it vpon the Asse & brought it agayne / & came to the cytye of the old prophete to lament hym / and to burye him. And he layde hys bode in hys awne graue / & lamented ouer him. Oh my brother. And when he had buryed hym / he spake to hys sonnes sayinge: when I am deed / se that ye burye me in the sepulchre wherin the man of God is buryed / and laye my bones by his. For I sayng whiche he cryed at the bedding of the Lorde agaynst the aultare in Bethel / and agaynst all the houses of hillaultares which are in the cities of Samarie / shall come to passe.

How be it for all that / Jeroboam turned not fro hys wicked waye: but turned a waye & made of the lowest of the people prestes of the hillaultares. Whosoever wolde / he filled their hand / & they became prestes of the hillaultare. And this doyng was synne vnto the house of Jeroboam / euil to destroye it and to put it awaye from of the face of the erthe.

Jeroboams wyfe aseth counsell of Abiah the prophete which propheseth vnto her of her chyldre & the destruction of all the Reuolues. Jeroboam dyeth. Sejan kyng of Egypt robbeth the house of the Lorde. Rehoboam dyeth and Abiam succeedeth hym.

The xliij. Chapter.

At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto his wyfe: bp a felowship & charge thynne apparell & thou be not knowen to be the wyfe of Jeroboam / and get the to Siloh. For there is Abiah the prophete whych tolde me: that I shoulde be kyng ouer this people. And take with the ten lours and cracknelles and a cruse of oynge / and go to him: for he will tell the what shall come of the lad. And Jeroboams wyfe did so: she arose and went to Siloh and came to the house of Abiah. But Abiah coulde not see / for his eyes were waxen dymme for age.

And the Lorde sayde vnto Abiah: beholde / the wyfe of Jeroboam cometh / to questyon with the about her sonne whych is sicke. And this wyfe and thys wyfe answered her. And when she came / she seyned her selfe to be a nother woman. But when Abiah hearde the sounde of her fete as she came to the doze / he sayde: come in thou wyfe of Jeroboam / why

seynest thou thy selfe to be a nother: I am sent to the a cruel messenger.

So and tell Jeroboam / thus saythe the Lorde God of Israel: for as moche as I exalted the from amonge the comen people and made the prince ouer my people Israel / and dyd set the kyngdome awayne from the house of David and gaue it the: and thou hast not bene as was my seruaunt David / whych he kept my commaundmentes and folowed me with all hys herte / to do that onely whych semeth ryght in myne eyes: but hast done euell about all that were before the / and hast gone and made the other gods and images of metall / to prouoke me / and hast cast me behynde thy backe: therefore beholde I will drynke euell vpon the house of Jeroboam / and will drye from Jeroboam all that pisseth agaynst the wall / and what soeuer is in Ierusalem / or taken in Israel / and will take awaye the remnant of the house of Jeroboam / as men take awaye a dong hille / & it shall be consumed. And whosoever of Jeroboams house dye in the towne / hym shall the dogges eate / and hym that dyeth in the felde / shall the fowles of the ayre eate: for the Lorde hath sayde it / bp and gett the to thynne house / and as lone as thy fete entereth the cytye / the lad shall dye. How be it all Israel shall mourne hym and burye hym / for thys only of all Jeroboam shall come to the sepulchre / because in hym there is founde goodnesse toward the Lorde God of Israel in the house of Jeroboam.

Whosoever the Lorde shall bere hym bp a kyng ouer Israel whych shall destroye the house of Jeroboam in that daye. And what is that that is now in hande: And the Lorde shall smyte Israel / as a reede that groweth in the water is waken / and will weede Israel out of this good lande whiche he gaue to their fathers / and will scatter the beynonde Euphrates / because they haue made them groves to angre the Lorde. And he will geue Israel bp / because of the synne of Jeroboam wherewith he dyd synne and made Israel synne therto.

And Jeroboams wyfe arose and departed and went to Cherah / and be that she was come to the trelholde of the doze / the lad was deed. And all Israel buryed hym and lamented hym / accordyng to the woode of the Lorde whych he spake by the hand of his seruaunt Abiah the prophete. And the rest of the deedes of Jeroboam / how he warred and how he raygned / are wyrtte in the booke of the stories of the kynges of Israel. And the dayes whych Jeroboam raygned / were. xxij. yere. And then he rested with his fathers / and Sabab hys sonne raygned in hys stede.

And Rehoboam the sonne of Salomon
 raygned in Iuda and was .xli. yere olde whē
 he beganne to raygne / and raygned .xli. yere
 in Ierusalem the cite whych the Lorde had
 chosen out of all the trybes of Irael / to put
 his name there. His mothers name was Ma-
 mah an Ammonite. * And Iuda wrought wit-
 hēnesse in the syght of the Lorde and angered
 hym aboue all the fathers dyd / with their
 synne whych they synned. For they also made
 the hill alters & Images & groves on euery
 hyl & vnder euery grene tre. And therto
 there was a stues of male childen in the lande /
 & they did accorde to all the abhominacions
 of the nacions whych the Lorde cast out before
 the childen of Irael. And the fyfte yere of kyng
 Rehoboam came Sefach kyng of Egypte
 vnto Ierusalem / & toke awaye the treasure
 of the house of the Lorde / and the treasure of
 the kynges house and all that was to be had.
 And he toke awaye the childen of goulde whiche
 Salomon made. In whose steade kyng Re-
 hoboam made brasse shildes & put them in the
 keepinge of the captaynes of the garde whiche
 waited at the doore of the kynges house. And
 as ofte as the kyng went into the house of
 the Lorde / they of his garde bare the / & euer
 brought them agayne into the garde chāber.
 The rest of the Actes of kyng Rehobo-
 am and all he dyd / are wyrtten in the boke of
 the Actes of the kynges of Iuda. And there
 was warre betwene Rehoboam & Jeroboam
 all their lyues. And Rehoboam layde hym to
 rest with his fathers / and was buryed with
 his fathers in the cite of Dauid. And his mo-
 thers name was Maamah an Ammonite.
 And Abiam his sonne raygned in his ROME.

¶ And Abiam raygned ouer Iuda / and right wyl-
 la was he in his towne. The battell betwene Asa
 and Jeroboam. Jeroboam succedeth Asa. Nadab suc-
 cedeth Jeroboam. Baasa killeth Nadab.

¶ The .xv. Chapter.

¶ Paral. xij. a.

¶ Reg. xij. a.

all that he dyd / are wyrtten in the boke of the
 deedes that were done in the dayes of the kynges
 of Iuda. And ther was warre betwene Asa
 and Jeroboam. And Abiam rested with his
 fathers / & they buried hym in the cite of Da-
 uid. And Asa his sonne raygned in his steade.
 The .xv. yere of Jeroboam kyng of Irael
 beganne Asa to raygne ouer Iuda / and ruled
 in Ierusalem .xli. yere. And his mothers name
 was Maacah the daughter of Abielalom.
 And Asa did that seemed right in the eyes of the
 Lorde / like Dauid his father. And he made
 the stues of males departe the lande / and put
 awaye all the Idoles whiche his fathers had made.
 And therto he put downe Maacah his mo-
 ther fro berynge rule / because she had made
 an Idole in a groue. And Asa destroyed her
 Idole and burnt it by the bryke of the chon. But
 he put not downe the hillalters. Neuerthe-
 lesse Asa herte was whole with the Lorde all
 his dayes. And he brought in that his father
 had dedicat / and the thynges dedicat vnto the
 house of the Lorde / syluer / golde / & Jewels.
 And there was warre betwene Asa & Baasa
 kyng of Irael all their dayes.

And Baasa kyng of Irael wot by agaynst
 Iuda & built Ramah / because that he wolde
 let none of Asas people kyng of Iuda / go
 in or out. When Asa toke all the syluer & goulde
 that was left in the treasure of the house of
 the Lorde / and all the treasure of the kynges
 house and deliuered it vnto his seruantes /
 and sent them to Benhadad the sonne of Ba-
 zemon the sonne of Bezion kyng of Syria
 that dwelt at Damascus / sayinge : there is a
 bonde betwene the and me as was betwene
 thy father and myne. Therefore I sende the
 bothe golde and syluer for a gyfte / that thou
 go and breake the appoyntment betwene the
 and Baasa kyng of Irael / that he maye de-
 parte fro me. And Benhadad herkened vnto
 kyng Asa and sent the captaynes of his hostes
 whych he had agaynst the cytyes of Irael / &
 smote Thion / Dan / Abel called Beth Ma-
 cah and all Ceneroth with all the lande of
 Nephtali. And when Baasa heard that / he
 leste burying of Ramah & dwelt in Cher-
 zab. When kyng Asa made a proclamacion
 thowout all Iuda / that none shuld be ex-
 cused. And they toke the stoness of Ramah &
 the tymber wherewith Baasa had buryd / and
 kyng Asa byt therewith Gabaah in Benia-
 min and Hazpah.

And the remnant of all the deedes of Asa
 and of all his might and of all that he dyd / and
 the cities whiche he byt / are wyrtten in the
 chonicles of the actes done in the dayes of the
 kynges of Iuda. Neuerthe later in his olde
 age he was diseased in his fete. And Asa lay-
 de hym to rest with his fathers / & was buryed
 with

with his fathers in the cite of Dauid his fa-
 ther. And Jeroboam the sonne of Nebat raygned
 in his towne. And Nadab the sonne of Jeroboam
 beganne to raygne vpon Irael the seconde
 yere of Asa kyng of Iuda / and raygned by
 Irael two yere. And he dyd euell in the syght
 of the Lorde and walked in the waye of his
 father & in his synne wherewith he made I-
 rael synne. But Baasa the sonne of Thiah of
 the house of Isacar conspired agaynst hym / &
 slew hym at Sebethon a cite of the Philistines
 for Nadab & all Irael laye at seage before
 Sebethon. And it was the thirde yere of Asa
 kyng of Iuda / when Baasa slew hym / and
 raygned in his steade. And as sone as he was
 kyng / he slew all the house of Jeroboam and
 leste hym naught that byethed / buttill he had
 put hym cleane out / aggreying vnto the saying
 of the Lorde whiche he spake by his seruante
 Thiah the Sionite / for the synne of Jeroboam
 wherewith he synned and made Irael synne /
 and for his angering wherewith he angered
 the Lorde God of Irael.

The rest of the deedes of Nadab / and all he
 dyd / are wyrtten in the chonicles of the kynges
 of Irael. And there was warre betwene Asa
 and Baasa kyng of Irael all their dayes.

In the thirde yere of Asa kyng of Iuda /
 Baasa the sonne of Thiah beganne to raygne
 ouer all Irael in Cherzab / and continued
 .xxij. yere. And he dyd that whych displeased
 the Lorde / for he walked in the waye of Je-
 roboam and in his synne wherewith he made
 Irael synne.

¶ Jeru proph. xij. agaynst Baasa / of whom he is
 sayne. Elah succedeth Baasa. Amri killeth his mo-
 ther Elah and destroyeth the house of Baasa. He is re-
 scite and Amri chosen. Amri burneth hym selfe and
 his house. Wyched Amri succedeth Amri and taketh
 to wyfe wyched Jezabel.

¶ The .xvi. Chapter.

¶ Ba came the woorde of the Lorde to
 Jeru the sonne of Hanani agaynst
 Baasa saying : for as moche as I
 exalted the out of the dust & made the
 captayne ouer my people Irael / and thou
 hast walked in the waye of Jeroboam & hast
 made my people Irael synne / to angre me with
 their synne : therefore I will make cleane rido-
 dance of Baasa & of all his house / and will
 make his house like the house of Jeroboam
 the sonne of Nebat. * And he & dyeth of Baasa
 in the cite / him shall dogges eat : and hym &
 dieth in the felde / shall the fowles of the
 ayre eat.

The rest of the deedes of Baasa / & what
 he dyd / and his power / are wyrtten in the boke
 of the histories of the kynges of Irael. And
 Baasa fell on slepe with his fathers & was
 buried in Cherzab. And Elah his sonne ray-
 gned in his steade. And therto thowout the

Prophete Jeru the sonne of Hanani / the
 woode of the Lorde came agaynst Baasa
 and agaynst his house / because of all the
 wychednesse that he dyd in the syght of the
 Lorde / in angering hym with the woordes
 of his handes / that he shuld be lyke the house
 of Jeroboam / because he had killeth Nadab.

The .xxij. yere of Asa kyng of Iuda be-
 ganne Elah the sonne of Baasa to raygne ouer
 Irael in Cherzab / and continued two yere.
 And his seruante Samri captayne of hal-
 fe his charrettes / conspired agaynst hym / as
 he was in Cherzab dyncing of stronge
 dyncche in the house of Arza Guard of his
 house in Cherzab. And Samri came and
 smote hym and killeth hym the .xxij. yere of
 Asa kyng of Iuda / and raygned in his steade.
 And as sone as he was kyng and sate on
 his seate / he slew all the house of Baasa and
 leste not a piler agaynst a wall.

And therto he slew all his kynne and fren-
 des / and so Samri destroyed all the house
 of Baasa / accorde to the woode of the
 Lorde whych he spake to Baasa thowout
 Jeru the Prophet / for all the synnes of Ba-
 sa in all synnes of Elah his sonne / wherewith
 they synned & made Irael synne / to angre the
 Lorde of Irael in their hauntyes. The rest of
 the deedes of Elah & all he dyd / are wyrtten in
 the chonicles of the kynges of Irael.

The .xxij. yere of Asa kyng of Iuda /
 Samri raygned .vij. dayes in Cherzab / the
 people besieging Sebethon a cite of the Phi-
 listines. And when the people that laye in the
 seage / heard saye how Samri had conspired /
 and how he had slayne the kyng also : then all
 Irael made Amri the captayne of the men
 of warre kyng that same daye ouer Irael
 euen in the hothe. And Amri departed from
 Sebethon and all Irael with hym / and be-
 seged Cherzab. And when Samri saw that
 the cite must nedes be take / he went into the
 palayse of the kynges house / and set the ky-
 nges house a fyre vpon hym selfe and there
 dyed / for his synnes whych he synned in do-
 yng wychednesse in the syght of the Lorde /
 and for walkinge in the waye of Jeroboam
 and in his synnes wherewith he dyd and made I-
 rael synne.

The rest of the Actes of Samri and the
 treason that he wrought / are wyrtten in the
 boke of the chonicles of the kynges of I-
 rael. Moreover that same treason was I-
 rael deuoyd in thwayne / for halfe the people
 folowed Chebni the sonne of Sineth / to ma-
 ke hym kyng. And the other halfe folowed
 Amri. But the people that folowed Chebni
 the sonne of Sineth. And so Chebni dyed and
 Amri raygned.

¶ The .xxij.

The xxxi. yere of Aha kyng of Iuda, he-
game Amri to ragnye ouer Irael. xij. yere &
he ruled. vi. yere in Cherzab. And he bought
the hill of Samaria of one Semar for two
hundred talentes of syluer / & byle in the hill /
and called the name of the cite whych he had
built Samaria after the name of Semar &
Lorde of Ihill. And this Amri wrought wic-
kednesse in the eyes of the Lorde wofle then
all that were befoze him / and walked in all
the wayes of Jeroboam the sonne of Nabat / and
in his synne wherewith he made Irael synne /
to angre the Lorde God of Irael wth their
banyties. The rest of the actes of Amri which
he did / and his power that he bled / are wyrtte
in the chronicles of the kynges of Irael. And
Amri layde him to rest wth his fathes / and
was buried in Samaria / and Ahab his son-
ne ragned in his steade.

The xxxiiij. yere of Aha kyng of Iuda /
beganne Ahab the sonne of Amri to ragnye
ouer Irael / and ragned in Samaria. xxiij.
yere. And he displeased the Lorde aboute all
the were befoze him. For it semed him a lyght
thyng to walke in the synne of Jeroboam.
But toke Jezabel the daughter of Ethbaal
kyng of the Sidonites to wyfe / and met &
serued Baal and bowed vnto him. And he re-
red an altare to Baal in the house of Baal
whych he had made in Samaria. And Ahab
made a groue / and proceded further in ange-
ryng the Lorde God of Irael / then all the
kynges of Irael that were befoze hym.

In his dayes Hiel of Bethel bylt Jericho.
And it colte him Amri his eldest sonne whē
he layde the foundacyon / and his youngest
sonne when he sett by gates / agreinge vnto
the woorde of the Lorde whych he spake by
Josua the sonne of Nun.

Eliah is nouryshed and fedde of Ravens / and after
he is sent to the woman of Sarephtha / whose childe he
caryeth to lyfe.

The xliij. Chapter.

And Eliah the Thersbite which was
of the enhabiters of Galaad / sayde
vnto Ahab: *as truly as the Lorde
God of Irael lyueth / befoze whome
I stonde / there shalbe nether dewe nor raine
these yeres / saue as I appoynt it.

And the woide of God came to him saying:
gett the hence and turne the estwarde / & hyde
thy selfe in the brooke Barith that lyeth be-
foze Jordan: & syncke of the ryuer for I haue
comanded the rauens to fede the there. And
he went and dyd accordyng vnto the woide
of the Lorde: he went & dwelt by the brooke
Barith that lyeth befoze Jordan. And the ra-
uens brought hym bred and flesch euery mo-
nyng and euery euening / and he dranche of

the brooke. And it chaunced after a while that
he brooked / dyed by / because ther fell no raine
vpon the erth. Then came the woide of the
Lorde vnto him saying: *up and gett the to
Sarephtha a cite of Sidon / & dwell there.
Beholde I haue comanded a wydowe there
to sustayne the. And he arose & went to Sa-
rephtha. And whē he came to the gate of the
cite / there was a wedow there geathering
sticks. And he called to her & sayde: *set me
I praye the / a lytle water in a dyshe that I
maye dryncke. And as she went to fette it /
he cryed to her and sayde: brynge me I praye
the / a morsell of bred in thine hande. And she
answered: as surely as the Lorde thy God li-
ueth / I haue no bred / but euen an handfull
of Mele in a picher / and a lytle Oyle in a
cruse. And se / I haue geathered a fewe sticks
for to go and bake it for me and my sonne / &
we maye eate it and then die.

And Eliah sayde vnto her: feare not / but
go and do as thou hast sayde: but make me
therof a lytle cake fyrst of all / and brynge it
out to me: and afterwarde make for the and
thy sonne. For thus sayth the Lorde God of
Irael: I picher of Mele shall not be wasted
neither shall thy oyle cruse be wth out oyle /
vntyll the Lorde haue sent raine vpon the
erth. And she wet and dyd as Eliah bad. And
she and he & her house dyd eate a good space /
& the picher of mele wasted not neither was
the oyle cruse without oyle accordyng to the
woide of the Lorde whych he spake thowm
Eliah.

And after these thynges / it happened that
the sonne of the wyfe of the house fell sicke.
And his sicknesse was so sore / that there was
no breath left in him. When sawe the wyfe
Eliah what haue I to do with the / O thou man
of God: art thou come vnto me / that my syn-
ne shoulde be thought on & my sonne slayne?
And Eliah sayde vnto her: geue me thy sonne.
And he toke hym out of her lappe and carped
hym vnto a losse wher he laye / & layde hym
vpon his awne bed / and called vnto the
Lorde and sayde: O Lorde my God / hast thou
bene so euell vnto the wedowe wth whome
I sojourne / that thou hast slayne her sonne?
And he stretched hym selfe vpon the lad thre
tymes / and called vnto the Lorde and sayde:
O Lorde my God / let the ladders soule come
vnto hym agayne. And the Lorde heard the
hoice of Eliah / and the soule of the lad came
vnto hym agayne and he reuined. And Eliah
toke the boye and brought hym downe out
of the chambrye into the house and deliuered
hym vnto his mother and sayde: se / thy sonne
lyueth. When the wyfe sayde to Eliah: now I
know that thou art Gods man / and that the
woide of the Lorde in thy mouth / is trueth.

The

Abdiah
Jezabel

Eliah is sent to Ahab. Abdiah byrdeth an hundred
prophetes and saureth them. Baal can not heare al-
though the people crye very loude. Eliah killeth all
Baals prophetes: and after obtayneth raine.

The xliij. Chapter.

What the last & mooste of the Lorde
came to Eliah the thyrde yere say-
inge: go shew thy selfe vnto Ahab /
that I maye sende raine vpon the erth.
And Eliah wet to shew hym selfe vnto Ahab /
for ther was a great samythemēt in Sama-
ria. wherfore Ahab called Abdiah the gover-
ner of his house: whych Abdiah feared God
greatly: in so moche that when Jezabel de-
stroyed the prophetes of the Lorde / he toke an
hundred of the prophetes & hid the / stie in one
caue & sytpe in a nother / & prouyded bred &
water for the. And Ahab sayde vnto Abdiah:
walke thowm the lande / vnto all fastaynes
of water and vnto all brokes / to se whether
any grasse maye be founde / & we maye saue
the hoxes and the Oxes / that we destroye
not the bestes. And they deuyded the lande
betwene them to walke thowm it. Ahab wet
one waye by hym selfe / and Abdiah went a
nother by hym selfe.

And it chaunced as Abdiah wet in the waye
that Eliah mett him. And Abdiah knew hym
& fell on his face and sayde: art not thou my
Lorde Eliah. And he sayd vnto him: I am he.
Go and tell Ahab that Eliah is here. And the
other answered: what haue I synned / & thou
wouldest deliuer me into the hand of Ahab / to
sley me? As surely as the Lorde thy God lyueth
there is no nacyō o kyngdome / whether my
Lorde hath not sent / to seke the. And when
they sayde thou wast not there / he tooke an
othe of the kyngdome & nacyō / because he
found the not. And now thou sayest: goo tell
thy Lorde / Eliah is here. And as sone as I am
gone fro the / & sytpe of the Lorde shall carpe
the awaye whether I shal not knowe: & then
when I haue gone & tolde Ahab / & then he shal
not fynde the. he shall sley me. And yet I the
seruant haue feared the Lorde fro my yowthe
age. Was it not tolde my loide / what I dyd /
when Jezabel slue the prophetes of the Lorde
how I hydde an hundred of the Lordes pro-
phetes / sytpe in one caue & as many in ano-
ther / & prouyded them of bred & water: And
yet now thou sayest: goo shew thy Lorde / &
Eliah is here / that he shoulde sley me.

Then Eliah sayde: as truly as the Lorde
of Hostes lyueth / befoze whome I stonde: I
wyl shew my selfe vnto hym this daye. And
ther vpon Abdiah wet to Ahab & tolde hym.
And Ahab went agaynst Eliah. And when
Ahab sawe Eliah / he sayd vnto him: art thou
he that troubleth Irael? And he sayde: it is
not I that troubleth Irael / but thou & thy sa-

thers howse / in that ye haue forsaken the co-
maundementes of the Lorde / & hast folowed
Baal. But now sende and geather to me all
Irael vnto mount Carmel & the prophetes
of Baal four hundred and sixtie / & the pro-
phetes of the groues four hundred / whiche
rate of Jezabels table. And Ahab sent for all
the chyldren of Irael / and geathered the pro-
phetes vnto mount Carmel.

And Eliah came vnto all the people and
sayde: why halce ye betwene two oppynions?
If the Lorde be very God / folowe hym: or if
Baal be he then folowe hym. And the people
answered hym not one woide. Then sayde
Eliah vnto the people: I only remayne of the
Lordes prophetes / & Baals prophetes are
four hundred and sixtie. Let two oxen be ge-
uen vs / and let them chose the one & cut hym
in peces and laye hym on wood / and put no
fyre vnder / And I wyl dresse the other & put
hym on wood / & wyl put no fyre vnder. And
call ye on the name of youre God / & I wyl call
on the name of the Lorde. And then the God
that answereth by fyre / he is the very God.

*And all the people sayde: it is well spokē.
Then sayd Eliah vnto the prophetes of Baal /
chose you an oxen and dresse hym fyrst / for
ye are many / and call on the name of youre
God / but put no fyre vnder. And they toke the
oxen that was geue them & drested it / & called
on the name of Baal from morning to none
saying: O Baal heare vs. But there was no
hoice nor answer. And they lepte aboute
the altare & they had made. And at none Eliah
mocked them and sayde: call lowde / for he is
a God: but he is talkyng o occupied / o in
the waye / o happily he slepeth / that he may
awake. And they cryed lowde / and cut them
selues / as their maner was / with knyues &
sauncers / tyll the bloude folowed on them.
And whē myddaye was passed / they proph-
syed vntyll it was tyme to offer. But there
was neither hoice nor answer ney any thac
regarded them.

Then Eliah sayde to all the folke: come to
me. And all the people came to hym. And he
mended the altare of the Lorde that was bro-
ken. *And he toke xiiij. stones & accordyng to the
nombe of the xiiij. trybes of the sonnes of Ja-
cob / vnto whom the woide of the Lorde came
saying: *Irael shalbe thy name. And with Gene.
the stones he made an altare in the name
of the Lorde. And he made a gutter rounde
about the altare / able to receaue two peches
of come. And he put the wood in order / and
hewed the oxen in peces / and put hym on the
wood / & sayde: fylle foure pichers with wa-
ter and potoze it on the sacryfyce and on the
wood. And he sayde: do so agayne. And they
dyd so agayne. When he sayde: do it the thyrde
tyme.

Jezebell. And they did so & thus tyme. And the water ranne rounde about the altar / & the gutter was full of water also.

And whē offeryng tyme was come / Eliab the prophete went to & sayde: Lorde God of Abraham / Isaac & of Israel / let it be knowen this daye / that thou art the God in Israel / & I am thy seruast / & I do all thyse thyngs at thy commaundement. Heare me O Lorde / heare me / that this people maye knowe / that thou Lorde art & God / & that thou hast turned their hertes backward. And there fell fire fro the Lorde & consumed the sacrifice & the wood & the stones & the dust / & licked up the water that was in the gutter. And whē all the people saw / they fell on their faces & sayde: Lorde he is God / Lorde he is God. Then sayde Eliab unto the / laye handes on & prophete of Baal / let not one of the escape. And when they had taken the / Eliab brought downe unto & byooke Balaam / & flue the water.

Then Eliab sayde unto Ahab / gett the by and eate and dryncke / for ther is a sounde of moche rayne. And when Ahab wēt by to eate and to dryncke / Eliab went by to the toppe of mount Carmel. And bowed him selfe to & erthe / and put his face betwene his knees / & sayde to his seruast: go by & looke towarde the see. And he went by and looke / and sayde: here is nothing. And he sayde go agayne. viij. tymes. And the seventh tyme he sayde: beholde / there ariseth a lytle cloude out of the see / lyke the palme of a marnes hande. Then he sayde: go and saye to Ahab / put the hofers in the charet / and gett the downe that the rayne stoppe & not. And withyn a lytle while / heuē was blacke with cloudes and winde / & there was a great rayne. And Ahab rode & went to Jezrebel. And the hand of the Lorde was on Eliab / & he gyrded by his lognes & rāne before Ahab / tyll they came to Jezrebel.

And Eliab being from Jezrebel is nourished of the Angell of God. he complayneth that he is left a lone / and that they seke his life too. he is commaunded to annoynte Ahab / Jehu and Eliseus.

14. Reg. xij. a. Jaco. v. b.

And Eliab being from Jezrebel is nourished of the Angell of God. he complayneth that he is left a lone / and that they seke his life too. he is commaunded to annoynte Ahab / Jehu and Eliseus.

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The xij. Chapter.

And Ahab tolde Jezebel / all & Eliab had done / and all to gether how he had slayne the prophetes with the swerde. Then Jezebel sent a messenger unto Eliab sayinge: so do God to me & so therto / except I make thy soule like one of theirs / by to morow this tyme: whē he saw / he arose & wēt for his life / & came to Bersabe in Iuda / & left his iad there. And he wēt a dayes journey into the wyldernesse / & whē he was come satt downe vnder a chynar tree / & desired for his soule / & he might die / & sayde: it is now ynough O Lorde / take my soule / for I am not better then my fathers.

Jon. iij. c.

And as he laye and slepte vnder the chynar tree: beholde / there came an Angell & touched hym / & sayde vnto him: vp and eate. And he looked aboute hym: and se / there was a loffe of bryyled bryade and a cruse of water at his heed. And he ate and dranke and layde hym downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme and touched hym / & sayde: vp & eate / for thou hast a longe journeye to go. And he arose & dreynde & dryncke and went in the strengthe of that meate fourty dayes & fourty nyghtes / vnto Horeb the mount of God / & entred there into a caue & lodged there all nyghte.

And then the woode of the Lorde came to him & sayde: what doest thou here / Eliab? And he answered: I haue bene / tho / to angrie for the Lorde God of Hostes sake. For the chyldren of Israel haue forsake thy couenant / & haue byoke downe thine alters / & slayne thy prophetes with the swerde / & I only am left / & they seke my soule to haue it too. And he sayde: come out & stande before the Lorde. And he holde / the Lorde went by & a myghtie strōge wynde that rent the mountaynes & brake & rockes before him. But the Lorde was not in the wynde. And after the wynde came an erthquake. But the Lorde was not in the erthquake. And after the erthquake / came fire: but the Lorde was not in the fyre. And after the fyre / came a small still voyce. And when Eliab hearde it / he couered his face with his mantle / & went out & stode in the mouth of the caue. And se / there came a voyce vnto hym & sayde: what doest thou here Eliab? And he answered: I was gelouse for the Lorde God of Hostes sake: because the chyldren of Israel haue forsaken thyne appoyntment and haue cast downe thyne alters / & slayne thy prophetes with the swerde / & I only am left / & they seke my soule to haue it. Then the Lorde sayde vnto him: go and turne thy waye to the wyldernesse of Damasco / & go and annoynte Hazael to be kyng of Siria. And Jehu the sonne of Namī / annoynte to be kyng ouer Israel. And Eliseus the sonne of Saphat of Abel Bethuliah annoynte to be prophete in thy royaume. And who so escapeth the swerde of Hazael / him shall Jehu slaye: & yf any mā scape the swerde of Jehu / hym shall Eliseus slaye. And therto I haue left me leuē thousande in Israel / of which neuer man bowed his knees vnto Baal nor killed him with his mouth.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him / & he was the twelue. And Eliab wēt to him & cast his mantle vpon hym. And he left the oxen & ranne after Eliab & sayde: let me I praye the / hyt my father & my mother / & then I will folow the.

And

And he sayde to hym: go backe agayne / for what haue I done to the? And he went backe agayne from after hym / and toke a yoke of ore and flue them / and dreyed the flethe with the instrumentes of the oren and gaue it the people / and they dyedate. And then he arose and went after Eliab & mynistrd vnto him.

The first and seconde tyme that Samaria was besieged of Benhadad kyng of Siria.

The xij. Chapter.

And Benhadad kyng of Siria gathered all his hoite to gether / and xxxij. kynges with him / with horse and charet: and went by & besieged Samaria & warred agaynst it. And he sent messengers to Ahab kyng of Israel into the cytpe / and sayde vnto hym: thus sayth Benhadad. Thy syluer and thy goulde is myne / & the best of thy wyues / and the best of thy chyldren be myne. And the kyng of Israel answered and sayde: my Lorde kyng accorpyng to thy sayyng / I am thine with all I haue.

And the messengers came agayne to Ahab and sayde: thus sayth Benhadad. I haue therto sent vnto the / sayyng: deliuer me then thy syluer and thy goulde / and thy wyues / & thy chyldren. Or else I will sende my seruantes vnto the by to morow this tyme: & they shall serche thine house / & the houses of thy seruantes / which shall take all that is glorious in thine eyes / and drynge it awaye with them. Then the kyng of Israel sent for the elders of the lande and sayde: take hede I praye you & se / how thys selow goeth about my cheue. For he sent vnto me / for my wyues and my chyldren / and my syluer and my goulde: and I denyed hym nothyng of it. And all the elders of Israel & all the people sayde: heken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tell my Lorde the kyng / all that he sent for the first tyme / that I will do: but this request I maye not do. And the messengers departed and brought hym woode: then Benhadad sent vnto hym and sayde: thus do the Gods to me and so therto / yf the dust of Samaria be ynoughe for all the people that solow me / that every man maye haue an handfull. And the kyng of Israel answered and sayde: tell hym / let not hym that putteth on his harnesse bothe hym selfe / as he & his chyldren / as he and the kynges were drynchynge in the pauillyons / he sayde vnto his seruantes: put ye in araye. And they put them selues in araye agaynst the cytpe.

And beholde there came a prophete vnto Ahab kyng of Israel / and sayde to him: thus sayth the Lorde. Seyst thou all this great multitude: beholde / I will deliuer them into the hande of the Syrians / & they shall be slayne. And the seventh daye toged batayle.

And the seventh daye toged batayle. And the seventh daye toged batayle. And the seventh daye toged batayle.

And the seventh daye toged batayle. And the seventh daye toged batayle. And the seventh daye toged batayle.

thine hande this daye / that thou mayst knowe that I am the Lorde. And Ahab sayde / by whome? And he sayde thus sayth the Lorde: euen by the men of the gouernours of the wyres. And Ahab sayde: who shall I gyne batayle? And he sayde / thou. Then he nombred the men of the gouernours of the wyres: and they were two hundred and xxxij. And after them he nombred all the people / and all the chyldren of Israel were sauen thousande.

And they went out at none when Benhadad was a drynchynge stronge dryncke in the pauillyons with the xxxij. kynges that holpe hym. And the men of the chyres of the wyres went out fyrst.

And Benhadad sent out / and they shewed him saying: there came me out of Samaria. And he sayde: yf they come out for peace / take the a lyue. And also yf they come for warre / take them yet a lyue. And when those me of the chyres of the wyres were come out of the cite and the host after the / they slue every one of them bys man. And the Syrians fled / and Israel solowd after them. And Benhadad the kyng of Siria escaped on a horse with his hofemen. And the kyng of Israel went out and smote horse and charet / and slue a great daughter of the Syrians.

Then there came a prophete to the kyng of Israel / and sayde to him: go forthe & playe the man / be wyse and take hede what thou doest: for when the yere is about / the kyng of Siria will come agaynst & agayne. Then sayde the seruantes of the kynges of Siria to him: the Gods of the hilles are theire Gods / and therfore they had the better of vs. But let vs fyght with them in the playne / and for what ye will / we shall haue the better of the. And this do: take the kynges awaye every mā out of his place / & put dukes in their rowms. And do thou nōbye & an hoste / like the host that thou hast loste / & horse for horse & charet for charet / & let vs fyght with the in the playne / & for a wager / we gett the better of the. And the kyng hekened vnto their voyce and dyd euen so.

And as sone as the yere was aboute / Benhadad nobzed the Syrians & went by to Aphek to warre with Israel. And the chyldren of Israel were nombred & prouyded of vitayle / & went agaynst them / and pitched before them lyke two lytle flockes of kyddes: but the Syrians fylled the countrey. Then there came a man of God & sayde vnto the kyng of Israel thus sayth the Lorde. Because the Syrians saye / the Lorde is but a God of the hilles / & not God of the valeys: totherfore will I deliuer all this great multitude into thine hande that ye maye knowe that I am the Lorde. And they pitched one ouer agaynst the other. viij. dayes / and the seventh daye toged batayle.

111. And

Benhadad. And the children of Israel were of the Syrians an hundred thousand foot men in one daye. And the rest fled to Aphek into the cite. And there fell a walle byd. xxviij. thousande of the that were left. And Benhadad fled and went into the cite / from chambze to chambze.

Then sayde his seruantes vnto hym: beholde / we haue heard saye / that the kynges of the house of Israel are mercifull kynges. Let vs put sacke cloth about oure Loppes & ropes about oure heedes / & go out to the kyng of Israel: happye he will saue thy lyfe. And they gadded sacke clothe aboute their loyns & put ropes aboute their heedes / & went out to the kyng of Israel & sayde: thy seruant Benhadad sayth / I praye & let me lyue. And he sayde: is he yet a lyue? what he is my brother.

And they toke & woode for good luche & hastily caught it out of his mouth & sayde: yet thy brother Benhadad. Then he sayde: go and bynge him. And Benhadad came out to hym / and the other toke him by into the charret. And Benhadad sayde: the cyrpes whych my father toke fro thy father / I will restore agayne. And thou shalt make freates for the in Damasco / as my father dyd in Samaria. And I will make an apoyntment wth the and sent the awaye. And so made an apoyntment wth hym and sent hym awaye.

1. Reg. xviij. 2.

Then a certen man of the chyldren of the Prophets sayde vnto his felow with & woode of the Loyde / smyte me I praye the. And & man wold not smyte him. And he sayde: because thou hast not obeyed the voyce of the Loyde: beholde / as sone as thou art departed fro me a lyf shall slaye & . And as sone as he was departed fro him / a lyf sold him & slue him. Then he founde a nother man & sayde to him: smyte me I praye & . And the man gaue him a good stripe & wounded him. And the Prophete wet for the & wayde for the kyng by the waye & put althes by his eyes / and put hym selfe out of knowledge. And whē the kyng came by / he cryed vnto him & sayde: thy seruant went out in the myddes of the battell. And se / there was one begonne to flee. And there cam a man to me & sayde: hepe this man. And yf he be missed thy lyfe shall go for bys / or else thou shalt paye a talent of syluer. And as thy seruant had here & there to do / he was gone. And the kyng of Israel sayde vnto him: eue so shall thy iudgement be as thou hast defined it thy selfe.

And he hasten & toke the althes awaye fro his eyes: & the kyng of Israel knew him / & he was of the Prophets. And he sayde vnto the kyng / thus sayth the Loyde: because thou hast lett go a man that ought to haue byed / thy lyfe shall go for his lyfe / & thy people for his. And the kyng of Israel wet to his house wayward and heyre / and entred into Samaria.

Jezabel comendeth to byll Naboth / for & hym: that he refused to sell Ahab. Jezabel requereth Ahab / and he repenteth.

The xxi. Chapter.

After these thynges were done / it chaunced that Naboth the Jezrahelite had a byneparde in Jezrahel harde by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth sayinge: let me haue thy byneparde / to make me a garde of petyes therof / because it lyeth so nye my house: and I will geue the a better byneparde for it: or yf it please the I will geue the the mothe of it in syluer. But Naboth sayde to Ahab: the Loyde forbydde that from me / that I shoulde geue the inheritaunce of my fathers vnto the.

Then went Ahab vnto his house wayward and euell apayde / because of the wordes whych Naboth the Jezrahelite had spoken to hym saying: I will not geue to the the inheritaunce of my fathers. And he layde hym downe upon bys heed and turned a waye bys face / and wolde eate no meate. And then Jezabel his wyfe came to hym / and sayde vnto hym: why art thou so stowarde / that thou eatest no meate? And he sayde vnto her / I spake vnto Naboth the Jezrahelite / and sayde vnto him: geue me thy byneparde for syluer / or else yf thou wilt / I will geue the a nother byneparde for it. And he sayde: I will not geue the my byneparde.

Then sayde Jezabel his wyfe vnto hym: what a goodly kyngedome were thou able to make in Israel: by & eate meates set thine hert at rest / for I will geue the the byneparde of Naboth the Jezrahelite. And she wrote a letter in Ahab's name & sealed it with his scale / & sent it vnto the elders & chiefe men of his cite that dwelt where Naboth dwelt. And the wrote in the letter sayinge: proclayne fastyng and lett Naboth on hye amonge the people / and lett two bnythiste before hym / & let the testifye agaynst hym sayinge: thou dydest curse both God and the kyng. And byd that carpe hym out and stowe hym to deeth.

And the elders & nobles of his cite / whyche dwelt in his cite / did as Jezabel had sent vnto the / & as it was writte in the letter which she had sent vnto them. They proclamed fastyng / & lett Naboth an hye amonge the people / & there came in two bnythiste persones & late before hym. And the two bnythiste persons witnessed agaynst Naboth before the people sayig Naboth did curse God & the kyng. And byd they caried him out of the cite & stoned him to deeth. And then they sent to Jezabel sayinge: Naboth is stoned to deeth. And whē Jezabel hearde that Naboth was stoned to deeth: she sayde to Ahab: by & take possession of the

1. Reg. xxi.

of the byneparde of Naboth / the Jezrahelite / whyche he denied to geue the for syluer / for Naboth is not a lyue / but deeth. And whē Ahab hearde that Naboth was deeth. He stode up to go downe to the byneparde of Naboth the Jezrahelite / to take possession of it.

And the woode of the Loyde came vnto Elias the thessbite sayinge: by & go downe to mete Ahab kyng of Israel which is in Samaria. Beholde / he is in the byneparde of Naboth: for he is gone downe thither / to take possession of it. And saye vnto hym: thus sayth the Loyde / thou hast killed & therto gott possession of the Loyde: in the place where dogges lapped the bloude of Naboth / shall dogges lappe euen thy bloude also. And Ahab sayd to Elias: hast thou founde me thyne enemye at any tyme? And he sayde yee / because thou art bitterly geuen to worke the wickednesse in the syght of the Loyde. Beholde / I will bynge euell vpon the / and will make cleane riddance of the / & will destroye vnto Ahab all the pyeth agaynst the walle / and yf ought be pelsoned or lost / then in Israel: & I will make thine house / lyke the house of Jeroboam the sonne of Nabat / & lyke the house of Baasa the sonne of Ahiab / for the angering wherewith thou hast angered / and made Israel synne.

1. Reg. xxi.

And therto agaynst Jezabel came the woode of the Loyde sayig: dogges shall eate Jezabel / vnder the walles of Jezrahel. And he the byth of Ahab in the towne / him shall dogges eate: and he that byth in the felde / him shall the foules of the ayre eate. For there was none at all like Ahab / that was so bitterly geue to worke the wickednesse in the syght of the Loyde and that because Jezabel his wyfe pyethed hym forwarde. And therto he dyd exceeding abhominable / in folowynge Idoles / in all thynges like as byd the Ammonites which the Loyde cast out before the children of Israel.

1. Reg. xxi.

When Ahab hearde those wordes / he rent his clothes & put sacke cloth about his lethe and fasted / and laye in sack and went cōfortlesse. And the woode of the Loyde came to Elias the thessbite sayinge: seyst thou how Ahab humbleth him selfe before me? because he so admitteth hym selfe before me / I will not bynge euell in his dayes: but in his lorn dayes / I will bynge euell vpon his house.

Four hundred and fortye prophetes do counsell Ahab and Jehosaphat to warre agaynst Ramoth: onely Micah propheseth the trache / for which he is smytte and put in the lon.

The xxi. Chapter.

And they continued there yere with out warre betwene Syria and Israel. And the thirde yere Jehosaphat kyng of Iuda / came to the kyng

of Israel. Then sayde the kyng of Israel vnto his seruantes / knowe ye not that Ramoth in Galaad is oures / and we syt stille & take it not out of the handes of the kyng of Syria? And he sayde vnto Jehosaphat: wilt thou go wth me to batayle / to Ramoth in Galaad? And Jehosaphat sayde vnto the kyng of Israel: I will be as thou art / & my people shall be as thine / and my horses as thine.

1. Reg. xxi.

And Jehosaphat sayde vnto the kyng of Israel: as the counsell I praye the of the Loyde to daye. And then the kyng of Israel gathered of the Prophetes to gether / byd a foure hundred men / and sayde vnto them: shall I go to Ramoth in Galaad to batayle / or be still? And they sayde: go: for the Loyde shall deliuer it into the handes of the kyng. And Jehosaphat sayde: is there neuer a Prophet of the Loydes here moare / that we myght enquire of him? And the kyng of Israel sayde to Jehosaphat: there is yet one / by whome we maye aske counsell of the Loyde / one Micah the sonne of Iemlah. But I hate hym: for he neuer propheseth good vnto me / but euell. And Jehosaphat sayde: let not the kyng saye so. Then the kyng of Israel called vnto one of his chamberlains and sayde: fette Micah & some of Iemlah byther at once.

And the kyng of Israel and Jehosaphat the kyng of Iuda satt ether in bys seat and their apparell on them / in a boyde place before the entryng of the gate of Samaria / & all the Prophetes prophesenge before the. And Jeechiah the sonne of Canaanah made hornes of yron & sayde: thus sayth the Loyde: with these hornes thou shalt wyndow the Syrians vntill thou haue made an ende of the. And all the Prophetes prophesied euen so sayinge: go to Ramoth in Galaad and prosper / for the Loyde shall deliuer it into the handes of the kyng.

And the messenger that was gone to call Micah / sayde vnto him: se / the wordes of the Prophetes speake good vnto the kyng with one voyce: let thy wordes I praye the / be like the wordes of one of them / and speake that is good. And Micah sayde: as surety as the Loyde lyueth / what the Loyde putteth in my mouth / that will I speake. And when he was come to the kyng / the kyng sayde to him: Micah / shall we go to Ramoth in Galaad to batayle / or shall we be still? And he sayde vnto him: go and prosper / the Loyde deliuer it into the handes of the kyng. And the kyng sayde vnto him / how often shall I aduise / that thou tell me nothyng but true / in the name of the Loyde?

Then he sayde I saw all Israel scattered vpon the hilles / as shepe that haue no pader. And the Loyde sayde: those haue no matter

1. Reg. xxi.

maister/let them returne / every man to his house in peace. Then sayde the kyng of Israel to Jeholaphat: dyd I not tell the / that he wolde prophete no good unto me / but euill? And Michaeah sayde: here therfore the worde of the Lorde. I sawe & Lorde spak on his seate and all the companye of heauen standynge about him / on his ryght hand & on his left. And & Lorde sayde: who shall deceaue Ahab that he maye go and be slayne at Ramoth in Galaad: and one sayde on this maner and another on that. Then came forth a spyte and rode before the Lorde and sayde: I will deceaue him. And the Lorde sayde: wherwith? And he sayde: I will go out & be a faile spyte in the mouthes of all his prophetes. And the Lorde sayde: thou shalt deceaue him and also pteuayle / go forth and do euen so. Now therfore beholde / the Lorde hath put a lyinge spyte in the mouth of all these thy prophetes: when in very dede the Lorde hath spoken euell towards the.

Then Sebedchiah the sonne of Canaanah went to and smote Michaeah on the cheke / & sayde: how is the spyte of the Lorde come from me / to speake in the? And Michaeah sayde: beholde / thou shalt se in that daye / wher thou shalt go from chambze to chambze to hyde the. And the kyng of Israel sayde: take Michaeah and carpe hym backe agayne unto Ammon the gouernour of the cite / & vnto Joab the kynges sonne / and saye: thus sayth the kyng. Put ye this felow in the prison house and fede him with hyerd and water strayne / vntill I returne in peace. Then Michaeah sayde: yet thou come late agayne / the Lorde hath not spoken in me. And he sayde mozeouer / herken to ye people every one of you.

And so the kyng of Israel & Jeholaphat & kyng of Iuda went vp to Ramoth in Galaad. And the kyng of Israel sayde to Jeholaphat: chaunge the and gett the to warre: but put on thyne a newe apparill. And the kyng of Israel chaunged hym selfe / & went to battell also. But the kyng of Syria had commaunded the capitaynes of his charettes of whych he had. xxiij. sayinge: fyght nether with small nor greute / save with the kyng of Israel onlye. And when the capitaynes of the charettes sawe Jeholaphat / they thought he had bene the kyng of Israel / and therfore turned to him to fight. But Jeholaphat cried out. And when the capitaynes of the charettes saw that he was not the kyng of Israel / they turned backe from hym.

And a certen man dyed a boone / igno- rantlye and smote & kyng of Israel betwene the ribbes of his harnesse. wherfore & kyng sayde vnto & dyuer of his charette / turne thy hande and carpe me out of the host / for I am

hurte. And the battell increased that daye / and the kyng continued in his charet before the Syrians / and died at euill. And the bloude ranne out of the wounde into the botome of the charette. And there went a proclamacyon thozow out the hoste after the sonne was dothne sayinge: every man to his cite and to his a home countrey. And when the kyng of Israel was dede / they came to Samaria and buried hym there. And whyle they walshen the charet in the pole of Samaria / the dogges licked up his bloude / and harlottes walshen hym accordynge vnto the worde of the Lorde whych he spake.

The rest of the dedes of Ahab / and all he dyd / and the Tuozze house whych he made / & the cytyes that he buyit / are wyrtten in the boke of the chronicles of the kynges of Israel. And when Ahab was layde to rest with his fathers / Shoziah his sonne raygned in his stede.

Jeholaphat the sonne of Aha beganne to raygne vpon Iuda / the fourth yere of Ahab kyng of Israel / & was. xxxv. yere olde when he beganne to raygne and raygned. xxiij. yere in Ierusalem. And his mothers name was Iudab & daughter of Shalah. And he walshed in all & wayes of Aha his father & bowed not therfrom. But dyd that was ryght in the eyes of the Lorde. Only he dyd not put the hyllaulters out of the waye: for the people offered and burnt their sacrytyces yet / in the hyllaulters. And he had peace with the kyng of Israel.

And the rest of the dedes of Jeholaphat / and the myght that he bled / and how he watred / are wyrtten in the boke of the chronicles of the kynges of Iuda. And the remnaunt of the shyes of the males / whych remayned in the dayes of his father / he put cleane out of the lande. & here was then no kyng in edd / the kyng was but a debite. And Jeholaphat made wyppes in the se / to go to Ophir for gould / but they went not: for & shippers brake at Zidon Gaber. Then sayde Shoziah the sonne of Ahab vnto Jeholaphat: let my seruantes go with thyne in the wyppes. But Jeholaphat wolde not. And Jeholaphat layde hym to slepe with his fathers / & was buried with his fathers in the cytye of David his father: And Shoziah his sonne raygned in his stede.

The ende of the thyrde boke of the kynges / as the Latynistes rechen / the Hebrewes call it the fyfth of the kynges.

The

The fourth boke of the Kynges / as the Latynistes rechen: whiche the Hebrewes call the seconde of the kynges.

Shoziah falleth and is hurte and a chere counsell of Jerolaphat whiche was he maye come by health. The capitaynes ouer felyte with their countreyes are burnt with fyre from heauen by the prayer of Elijah. Shoziah is reproued of Elijah and dyeth and Jehoram his brother succedeth hym.

The fyfth Chapter.

Shoziah the sonne of Ahab beganne to raygne vpon Israel in Samaria / the. xxiij. yere of Jeholaphat kyng of Iuda / & was kyng ouer Israel two yere / and dyed euell in the sight of the Lorde / and walked in the waye of his father and in the waye of his mother / and in the waye of Jeroboam the sonne of Nabat whych he made Israel synne. And he serued Baal and bowed hym selfe to hym / & angered the Lorde God of Israel / in all thyng / as dyd his father. And & Moabites rebelled agaynst Israel after the deeth of Ahab.

And Shoziah fell thozow a lattise window out of an upper chambze & he had in Samaria / and fell speke. Then he sent messengers sayinge vnto them: go and enquire of Beelzebub the God of Aharon / whether I shall recouer of this disease. But the Angell of the Lorde spake to Elijah the Chetbite / by name / and go agaynst the messengers of the kyng of Samaria & saye vnto them: Is it because there is no God in Israel / that ye go to aske thozow Beelzebub the God of Aharon? Therfore thus sayth & Lorde: thou shalt not come downe fro the bedde on whych thou art gone vp / but shalt die. And Elijah departed.

And the messengers turned backe agayne vnto him. And he sayde vnto the: why are ye thus come agayne? And they sayde vnto him: there came a man agaynst vs and sayde vnto vs: go and turne agayne vnto the kyng that sent you / & saye vnto him. Thus sayth & Lorde: Is it because there is no God in Israel / that thou sendest to enquire thozow Beelzebub & God of Aharon? Therfore thou shalt not come downe from the bedde on whych thou art gone vp / but shalt surely die. And he sayd to the: what maner a man was that whiche mett you & tolde you these wordes? And they sayde vnto him: it was an heary man and gyde id a gyble of a kynne aboute his loynes. And he sayd vnto them: it is Elijah the Chetbite.

Then the kyng sent vnto him a captayne ouer felyte id his fellyte. And when & captayne was come to him / beholde he satt on & toppe of an hyll. And the captayne sayde vnto hym:

man of God / the kyng biddeth & come downe. And Elijah answered & sayde to the captayne ouer the fellyte: yf I be a man of God / fyre come downe fro heauen & consume the and thy fellyte. And there came fyre downe fro heauen & deuoured hym & his fellyte. And & kyng wnt agayne & sent to him a nother captayne ouer fellyte with his fellyte / whiche answered & sayde vnto him: O man of God / thus sayth & kyng make hast & come downe. And Elijah answered & sayd vnto the: yf I be a man of God / then let fyre come downe fro heauen & consume the and thy fellyte. And there came fyre downe from heauen and consumed hym & his fellyte.

And the kyng sent agayne the thirde captayne ouer fellyte. And when & thirde captayne ouer fellyte was come to him / he fell on his knees before Elijah and besought hym & sayde vnto him: O man of God / let my life and the life of these fellyte thy seruantes be precious in thy sight. Beholde there came fyre downe from heauen & burne by the two fore captaynes ouer fellyte with their fellytes. But let my life now be precious in thy sight. Then sayde the Angell of the Lorde vnto Elijah: go downe with him / and be not a strayde of hym. And he wnt downe with him vnto the kyng.

And he sayde vnto the kyng / thus sayth & Lorde: for as moche as thou sentest messengers to aske thozow Beelzebub the God of Aharon / as though there had bene no God in Israel to aske thozow his woorde: therfore thou shalt not come of & bedde on whych thou art ascended / but shalt surely die. And so he died according to & woorde of & Lorde whych Elijah spake / & Jehoram was made kyng in his stede / & seconde yere of Jehoram sonne of Jeholaphat kyng of Iuda / because he had no sonne. The rest of the dedes of Shoziah whiche he dyd / are wyrtten in the chronicles of the kynges of Israel.

Elijah denudeth the waters with his melle. He is taken vp in to heu. The hytter and benemoule waters are healed by the salt that Elisha put into them. The chyllyen that moue Elisha are rent in peces.

The. vi. Chapter.

And it chauced wher & Lorde wold take vp Elijah to heau in a whorlewende / & Elisha & Elisha were goinge fro Baikal. And Elisha said to Elisha / tary here I pray the / for the Lorde hath sent me to Bethel. But Elisha sayde: as surely as the Lorde liueth / & as thy soule lyueth / I will not leaue & . And wher they came to Bethel / & chyllyen of & prophetes & were at Bethel came out to Elisha and sayde to him: knowest thou not how & the Lorde will eake awaye the maister fro & this daye? And he sayde: I knowe it too / holde your peace.

Then sayde Elisha to Elisha: tary hym in a luffe. Belowship

Michaeah

Michaeah

Michaeah

Michaeah

Michaeah

selewisshp/so; the Lorde hath sent me to Jericho. And he sayde: as surely as the Lorde liueth/and as surely as thy soule lyueth/ I will not leaue the/ & so they went to Jericho. And the chyldren of the Prophetes & were at Jericho came to Eliseus & sayde vnto hym: art thou not ware & the Lorde wyll take awaye thy mother fro & this daye? And he answered: I knowe it also/ holde youre peace. And Eliah sayde to him: tarye I praye & here/ so; the Lorde hath sent me to Jordan. But he sayde: as surely as the Lorde lyueth/and as thy soule lyueth/ I will not leaue the. And so they went bothe of the to geather. And fyfte me of the sonnes of the Prophetes wot & stode in syght a farr of/ as they two stode by Jordan.

And then Eliah toke hys mantell & wapte it to gether and smote the water/ and it deuided it selfe/ parte the one waye and parte the other/ & they two wet ouer on the drye lande. And as sone as they were ouer/ Eliah sayde to Eliseus/ alke what I shall do for the per I be take awaye from the. And Eliseus sayde: let me I praye the/ haue thy sytelle* double in me. And he sayde: thou hast asked an hard thyng. Neuerthelesse yf thou se me when I am taken awaye from the/ thou shalt haue it. So; yf thou do not/ it shall not be. And as they went walkynge and talkynge: beholde/ there came a chariot of fyre and hoxses of fyre and put them a sondre. And Eliah went by in the whorlewynde to heauen. And Eliseus sawe and cryed: O my father/ O my father/ & chariot of Israel and the hoxsamen therof/ & sawe hym no more: and therfore toke hys awne clothes and rent them in two peces.

And then he toke by the mantell of Eliah that fell from hym/ and went backe agayne and stode by Jordans syde/ and toke the mantell of Eliah that fell from him/ and smote the water and sayde: where is the Lorde God of Eliah where is he? And when he had smyt the water it deuided parte this waye & parte that waye/ and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe hym fro a farr/ sayde: & spryde of Eliah both rest on Eliseus/ and went agaynst hym & bowed to & ethe vnto him. And they sayde vnto him: se/ there be amonge thy seruantes fyttie lustie men: let the go and seke thy master/ happye the sytelle of the Lorde hath taken him by & cast him upon some mountayne or in some valeye. And he sayde: sende not. Neuerthelesse yet they laye upon him/ tyll he was a shamed/ & sayde: sende/ and they sent fyttie men whych sought him thre dayes and thre nyghtes/ but founde him not. And they came agayne to hym/ so; he taryed at Jericho. And he sayde to them/ did I not saye vnto you that ye shulde not go.

When the men of Jericho sayde to Eliseus: beholde the cytle standeth pleasantly as my Lorde seyth/ but the water is haught and the grounde barren. And he sayde: bryng me a newe cruise & put salt therin. And they broughed it to him. And he went vnto the springe of & water & cast the salt in thither/ & sayde thus sayth & Lorde: I heale this water/ ther shall not come henceforth ether deethe or barrenesse. And & water was helthsome euer after accordyng to the saying of Eliseus whiche he spake.

And he went from thence by to Bethel. And as he was goynge by in the waye/ there came yfse ladders out of the cytle and mocked hym/ and sayd to hym: go by thou bald herd/ go by thou bald herd. And he turned backe and looked on them and cused them in the name of & Lorde. And there came two beares out of & wood & tare. xlii. of & boyes. And he went fro thence to mount Carmel/ & from thence went agayne to Samaria.

The kynges of Israel Juda and Edom lache water: when they shulde seyghe agaynst Moab: whych they obtayne throughe the payre of Eliseus. The kyng of Moab lefeth the syde and after sacrefyeth his sonne.

The. iij. Chapter.

Jehoram the sonne of Ahab began to raygne by & Israel in Samaria the .xviij. yere of Jehosaphat kyng of Juda/ & cōtynued twelue yere. And he wrought that was euell in the syght of the Lorde: but not lyke hys father or hys mother/ so; he put awaye the ymage of Baal that hys father had made: neuerthelesse he cōtynued in the synne of Jehoram the sonne of Ahab whiche made Israel synne/ and shonke not therfrom.

And Mesa kyng of Moab whych was riche of shepe (and was wont to render vnto the kyng of Israel an hundred thousand shepes & as many rāmes in the wolle) rebelled agaynst the kyng of Israel after the deeth of Ahab. And kyng Jehoram went out of Samaria the same season/ & nobred all Israel. And then wet & sent to Jehosaphat kyng of Juda sayynge: the kyng of Moab hath rebelled agaynst me/ wile thou go dōme agaynst the Moabites to battell? And he sayde: I will go/ & wybe as thou/ & my people walbe as thine/ and my hoxses as thine. And he sayde: what waye shall we go? And & other answered: & waye thow the wilderness of Edom.

And the kyng of Israel toke his fourme yfth the kyng of Juda & the kyng of Edom. And when they had cōpased the waye seven dayes/ there was no water for & hoxs nor for the cattell that they had wpth them. When sayde the kyng of Israel: Alas/ the Lorde hath called to geether these thre kynges to deliuer the into the handes of the Moabites. But

But Jehosaphat sayde: is there heare no prophet of the Lordes/ that we maye enquire of the Lorde by hym? And one of the kyng of Israel's seruantes answered and sayde: here is Eliseus & some of Sabbath whiche & potized water on the handes of Eliah. And Jehosaphat sayde: & wybe of the Lorde is with him. And so the kyng of Israel/ and Jehosaphat and the kyng of Edom went dōme to him.

And Eliseus sayde to the kyng of Israel: what haue I to do wth the? Get the to the prophetes of thy father & of thy mother. And the kyng of Israel sayde vnto him: Oh naye/ but hath the Lorde called these thre kynges to deliuer the into the handes of the Moabites? And Eliseus sayde/ as sure as the Lorde of Hostes lyueth/ in whose syght I stand/ and se wert not that I regard & presence of Jehosaphat & kyng of Juda/ I wolde not loke towarde the/ nor yet se the. But now bryng me a mynstrel. And as the mynstrel played/ the hand of the Lorde was by him. And he sayde: thus bydoeth the Lorde/ make this broke full of yfches/ & so thus sayth the Lorde: ye shall se nether wynde nor rayne/ & yet this broke shall be fylled wth water/ that ye maye dryncke/ & poure beastes & poure cattell also. And thus is yet but a small thing in & syght of & Lorde. But he wyll geue the Moabites in to poure handes also. And ye shall destroye all strong townes and all goodlye cytys/ & shall falle all pleasaunt trees & stoppe all the welles of water/ & marre all good plattes of grounde with stones. And in the mornynge about offeryng tyme: there came soche a water & waye fro Edom & the contrey was fylled wth water.

And when all the Moabites hearde & the kynges were come to fight agaynst the/ they geathered to geather/ fro & youngest & was able to put on harnesse and so byward/ and waped in the borders.

And they beyng by etly in the mornynge/ & sonne arose & shone by & water. And when the Moabites sawe & water a farr of/ as red as bloude/ they sayde: it is bloud/ the kynges haue sought to geather & one slayne another. Now therfore ye Moabites gett you to the people. And whē they came to & Hoste of Israel/ & Israelites stode by & layde on & Moabites/ & they fled befoze the: And so they entered & lād & destroyed the Moabites. And they ouerthrew & cytys/ & on euery good parcell of lande/ cast euery man his stone & ouer couered it/ and scopte all & welles of water/ & felde all & good trees. And as long as & stones therof did remayne in & wallis of & byc/ he the kynges went upon it and bette it.

And whē the kyng of Moab saw/ that & battell was to strong for him/ he toke wth him foue hundred men & dreyne the sperde/ to haue

broke by vnto the kyng of Edom. But they coude not. And then he toke his eldest sonne & shuld haue raigned in his steade/ & offered him for a burnt offering by the wallis. And ther came so great wach by & Israel/ & they departed fro him & returned to their awne lād. & God geueh a certen paye wth & oyle and flour by Eliseus. Eliseus obsequy of God a chyldre for hys hostelle: whiche dyeth & is after sayed to lyfe thow hym. He maketh sweete the potage/ and multiplieth the loaves.

The. iij. Chapter.

And there cryed a certen woman of & the wyues of the chyldre of & prophetes vnto Eliseus sayynge: thy seruante my husbande is deed/ & thou knowest that thy seruante dyd feare & Lorde.

And the credito; is come to sett my two sonnes/ to be his bondme. And Eliseus sayd to her: what shall I do for &? Tell me/ what hast thou in thine house? And she sayde that handmayde hath nothing at all in her house/ save a precher with oyle. And he sayde: Go & dozw the in other places/ of all thy neyhoures/ emptye besselles & that not a fewe. And then go and shutt the doze to the and to the sonnes/ & pouze out into all those besselles/ and putt the full all waye a syde.

And she went from hym/ & shutt the doze to her & to her sonnes. And they brought to her/ & she potized out. And when the besselles were full/ she sayde to her sonne: bryng ye a bessel: And he sayde: there is no mo. And then the oyle ceased. When she came and tolde the mā of God. And he sayde: go & sell the oyle and paye thy credito;. And Ioue thou & thy chyldren of the reste.

And it fell on a daye/ that Eliseus came to Sunam/ where was a ryche woman & toke hym in for to cate byed. And as ofte as he came that waye/ he turned in thither to cate byed. And she sayde vnto her husbande: se/ I perceaue that the man of God is perfecte/ & cometh allwaye by us. Lett us make hym a chambze wth a lytle walle/ & let us set him there a bed/ a table/ a stole & a candellpyche & he maye tume in thither/ whē he cometh to us.

And it fortuned on a tyme & he came thither & turned into the chambze & laye there. When he sayde to Gibezi his seruante: call this Sunamite. And he called her/ and she came befoze him. And Eliseus sayde to him/ saye to her I praye the: se/ thou hast made all thys prouisyon for us/ what shall we do for the? woldest thou be spoken for to the kyng or to the captayne of the Hoste? And she sayde: I dwell amonge mynt stōne people. When he sayde/ what is to be done for her? And Gibezi sayde: wterly she hath no chyldre/ and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the

What is that the same sytelle maye do moare by my picture than it hath done by thynge/ or that I maye haue it. & I so; yf thou do not/ it shall not be. And as they went walkynge and talkynge: beholde/ there came a chariot of fyre and hoxses of fyre and put them a sondre. And Eliah went by in the whorlewynde to heauen. And Eliseus sawe and cryed: O my father/ O my father/ & chariot of Israel and the hoxsamen therof/ & sawe hym no more: and therfore toke hys awne clothes and rent them in two peces.

of & the sonnes of & the cytle standeth pleasantly as my Lorde seyth/ but the water is haught and the grounde barren. And he sayde: bryng me a newe cruise & put salt therin. And they broughed it to him. And he went vnto the springe of & water & cast the salt in thither/ & sayde thus sayth & Lorde: I heale this water/ ther shall not come henceforth ether deethe or barrenesse. And & water was helthsome euer after accordyng to the saying of Eliseus whiche he spake.

What is that I am content with that I haue.

doze. When he sayde: by soche a tyme / as lone
as the frute can lyue / thou shalt embrace a
sonne / and the sayde / Wh nape my Lord thou
ma of God / do not lye into thynne hardmays.
And the wyfe conceaued and bare a sonne &
same reason that Eliseus had sayd unto her /
as lone as the frute coulde haue lyte.

And when the ladd was grete / it fell on a
dape / that he went out to his father / to h
ueltme. And there he cōplained to his father /
my heed / my heed. And his father sayde to a
lad / carpe him to his mother. And he toke him
a brought him to his mother. And he satte on
her knees till none / & then died. And she caried
hym by and layde him on the bedde of h man
of God / and shut the doze to him / & went out /
and came to her husbande and sayde: sende me
one of h younge men & an Ase that I maye
runne to the man of God. And he sayde: wher
fore wilt thou go to him to dape / while it is
nether newe monie no? Saboth dape. And she
sayde: be content. Then she labelled an Ase &
sayde to the lad: leade awaye and make me
not cease rydyng / butyll I byd the.

3. In the next
Chapter.

And to the went and came vnto the man of
God / to mount Carmel. And when the ma of
God saw her a farre / he sayde to Ghezi: hys
seruaunt: se / where oure seruaunt cometh.
How runne agaynst her / & aske her / whe-
ther it be all well with her / and with her hus-
bande and with the ladd. And she sayde: all is
well. Then she went to the man of God by to
the hyl and caught him by the fete. And Ghe-
zi wēt to her / to thrust her awaye. But the
man of God sayde: let her alone / for her soule
is beryed / and the Loyde hath hid it from me
and haue not tolde it me. Then she sayde: byd
I besyde a sonne of my Lord: byd I not saye /
that thou shuldest not bynge me in a soles
Paradyse.

1. Reg. xviii.

Then he sayde to Ghezi: gyde by thy
loynes / and take my staffe in thynne hand and
awaye. If anye man mete the / salute hym
not. And if anye salute the / answer him not
agayne. And put my staffe vnder the bope. Not
withstandyng the mother of h chyld sayde:
as sure as the Loyde lyueth / & as thy soule
lyueth / I wyll not leaue h. And then he arose
and folowed her. Ghezi went befoze them &
put the staffe vpon the ladd. But there was
nether boyce no? attendyng. And then he wēt
agayne agaynst hys master and tolde hym
sayyng: it hath not a waked the ladd.

16. Reg. xviii.
Actu. xv. c.

When Eliseus was come to the house: Be-
holde / h ladd was deede & layde vnder hys bed.
And he went in & shut the doze to the ladd &
him / & prayed vnto the Loyde. And he wēt by
a laye vpon the ladd / & put his mouth on hys
mouth / and his eye on his eye / & the palme
of his handes on the palme of his hādes / and

spredde him selfe vpon the ladd / that the fleche
of the chyld waked warme. And wēt agayne
& walked once by & downe in the house / and
then went by & spredde him selfe vpon him. And
then the ladd waked leue times and opened his
eyes. And he called Ghezi & sayde: Calle for
this Sunamite. And he called her. And when
she was come to him / he said: take thy sonne
when he went & sell at his fete & bowed her
selfe to the ground / & toke by her sonne & wēt
oute. When Eliseus was come to Galgal
agayne / there was a darthe in the lande / and
the chyld of the prophete dwelt with hym.
Then he sayde to his seruaunt: put on a great
pot / & make pottage for the chyld of h pro-
phete. And one went out into the felde / to
gather herbes / & founde as it were a wyde
byne / and gathered therof Colocynthis: & brayd
his lapfull / & came & shewd the into the pott
of pottage / they bntwetyng. And they powred
out for the men to eate. And when they had
tasted of the pottage / they cryed out & sayde:
there is deeth in the pot thou man of God / &
coude not eate therof. Then he sayde: bynge
meale. And he cast it in to the pot and sayde:
fyll for the people that they maye eate / and
there was no harme in the pot.

There came a man from Baalsalisa and
brought the ma of God byedde of fyrt frute /
euen. xx. loues of barlepe / and new corne in
a cloth he had. And Eliseus bade put it befoze
the people that they myght eate. Then hys
mynter sayde: what shuldest set this befoze
an hundred men? And he sayde: sett it befoze
the people and lett them eate. For thus sayth
the Loyde: they shall eate and leaue. And he
sett it befoze them / and they ate and leste / ac-
cordinge to the worde of the Loyde.

Naaman the Syre is healed of his leprosy. Ghezi
is cryen with a leprosy because he toke money and
payment of Naaman.

The. b. Chapter.

Naaman captayne of the Hoste to
the kyng of Siria / was grete in
his master & well taken: for thozous
him the Loyde saued Syria. And
he was an actue ma / & yet a leper. And ther
had gone a compaigne of Shoudpours oute
of Siria a runnyng / and had brought oute of
the contrey of Israel a lytle mayde / which
was with Naamā's wife. And the Damocell
sayd vnto her ladye: I wolde my master were
with a prophete that is in Samaria: he wold
deliuer him of his leprosy. And she went &
tolde her husbande sayyng: thus & thus sayth
the mayde that is out of the lande of Israel.
And the kyng of Siria sayde: go thy waye /
and I wyll sende a letter vnto the kyng of
Israel. And he went and toke with hym ten
talentes of siluer and. vi. thousande peces of
goulde

1. Reg. xviii.

goulde / and ten chaunge of raymentes. And
he brought h letter to the kyng of Israel co-
ta:nyng this tenoure. Now when this letter
is come by to the: Beholde I haue sent Na-
man my seruaunt to the / that thou shouldest
ryde him of his leprosy. And whē the kyng
of Israel had read h letter / he rent his cloth
& sayde: am I God / to sle & to make a lyue /
that he shuld sende to me / for to deliuer a ma
fro his leprosy. But consyder I praye you &
se / how he ppheth quarelles w me. And whē
Eliseus the man of God / had heard how that
the kyng of Israel had rent hys clothes / he
sent to the kyng sayyng: wherfore hast thou
rent thy clothes: let him come to me / that he
maye knowe h there is a prophete in Israel.

And Naaman came with his hōdes & his
charret / and stode at h doze of Eliseus. Then
Eliseus sent a messenger sayyng: go & walke
the in Jordan seue tymes / and thy flech shall
come agayne to the as befoze / and thou shalt
be cleane. And Naaman was wroth and wēt
awaye / and sayde: Beholde / I thought in my
selfe / he wolde haue come out / & stand & call
on the name of the Loyde his God / & put his
hande on the place of the diseale / and so take
awaye h leprosy. Are not Abanah & Phar-
phar / ryuers of Damascus / better then all the
waters of Israel: wher I not rather wash
in the & be cleane? And so he turned & depar-
ted in an angre. Then came his seruaunt &
comured to him & sayd: Father of h prophete
had bydd h done some great thyng / oughtest
thou not to haue done it? How moche rather
then shuldest thou do it / while he sayth to the
onise: walke & be cleane. Then he wēt doune
& washed seue tymes in Jordan / as the man
of God bade / & his fleche chaunged / lyke bnt-
the flech of a lytle boye / and he was cleane.

Then he turned agayne to the ma of God
& all his compaigne with him / and came and
stode befoze hym & sayde. Beholde I knowe
that there is no God in all the world / but in
Israel. And now I praye the take a blessing
of thy seruaunt. But he sayde: as surely as h
Loyde lyueth befoze whome I stande / I wyll
receaue none. And the other wold haue con-
strayned him to receaue: but he wolde not do
it. And Naaman sayde: if thou wilt not: yet
I praye the / make there not be geuen to thy
seruaunt the burthe of two mules of erthe.
For thy seruaunt wyll henceforth offer ne-
ther burnt sacrifice no? offeringe vnto any
other God / then to the Loyde. But herin the
Loyde be mercyfull to thy seruaunt / for whē
my master goeth into the house of Remon
to worshipp there / he leaneeth on myne hā /
and I must worshipp in h house of Remon /
let the Loyde I praye the be mercyfull vnto
thy seruaunt in this case. And he sayde to him:

1. Reg. xviii.
Actu. xv. c.

go in peace. And whē he was departed from h
him a furlonge of ground / Ghezi the seruante
of Eliseus the ma of God / sayde: my master
hath kept of this Siria Naaman that he
wolde not receaue of his hande & he offered.
As surely as the Loyde lyueth I wyll runne
after him and take somewhat. And in Ghezi
went after Naaman. And whē Naamā sawe
him come runnyng after him / he came doune
of h charret agaynst him & sayd: is all well? And
he sayde yee.

But my master hath sent me sayyng: se /
there be two younge men come to me out of
Ephraim of the chyld of h prophete: geue
the I praye the / one talēt of syluer & a couple
of good garmentes. And Naamā sayde: auen-
ture and take two talentes of syluer in two
bagges / with two goodlye garmentes / & de-
liuered them vnto two of his seruaunt / to
beare it befoze him. And he went in h darthe
& toke it of their handes & bestowed it in the
house / and let the men go / and they departed.

Then he went & stode befoze hys master.
And Eliseus sayde to hym: whence cometh
Ghezi? And he sayde: thy seruaunt went no
whether. And he sayde: wēt not myne bert to
the / whē the ma turned & came of his charret
agaynst the? Is it a tyme to receaue syluer
to receaue garmentes / olpuettes / vineyard /
oren / wepe men seruaunt / and maydeser-
uaunt? The leprosy therfore of Naaman
cleaue vnto h / & vnto thy seede for euer. And
he wēt out fro him a leper as white as snow.

Eliseus wakeneth Jon to swimme aboue the water.
The Siria belege Israel / so that. h. went agyre
to geather to eate their owne chyldren.

The. vi. Chapter.

Then sayde the chyldren of the pro-
phete vnto Eliseus: se / the place
where we dwelle in the / is to lytle
for vs. Let vs there take euery ma
a beame and byde vs a place there / to dwell
in. And he sayde: goo ye. And one sayde: be-
gyne I praye the / & go with thy seruaunt.
And he sayde: I wyll / and so went with them.

And when they came to Jordan / they cutt
downe wood. And as one was betwyinge of a
beame / the axe heed fell into h water. And he
cryed out & sayde: Master master / for it was
lent me. And the ma of God sayde: where fell
it? And he shewd him h place. And he cut an
helue and cast it in thither / and made the axe
head swimme. And he sayde: take it by to the.
And the other stretchd his hāde & caught it.

And the kyng of Siria fought agaynst
Israel / & toke counsell with hys seruaunt
sayyng: In soche a place and in soche a place
wyll I ptyche. And the man of God sent br-
to the kyng of Israel sayyng: Beware thou

go not by soche a place/for there are the Sīrians gone downe. And the kyng of Israel sent to the place whiche the man of God tolde him and warned him of / and saued him selfe there moare then once or twyse.

1 Reg. 17. 1. 2.

And the bett of the kyng of Siria was troubled therewith / & he sent for his seruants & sayde to them: * wylle ye not shewe me whych of vs telleth & kyng of Israel. And one of his seruantes sayde vnto the kyng: Eliseus the prophet that is in Israel / he telleth the kyng of Israel & wordes that thou speakest in thy slepyng chambr. Then he sayde: Go and spye where he is / that I maye sende & sett him. And one tolde the kyng sayyng: se / he is in Dothan. And he sent thither horse & charettes & a great hoste. And they came thither by nyght & compassed & towe aboute.

And when the seruants of the men of God rose by eyle and was gone oute: Beholde / there was an host round about the towne wth horses and charettes. Then sayde hys ladd to him: Alasse master / what shall we do? And he sayde: feare not / there are mo wth vs then wth them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man / & he sawe. And he holde / & mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the soudyours came downe to him / Eliseus prayed vnto the Lorde & sayde. Smyte this people with blindness. And he smote the wth blindness accordyng to the besyche of Eliseus. Then Eliseus sayde vnto the chylde: This is not the waye / for this is not & towne: But folow me and I wylle byngge you to the man ye seeke. And he ledde the to Samaria.

1 Reg. 17. 1. 2.

When they were come to Samaria / Eliseus sayde: Lorde / open their eyes & let the se. And the Lorde opened their eyes & they sawe. And beholde they were in the myddes of Samaria. And then sayde the kyng of Israel vnto Eliseus when he sawe them: * shall I smyte them / shall I smyte the father: And he sayde: smyte them not. But smyte them thou takest wth thyne awne swerde & wth thyne awne bowe. But set bread and water before them / and let them eate & dryncke / and go to their master. And he made great ordynance before them. And when they had eate and dryncke / he sent them awaye / and they went to their master. And so the soudyours of Siria came no moare into the lande of Israel.

* Cab was a certain beest used at that tyme as we now use chontelles or lache lybe.

After this Benhadad kyng of Siria gathered all the hoste / and wet & besieged Samaria. And there arose great darthe in Samaria: for they had beseged it / vntill an asses heed was worth foure thousande pennes / and the fourth part of an asses heed was worth fyue pennes. And as the kyng of Israel walked vpon the walles there cryed a woman

to him / sayyng: helpe / my Lord kyng. And he sayde: Hap / the Lorde helpe the. But wherewith shouldest thou helpe the / wth corne or wth e? Then sayde the kyng to her: what ayleth the? And she answered: this woman here sayde to me / byngge thy sonne and lett vs eate hym to daye / and we will eate myne to morrow. And so we dyed my sonne and dyd eate him. And I sayde to her another daye / byngge thy sonne that we maye eate him. But she hath bydd her sonne. When the kyng hearde the wordes of the woman / he rent his clothes euē as he was walkyng on the walles. And when & people looked vpon him / se / he was clothed in sack cloth. Then he sayde: God do so and so to me / yf I herd of Eliseus the sonne of Saphat tarye on him this daye. And as Eliseus satte in his house and the elders wth him / the kyng sent one from him. But yf the messenger came at him / he sayde to the elders: se you not how & some of this murtherers hath sent / to take of myne heed: be circumspect therfore when the messenger cometh / and that the doye / and thrust him backe therewith: for the sounde of his masters fete foloweth him. And while he yet talked wth them: Beholde the messenger was come vnto him. And he sayde: beholde this euell is of the Lorde / what moare shall we loke for of the Lorde.

Eliseus propheseth plentifulnes of bytallies and other thyngs to Samaria. The Sīrians tūne awaye and haue no man folowynge them. The Lorde & wylde not beleeue the wordes of Eliseus as troden to death.

The. vii. Chapter.

When Eliseus sayde: heare & worde of the Lorde: for thus sayth & Lorde to morrow this tyme a boushell of fyne flour shalbe solde for a sylce / & two boushelles of barley for a nother in & gates of Samaria. Then aggrat Lorde on whose hande & kyng leane / answered & said of God & sayd: though the Lorde wold make windowes in heuen / yet wolde not this be. And he sayde agayne: Beholde / thou shalt se it wth thyne eyes and shalt not eate therof.

And there were foure lepers sett wth oute the Gate of Samaria. And they sayde eche to hys companion / what sytt we here vntill we dye: though we thought that we myght come into the cytie / yet is the darthe so great in & cytie / that we shall there dye. And yf we tarye here / we are but dead also. Now therfore come & lett vs flee to the hoste of the Sīrians: yf they saue our lyues / we shall lyue. And yf they kyll vs / then are we dead. And so they arose in & darthe to go to & hoste of & Sīrians. And when they were come to the syde of the hoste of Siria: se / there was no man there.

For the Lorde had made the hoste of the Sīrians

rians heare a hope of charettes & a hope of horses / and the hope of a great host. In so moche & they sayde one to another: se / the kyng of Israel hath bydd agaynst vs / the kynges of the Hethites & the kynges of Egypte / to come vpon vs. And vpon & they arose & fled in the darthe / & leste their tentes / their horses / their asses and the felde they had pitchted euē as it was / and fled for their lyues. And when these lepers came to the edge of the host / they went into a tent and dyd eate & dryncke and caried thence syluer / gould and rayment / & went & hidd it: and came agayne and entred in to another / and caried thence also / and went and hidd it.

Then they sayde one to another: it is not well & we do / for this daye is a daye to byngge & dryncke. And yf we holde oure peace / & tarye till it be daye light / we shall fynde a myscheu. Now therfore come / lett vs god and tell the kynges & our hostes. And so they went & called to the porters of the cite and tolde the sayyng: we came to the paupions of the Sīrians: & se / there was no man there / neither boyce of man / but horses and asses tyed / & the tentes euē as they were.

Then the porters called & tolde the kyngs house wth in. And the kyng arose in & nyght and sayde to his seruantes: I wylle shewe you / how the Sīrians haue serued vs. They know that we are oppressed wth hungr / and they foz are gone out of their paupions to hyde the selues in the felde sayyng: They will come out of the cytie / and then we shall catch them a lyue and get into the cytie. And one of hys seruantes answered and sayde: Let men take fyue of the horses that remaine and are leste in the cytie. Beholde they are as good as all the multitude that are leste in the cytie: and as good as all the multitude of the cite that are consumed / and lett vs send & se. And they toke two charettes of horses / and the kyng sent after the hoste of the Sīrians sayyng: go and se. And they folowed after them euē vnto Jordan: and se / all the waye was full of clothes and bestelles which the Sīrians had cast from them for haste.

And the messengers returned and tolde the kyng. And then the people went oute & robbed the tentes of the Sīrians. And so a boushell of flour was solde for a sylce / & ff. boushelles of barley for a sylce / accordyng to the worde of the Lorde. And the kyng / lett & Lorde on whose hande he leane / to kepe the gate. And the people troade him in the gate / that he dyed / accordyng to the sayyng of the man of God which he sayde / when the kyng came downe to him. And it came to passe accordyng to the worde of the man of God to the kyng sayyng: two boushelles of barley for

a sylce & a boushell of barley for another shalbe to morrow this tyme in the gates of Samaria. And the Lorde answered the man of God and sayde: though the Lorde made windowes in heuen / yet wolde this not be. And & other sayde: Beholde / thou shalt se it wth thine eyes / & shalt not eate therof. And so it chaunced: for the people troade hym vnder fete in the gate / that he dyed.

Eliseus propheseth vnto the Sunamite the darthe of. vii. yere. After the death of Benhadad ragneth Hazael in Siria. Jehozam the sonne of Jehosaphat ragneth in Iuda. Edom sallet from Iuda. Jehoiah succedeth Jehozam.

The. viii. Chapter.

When spake Eliseus vnto the woman whose sonne he had restored to lyfe agayne / sayyng: by & go both thou and thyne house / & sojourn where thou thinkest best / for the Lorde wylle call a darthe whych shall come on the lande seven yere. And the woman arose and dyd after the sayyng of the man of God / and wet bothe she and her house and sojourned in the lande of the Philistines seven yere. And at the seuen yeres ende / whē & woman was come agayne oute of the lande of the Philistines she went oute to speake to the kyng for her house & for her lande. And the kyng was talkyng wth Giezi the seruant of the man of God sayyng: tell me I praye the / all & great deades which Eliseus dyd. And it chaunced as he was tellyng the kyng how he restored a ded boyce to lyfe agayne that the woman whose sonne he reuyned / cryed to the kyng for her house and lande. When sayde Giezi: My Lorde kyng / this is the woman and this is her sonne whych Eliseus brought to lyfe agayne. And the kyng asked the woman / and she tolde him. And so the kyng sent wth her one of his chambrelaynes sayyng: restore all that pertayneth to her / wth all the frutes of the felde / sence the daye she leste the land / vnto this tyme.

After that Eliseus went to Damasco / Benhadad the kyng of Siria beyngde syche. And one tolde the kyng sayyng: The man of God is come hither. Then sayde the kyng to Hazael: * take a present wth the and go agaynst the man of God and aske the Lorde by hym whether I shall recouer of this my disease or no. And Hazael went to mete hym and toke presentes wth hym / euē of all the good thynges of Damasco / as moche as fourty Camels coude beare / and came & presented hym selfe before hym and sayde: thy sonne Benhadad kyng of Siria hath sent me to the / sayyng: Shall I recouer of this my disease?

1 Reg. 17. 1. 2.

And Eliseus sayde to hym: go and saye to hym

Whoziah. him/thou shalt recover/how be it the Lorde
D hath shewed me that he shall surely dye. And
the man of God beganne * to loke earnestly/
in comoch that he was a shamed: and the ma
of God wepte. And Hazael sayde: why we-
peth my Lorde: And he answered: for I know
that thou shalt do euell vnto the chyldren of
Israel: their stronge cyties thou shalt sett on
fyre: & their younge men thou shalt sle with
the swerde: and shalt dash out the brynes
of their suchynge chyldren / and all to teare
their women with chylde.

And Hazael sayde: what is thy seruauit
which am but a dogge / that I shulde do this
great thyng? And Eliseus sayde: for the Lorde
hath shewed me / that thou shalt be kyng of
Siria. And so he departed from Eliseus and
came to his master / which sayd to him: what
sayde Eliseus to the? And he sayde: he tolde
me that thou shuldest recover. And on the mo-
row he toke a rowgh clothe and dypt it in
the water and spredde it on his face: & he died/
and Hazael raygned in his steade.

The fyfte yere of Jehozan sonne of Ahab
kyng of Israel / Jehosaphat beyng yet kyng
of Iuda / Jehozan the sonne of Jehosaphat /
kyng of Iuda / beganne to raygne. xxxij. yere
olde was he when he beganne to raygne / and
he raygned. liij. yere in Jerusalem. And he
walked in the waye of the kynges of Israel /
as dyd the house of Ahab for the daughter of
Ahab was his wyfe / and he dyd that displea-
sed the Lorde. Neuerthelater the Lorde wolde
not destroye Iuda because of Dauid his ser-
uant / as he promysed hym to geue hym a
lyght in his chyldren all waye.

And in his dayes Edom fell awayne fro vnder
the hand of Iuda / and made them a kyng
of their awne. And Jehozan went to Seir /
& all his charettes with him. And he rose by
nyght & layde on the Edomites / which com-
pased him in / & the captaynes of his charet &
the people fled into their tentes. And so the
Edomites slipte awayne from vnder the hande
of Iuda vnto this daye. And then Lobnah
slipte awayne to / euen that same tyme.

The rest of the dedes of Jehozan and all he
dyd / are writte in the chronicles of the kynges
of Iuda. And Jehozan rested wth his fathers
& was buried with his fathers in the cytie of
Dauid. And Whoziah his sonne raygned in
his steade. The xij. yere of Jehozan sonne of
Ahab / kyng of Israel / dyd Whoziah & sonne
of Jehozan kyng of Iuda beganne to raigne
Two & twentie yere olde was Whoziah whē
he beganne to raygne / & raygned one yere in
Jerusalem / his mothers name was Achishah
daughter of Amri kyng of Israel. And he
walked in the waye of the house of Ahab: for
he was a sonne in law to the house of Ahab.

And Jehozan the sonne of Ahab went to
warre with Hazael kyng of Siria / at Ra-
moth in Galaad / and the Sirians wounded
him. wherfore kyng Jehozan went backe
agayne / to be healed in Jezabel of the weede
which the Sirians had geue him at Ramoth /
whē he fought with Hazael kyng of Siria.
And Whoziah & sonne of Jehozan kyng of
Iuda went downe to se Jehozan sonne of
Ahab in Jezabel because he was sycke.

Jehu is made kyng of Israel / and killeth Jehozan
the kyng thereof / and Whoziah kyng of Iuda also: and
thereto causeth Jezabel to be cast downe forth of a
wyndowe: whom dogges eate.

The x. Chapter.

And Eliseus the prophete called vnto
one of the chyldre of the prophete-
tes / and sayde to him: gylde by thy
loynes & take this boxe of oyle in
thyne hand & get to Ramoth in Galaad. And
when thou comest thither / thou shalt there
se Jehu the sonne of Jehosaphat the sonne of
Ramth / and go to him / & make him a ryle by
from amonge his brythren / and carpe him to
a secret chambze. And take the boxe of oyle
and powze it on his heed & saye / thus sayth
the Lorde: I haue anoynted the to be kyng
ouer Israel. And then open the boxe & see / &
saye not. And the seruaut of the prophete get
him to Ramoth in Galaad / & when he came /
the captaynes of the hoste were syttinge to
geather. And he sayde: I haue an errande to
the Sir captayne. And Jehu sayde / vnto
which of all ys? And he sayd: to the captay-
ne. And he arose and went in to the house.

And the other powzed the oyle on his heed
and sayde to him / thus sayth the Lorde God
of Israel: I haue anoynted the to be kyng ouer
Israel & people of the Lorde / that thou slepe
in thine house of Ahab thy master. For I sayth
the Lorde / I will aduenge the bloude of my
seruautes the prophetes / and the bloude of
all the seruautes of the Lorde / of the hande of
Jezabel (for the whole house of Ahab shalbe
destroyed) and I will destroye vnto Ahab
what pisseth agaynst the wall / and so moche
as the pzeloned of that is losaken in Israel /
& I will make the house of Ahab lyke the house
of Jeroboam sonne of Nabat / and lyke the
house of Baasa the sonne of Abiah. And as
for Jezabel the dogges shal eate her in the
feld of Jezabel / & none shall burie her. And
he opened the doze and fled.

And when Jehu was come out to the ser-
uautes of his Lorde / they sayde to him: is all
peace? wherfore came this mad felow to the?
And he sayde to him: ye know the person and
his communicacyon. And they sayde: it is not
so. But tell vs a felowshyppe. And he sayde /
thus and thus spake he to me sayinge. Thus
sayth

Jehozan. sayth the Lorde: I haue anoynted the to be
kyng ouer Israel. And they hastid and toke
every man his mantell & put vnder hym on
an hys beche at the toppe of steyppes / & blew
a trompet and sayde: Jehu is kyng. And so
Jehu the sonne of Jehosaphat the sonne of
Ramth conspired agaynst Jehozan. And Je-
hozah had bene waiting at Ramoth Galaad /
and all Israel with him / for feare of Hazael
kyng of Siria / and was returned to be hea-
led in Jezabel / of the woundes which the Si-
rians had geuen hym as he fought with Ha-
zael kyng of Siria.

Then sayde Jehu: If it be your myndes /
then let no man escape out of the cite / to goo
and tell in Jezabel. And Jehu rode and wote
to Jezabel: for Jehozan laye there / & Whoziah
kyng of Iuda was come to Jehozan. And the watch-
man that rode on the towze in
Jezabel / spied the company of Jehu as he
came / and sayde: I see a company. And Jeho-
ram sayde: take an hofman a sende agaynst
them / and let him aske whether it be peace.
And there went one on hofbacke agaynst
him & sayde: thus sayth the kyng: is it peace?
And Jehu answered: what hast thou to do wth
peace? turne & come after me. And the watch-
man tolde sayinge: the messenger came to the
but he cometh not agayne.

Then he sent out another on hofbacke /
which came to them & sayde / thus sayth the
kyng: is it peace? And Jehu answered: what
hast thou to do wth peace? turne & come af-
ter me. And the watchman tolde sayinge: he
came to the / but he cometh not agayne / & the
drying is lyke the drying of Jehu & some
of Ramth / for he dryeth as he were mad.

Then sayde Jehozan / make ready. And
they made ready his charet. And Jehozah kyng
of Israel / & Whoziah kyng of Iuda wote out
either in hys charet agaynst Jehu / and mett
him in the furlonge of Naboth the Jezabe-
lite. And when Jehozan sawe Jehu / he sayd:
is it peace Jehu? And he sayde: what peace
wulde there be / so long as the whoredomes of
thy mother Jezabel & her witchcraftes are so
great? And Jehozan turned his hand & fled / &
sayde to Whoziah / there is falsed Whoziah.
And Jehu toke a bowe in hys hande & smote
Jehozan betwene the shoulers / & the arrow
came out at his bzeast. And he fel downe the
folde in his charet. Then he sayde to Bada-
har a lorde of his / take & cast him in the plat
of grounde of Naboth the Jezabelite. For I
remembre as I & thou rode to gether after
Ahab his father / how the Lorde spake these
wordes agaynst him: I haue sene yestredaye
the bloude of Naboth & of his sonnes / sayth
the Lorde / and I will quyte hym in this ground /
I sayth the Lorde. Now therfore take and cast

him in the plat of grounde accordenge to the
woorde of the Lorde. And when Whoziah the
kyng of Iuda sawe that he fled the waye to
the garden house. And Jehu followed after
him & sayde: smyte him also. And they smote
him in his charet at the going by to Sur by
Jezelaam / & he fled to Magdo & there dyed.
And his seruantes caried him to Jerusalem / &
buried him in his sepulchze wth his fathers in
the cite of Dauid. And in the xj. yere of Jehozah
sonne of Ahab / beganne Whoziah to raygne
ouer Iuda. And whē Jehu was come to Jez-
abel / Jezabel heard of it / & starched her eyes
& tyred her heed & looked out at a wyndow.
And as Jehu entered at the gate she sayde: hab
Samri peace which slew his master? And he
lyft up hys eyes to the wyndow & sayde / who
is of my side who? And there looked out to him
two of the lordes that were chaberslaynes.
And he sayde: Whozah her downe. And they
threw her downe. And he spyrnkled of her
bloude vpon the walles & on the hofses / and
trode her vnder sofe.

And then when he was come in & had eatē
& dronke / he sayde: goo & bylet I praye you /
ponder curst creature / & burie her / for she
is a kynges daughter. And whē they came to
burie her / they founde no moare of her / then
the skulle & the two fete & the two handes.
And they came agayne & tolde hym. And he
sayde: it is the woorde of the Lorde which be-
spake by the hand of his seruaut Eliah the chet-
bite sayig: * in the feld of Jezabel shal dogges
eate the flesh of Jezabel / & the carcas of Jezabel
shalbe donge vpon the crabe / in the feld of Jez-
abel / & men shall not saye / this is Jezabel.

Jehu causeth the lxx. sonnes of Ahab to be slayne / &
after that. xij. of hys brythren he synketh a meane also
to kyll all the whorres of Baal. After hys deeth hys
sonne raygneth in his steade.

The x. Chapter.

Ahab had lxx. sonnes in Samaria. And
Jehu wrote letters / & sent to
Samaria vnto the elders & were
lordes of Jezabel / & to them that
nourced by Ahab's chyldren sayinge: now at
the coming of these letters to you / ye haue id
you your masters sonnes / & ye haue id you
charettes & hofses / & a strong cite & barnesse.
Wherfore chole the best / & him & most plea-
seth you of your masters sonnes / & put him in
on his fathers seate / & fight for your lordes
howse. And they were exceedingly astrapde / &
sayde: se / two kynges were not able to stande
before him / how shall we then stande? And the
gouernour of the kynges howse & of the cite
of the elders and the nources sent to Jehu
sayinge: we are thy seruantes & will do all
that thou shalt byd us: we will make no mā kyng:
but do thou what semeth good in thine eyes.
Then

Then he wrote another letter to the sayg:
If ye be myne & wyll obeye my boyce / then
take the heedes of poure masters sonnes and
come to me to Jerzabel / by to morow thys
eyme. And the kynges sonnes were. lxx. per-
sonnes with the great men of the cytie which
nouryshed the. And when the letter came to
them / they toke the kynges chyldre and slue
the in nombze. lxx. personnes / and put their
heedes in cophines and sent them to hym to
Jerzabel. And there cam a messenger & tolde
hym saying: they have brought the heedes of
the kynges sonnes. And he sayde: lett the put
the on two heapes in the enterynge of the gate/
till it be daye.

And in the mornynge he went out & stode &
sayde to all the folke / ye be righteouse: for ye
have conspired agaynst my master and slue him.
But who slue these? cospyre now how there
is nothyng of the Lordes worde fall to the
erthe / which he spake agaynst the house of
Ahab: for the Lord hath done that he spake
to his seruaunt Eliah. And so Jehu slue all the
remayned of the house of Ahab in Jerzabel /
& all that were great with him / & his compa-
nyons & his preastes / but he had left hym
naught remayne. And he arose and departed
& went to Samaria. And as Jehu was come
eue to the house where the weperdes bynde
their shepe by the weye syde / he met with
the bethzen of Dhohiah kyng of Juda / and
sayde: what are ye? & they sayde: the bethzen
of Dhohiah are we / and goto salute the chil-
dren of the kyng & of the quene. And he
sayde: take them a lyue. And they toke them
a lyue / & slue the at the well besyde the house
where the weperdes bynde their shepe / in nom-
bze. xliij. personnes / that he left none of them.

And when he was departed thence he mette
Jehonadab the sonne of Rechab compynge
agaynst hym. And Jehu saluted hym & sayde
to him: is thynne hert ryghte / as myne hert is
with thynne. And Jehonadab sayd: yee that it
is. If it be / then geue me thynne hand. And he
gaue his had / & the other toke him: by to hym
into the charet & sayde: go w me & se the zeale
I haue to the Lord / & made hym ryde w him
in his charet. And wher he came to Samaria /
he slue all that remayned vnto Ahab in Sama-
ria / till he had wypte him out / accorpyng to
the sayg of the Lord which he spake to Eliah.

After that Jehu geathered all the people
to geather & sayde to the: Ahab seued Baal
a litle: But Jehu shall serue him a good. Now
therfore call vnto me all the wyphetes of
Baal & all his seruantes & all his preast / &
none be lackyng. For I haue a great sacrefy-
ce to do to Baal: & if any be mysted he shall not
lyue. But Jehu dyd it for a sotelte / to de-
stroye the seruantes of Baal. wherfore Je-

hu sayde: A poynte a solempne feast for Baal /
& they proclaimed it. Then Jehu sent thowm
out all Israel. And all the seruantes of Baal
came / that there was not a man left behinde
that came not. And when they were come in
to the temple of Baal / the temple was full
from one ende to another.

Then he sayde to the keeper of the bestre /
brynge forth garmentes for the seruantes
of Baal. And he brought the out garmentes.
And Jehu went to Jehonadab sonne of Re-
chab into the house of Baal: and sayde to the
seruantes of Baal: seache and loke that
there be none here w you of the seruantes
of the Lord / but the seruantes of Baal onlye.
And they went in / to offer sacrefyce & burnt-
offerpynges. But Jehu appoynted him foure
choze men without & sayde: If any of the men
which I shall brynge vnto poure hand escape /
he that letteth him go shall dye for hym.

And as lone as he had made an ende of of-
ferpyng of burnt sacrefyce / he sayde to them of
the garde & to the Lordes: go in & slep the / let
none come out. And they smote the w the edge
of the swerde. And the garde & the Lordes cast
them out / & went vnto the cytie of the house
of Baal / & set out the Image out of the house
of Baal & burnt it. And they brake the Image
of Baal / & brake the house of Baal / & made
a lege of it euer after. And so Jehu destroyed
Baal out of Israel. But from the synnes of
Jeroboam the sonne of Nabat whych made
Israel synne with the goulden calves in Be-
thel and Dan / Jehu departed not.

Then the Lord sayde to Jehu / because
thou hast lustely done that pleasech me / and
hast done to the house of Ahab all that was
in myne hert / therfore shall thy chyldren in
the fourth generacion set on the seate of Is-
rael. But Jehu cared not to walke in the lawe
of the Lord God of Israel with all his hert:
for he departed not from the synnes of Jer-
oboam which made Israel synne.

In those dayes the Lord beganne to cut
Israel shorte / for Hazael slue them in all the
coostes of Israel / from Jordan Eastward:
euen all the lande of Galaad / the Gadites / the
Rubenites and the Manassites / from Arco
vpon the ryuer of Arnon / with Galaad and
Basan. The rest of the actes of Jehu / and all
he dyd / & all his poynte / are wyrted in the chro-
nicles of the kynges of Israel. And when Je-
hu was layde to rest w his fathers / they bu-
ryed him in Samaria / & Jehoahaz his sonne
raigned in his stead. And the tyme the Jehu raig-
ned vpon Israel in Samaria / was xliij. yere

And Athaliah putte to death all the kynges sonnes / ex-
cept Jehoas the sonne of Dhohiah: which is wyrted
after her death is made kyng.

The xij. Chapter.

And

choas.
Athaliah.
Jehoiada.



And Athaliah the mother of Dhohiah / when she saw that her sonne
was dead / she arose and stode all the
serbe of the kyngdome. But Jeho-
saba the daughter of kyng Jehoram & syster
of Dhohiah / toke Jehoas the sonne of Dhohiah /
and haled him from among the kynges
sonnes that were slayne / & hys nourse with
him / out of a sleppynge chambze / & hidd hym
fro Athaliah / that he was not slayne. And he
was with her / byd in the house of the Lord
vi. yere. And Athaliah dyd raygne ouer the land
vii. yere.

And the seuenth yere Jehoiada sent & set
the rulers ouer hundredes in the captaynes
& them of the garde / & toke the into him into
the house of the Lord / and made a bonde with
them / and toke an othe of them in the house
of the Lord / & shewed the the kynges sonne.
And he commaunded them saying: this is that
ye must do: one thirde parte of you shall come
on the Saboth daye and kepe the watche of
the kynges house: And another thirde parte
shall be at the gate Sur: and another thirde
parte shall be at the gate behynde the garde
chambze / and so shall ye kepe the watche of
the house of the Lord / & two porcions of you:
that is / all that goo oute the Saboth daye /
shall kepe the watche of the house of the Lord
aboute the kyng / & shall compasse the kyng
round aboute / euer y mornynge w his wepen in his
hande. And whosoever cometh with in the
rages shall dye for it. And so that ye be with
the kyng as he goeth out and in.

And the captaynes ouer the hundredes dyd
all thynge as Jehoiada the preast commaunded:
& toke euer y mornynge his men / that is / the
in the Saboth daye with them that wet out
the Saboth daye / and went to Jehoiada the
preast. And the preast gaue to the captaynes
ouer hundredes the speares & spydes & were
byng & dauid & had remayned in the temple.
And the garde stode euer y man w his wepon
in his hand round aboute the kyng / fro the
ryght corner of the temple to the left a long by
a litle & the temple. And he brought oute the
sonne of the kyng & put the crowne vpon hym /
and deliuered him the witnesse / & made him
kyng & anoynted him. And they clapte their
handes and sayde: God saue the kyng.

And when Athaliah heard the noyse of the
rummyng of the people / she came to the people
into the house of the Lord. And wher she saw
the kyng stode by a pple (as the maner was)
& the syngers & the trompettes by the kyng /
& all the people of the lande reioysynge / and
the blowynge of the trompettes / she rent her
clothes & cryed: treason treason. And Jehoi-
ada the preast commaunded the Captaynes of
the hundredes & had the rule of the house / and
sayde to the: haue her out without the ranges /

& slay any colow her / let him dye w the swerde:
for the preast sayde: she may not be slayne in
the house of the Lord. And they layde handes
on her / & she wet the weye that the hoyses of
the kynges went out & was slayne there.

And Jehoiada made a bonde both betwene
the Lord & the kyng / & betwene the people
and the Lord / that they shuld be the Lordes
people: & also betwene the kyng & the people.
Then all the people of the land wet into the
house of Baal / & destroyed his altars / and
brake downe his Images lustely / & slue Ma-
than the preast of Baal before the altare. And the
preast set watche men in the house of the Lord /
& toke the rulers ouer hundredes & the captaynes
& the garde & all the people of the land: And they
brought the kyng from the house of the Lord
& went the weye of the gate of the garde of
the kyngs house. And he sat him downe on the
seate of the kynges. And all the people of the
Land reioysed / and the cytie was in quiet.
And they slue Athaliah with the swerde in the
house of the kyng.

Jehoas maketh psonson for the repayng of the
temple: he is helpe by the seruantes / and Ama-
siah raygneth in his steade.

The xij. Chapter.

Jehoas was seue yere olde when he
was made kyng. And he begane to
raygne the seuenth yere of Jehu /
& raygned fourty yere in Jerusa-
lem. His mothers name was Zebiah Berla-
be. And he dyd that pleased the Lord / as long
as Jehoiada the preast enformed hym. But
they toke not awaye the billaulers / for the
people slue & offered tyll in the billaulers.

And Jehoas sayde to the preast: all the ty-
uer is dedicat & brought to the house of the
Lord in curraut moneye / that is to saye / the
moneye that euer y man is set at / with all the
moneye that euer y manes hert geueth him to
brynge into the house of the Lord / let the preast
take it to the / euer y mornynge of his aquapn-
taunce / & let the repaie the broke places of the temple
in all places where oughte to be found decayed.

Neuer the later the preastes had not meded
vnto the. xliij. yere of Jehoas / he was decayed
in the temple. Then kyng Jehoas called for
Jehoiada the preast & for the other preastes
also / & sayde to the: why repaie ye not the broke
places of the temple? Now therfore se ye
receaue no moare moneye of poure aquapn-
taunce / but deliuer it to repaie the temple
withall. And the preast consented to receaue
no moare moneye of the people: But that it
shulde go to the mendynge of the temple.

Then Jehoiada the preast toke a cofre &
hoied an hoale in the wyde of it / & put it besyde
the altare on the ryght syde as a mornynge
into the house of the Lord. And into the dyd the
preast

What is halfe
a syde. a pre-
after the lawe of
of 20. 20. 20.
xxx. b.

What is the
lawe of God.
Deut. xxi. b.

prelates & kepte & dozes/put all & money & was brought into the house of the Lord. And when they sawe & there was moche money in the cofer * the kyngs scribe & the bye prelate came/ & kept by the money & was found in & house of the Lord/after they had tolde it.

And they gaue the money by sommes into the handes of the woꝝche men & had & ouer-lyght of the house of & Lord: & they brought it out to & carpenters & buylders & woꝝght by on the house of the Lord/ & to masons and hewers of stone/ to bye tymber & fre stone/ to repaire the decay in & house of the Lord/ & all & that needed repaꝝyng in the house: how be it there was not made in the house of the Lord/ booles of siluer/ shydꝝng kynges/ basens troꝝetts/ or any other instruments of goude or syluer/ of & money & was brought to/ the house of the Lord. For they gaue & to the woꝝchemen/ to repaꝝy the house of the Lord. Wherouer they rehered not to the men/ into whose handes they deliuered & money/ to be bestowed on woꝝchemen: But they did it euē of fidelite. How be it respace money & synne money might not be brought into & house of & Lord/ for it was & prelate.

Then came Hazael kyng of Siria/ and fought agaynst Beth & toke it/ & appoynted him self to go by to Jerusalem. But Jehoas kyng of Iuda toke all the dedicat thynge & Jeholaphat/ Jehoꝝa & Ohoꝝiah his fathers kynges of Iuda/ had dedicat/ & & he him self had dedicat/ & all & he could & he could be sold in the treasure of the house of the Lord/ & of the kynges house/ & sent it to Hazael kyng of Siria: & so he departed from Jerusalem.

The remnaunt of & actes of Jehoas & all he dyd/ are wꝝtten in & chronicles of & kyngs of Iuda. And his awne seruantes arose and wrought treason/ & slue Jehoas in the house Melo/ in & waye downe to Sela. Tozabar & sonne of Semaath & Jehoꝝabad & sonne of Somer his seruante/ smote him/ & he dyed. And they buried him with his fathers in the cite of Dauid. And Amaziah his sonne raigned in his steade.

Jehoahaz the sonne of Jehu is deliuered into the handes of the Sirians/ and dyeth. Joas his sonne raigned in his steade. Eliseus dyeth.

The. xxiij. Chapter.

In the. xxiiij. yere of Jehoas sonne of Ohoꝝiah kyng of Iuda/ Jehoahaz & sonne of Jehu was made kyng ouer Irael in Samaria/ & contynued. xxiij. yere. And he wrought wickednesse in the syght of the Lord: for he folowed the synne of Jeroboꝝ the sonne of Nabat which made Irael synne/ & departed not ther fro: wherfore the Lord was angry with Irael/ and deliuered them into the hande of Hazael

kyng of Siria/ and into the hande of Benhadad the sonne of Hazael all their dayes.

But Jehoahaz brought & Lord/ & & Lord heard him. For he had sene & oppꝝessed of Irael/ how the kyng of Siria oppꝝessed them. And therfore & Lord gaue Irael a deliuerer & they wēt out fro vnder & handes of the Sirians. And & chyldꝝ of Irael dwelt in their tentes as before tyme. Howtherlesse they departed not fro the synne of & house of Jeroboꝝ which made Irael synne/ but walked therein. And there remayned a groue also in Samaria still: But there were left of the people to Jehoahaz/ but fyre hoꝝemen and ten charrettes/ & ten thousand fotemen for & kyng of Siria had destroyed the & made the Ipe thepylhed chaffe. The rest of the actes of Jehoahaz/ & all he did & his powꝝe are wꝝtten in the chronicles of the kynges of Irael. And Jehoahaz rested with his fathers/ & they buried him in Samaria/ & Joas his sonne raigned in his steade. In the. xxxviij. yere of Jehoas kyng of Iuda/ begane Joas & sonne of Jehoahaz to raigne ouer Irael in Samaria/ & contynued. xviij. yere/ & dyd unhappely in & syght of the Lord/ & departed in nothing fro the synnes of Jeroboꝝ & sonne of Nabat that made Irael synne/ but walked therein.

The remnaunt of the actes of Joas & all he dyd/ & his power/ how he fought with Amaziah kyng of Iuda/ are wꝝtten in the chronicle boke of the kynges of Irael. And when Joas was layde to rest with his fathers/ Jeroboꝝ sat upon his seate. And Joas was buried in Samaria amonge the kynges of Irael.

When Eliseus was fallen sycke of & synne/ whereof he dyed/ Joas kyng of Irael came to him & wepte to him/ & sayd: O father father & charer of Irael & the hoꝝemen of & same. And Eliseus sayde vnto hym/ byngne bootw & arowes. And he brought to him bow & arowes. And he sayde to & kyng of Irael: put thine hand vpon & bootw/ & when he had put his hande vpon the bootw/ Eliseus put his handes vpon & kyngs handes. When he sayde/ open & wyndowe ee stwarde: & he opened. And Eliseus sayde: shote/ & he shotte. And he sayd: the arowe of helpe of & Lord/ & the arowe of helpe agaynst the Syꝝias/ for thou shalt bete & Syꝝians in Aꝝch till thou haue consumed the.

When he sayde: take arowes: and he toke. Then he sayde to the kyng of Irael/ smyte the grounde: & he smote thysse & ceased. And the mē of God was angry with him & sayde: thou shouldest haue smytē thysse of syꝝe tymes/ and then thou haddest smytten the Syꝝians till thou haddest consumed them: wherfore now thou shalt bete them but thysse.

When Eliseus was dead and buried the loudare & of & Moabites came into & lande/ the yere

Joas.
Jehozab.
Amaziah.
Jehoiach.

the yere solowynge. And it chaunced as they were buryng a man/ that they spied the Sowdꝝares/ & therfore cast them into the sepulchꝝe of Eliseus. And as sone as the mā came and touched & bones of Eliseus/ he refused and stode by on his fete.

And Hazael oppꝝessed Irael/ all the dayes of Jehoahaz. But the Lord had merce on the & pytied them & turned to the/ because of his appoyntment made with Abꝝahā/ Isaac & Jacob/ & wolde not destroye them/ ether cast the from him as yet. And when Hazael kyng of Siria was dead/ Benhadad his sonne raigned in his steade. And then Joas the sonne of Jehoahaz wēt agayne & toke out of the hāde of Benhadad sonne of Hazael/ the cyꝝes which he had taken awaye out of the handes of Jehoahaz his father/ in warre. And thys tymes dyd Joas beate hym and brought the cyꝝes of Irael agayne.

Amaziah the kyng of Iuda putte to death & maner quellers of his father: and after smyteth Edom. Joas kyng of Irael taketh Amaziah and robber the temple of the Lord/ Joas dyeth and Jeroboꝝ his sonne succeedeth in his rowme: and after him raygneth Zachariah. Amaziah is kylled in Lachis/ and Amaziah raygneth in his steade.

The. xliij. Chapter.

In the seconde yere of Joas sonne of Jehoahaz kyng of Irael raygned Amaziah & sonne of Jehoas kyng of Iuda: he was. xxiij. yere olde when he began/ and raygned. xxiij. yere in Jerusalem. His mothers name was Jehoꝝaban/ & was of Jerusalem. And he dyd that pleased the Lord/ yet not like Dauid his father: but dyd in all thyngs as Joas his father dyd. Whether toke they awaye the hillaulters: But & people slue and offered still in & hillaulters. And as sone as the kyngdom was setteled in his hande/ he slue his seruantes that kylled the kyng his father. But the chyldꝝ of those mynistrars he slue not/ as it is wꝝtten in the boke of the lawe of Moyses/ where the Lord commaunded sayng: the fathers shall not dye for the chyldꝝens cause/ nor the chyldꝝen for the deades of their fathers: But every man shalbe slayne for his awne synne.

And he slue of & Edomites in the saltbale ten thousand/ and toke the towne Sela with strenght of battell/ and called the name of it Jehether/ euer after.

After & Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kyng of Irael saying: come/ let vs se eche other. But Joas kyng of Irael sent agayne to Amaziah kyng of Iuda saying: A thysse in Libanō sent to a cypꝝelle tree in Libanō sayng: geue thy daughter to my sonne to wyfe. But & wyde beastes in Libanō wēt and troade downe the thysse. Because thou hast braten

the Edomites/ therfore thysse beate thyself. Be glouious: but tarpe at home. For what needest thou to prouoke to myscheue/ that thou shouldest be ouerthowen & Iuda with the.

But Amaziah wolde not heare. And so Joas kyng of Irael went by/ & he and Amaziah kyng of Iuda sawe ether other at Bethlames in Iuda. And Iuda was put to the woꝝte before Irael/ & they fled euery man to his tete. And Joas kyng of Irael toke Amaziah kyng of Iuda/ sonne of Jehoas sonne of Ohoꝝiah/ at Bethlames. And then he wēt to Jerusalem/ and brake downe of the walles of Jerusalem from the gate of Ephꝝaim to & corner gate/ foure hundred cubytes. And he toke all the goude & siluer & all the bestelles that were founde in the house of the Lord/ and in the treasure of the kynges house/ and hostages therto: & then returned to Samaria agayne.

The rest of & actes of Joas which he dyd/ and his power/ & how he fought with Amaziah kyng of Iuda/ are wꝝtten in the chronicles of the kynges of Irael: & Joas layde him to rest with his fathers and was buried at Samaria amonge the kynges of Irael: & Jeroboꝝ his sonne raigned in his rowme.

Amaziah the sonne of Jehoas kyng of Iuda/ dyed after the death of Joas sonne of Jehoahaz kyng of Irael/ & thysse yere. And the remanaunt of & deades of Amaziah/ are wꝝtten in the chronicles of & kynges of Iuda. And they conspired great treason agaynst him in Jerusalem/ & he fled to Lachis. And they wēt after hē to Lachis & slue him there. And they brought him on an hoꝝle & he was buried at Jerusalem with his fathers in & cyꝝie of Dauid. And all the people of Iuda toke Azariah/ which was. xviij. yere olde/ & made him kyng for & his father Amaziah. And he & byle Ailath and brought it agayne to Iuda/ after that the kyng was layde to rest with his fathers.

The. xlv. yere of Amaziah sonne of Jehoas kyng of Iuda/ was Jeroboꝝ sonne of Joas made kyng ouer Irael in Samaria/ and raygned. xli. yere/ and wrought wychednesse in the syght of the Lord: for he turned in nothing fro the synne of Jeroboꝝ & sonne of Nabat which made Irael synne. He restored & coltes of Irael fro the enterynge of Hemath vnto the see/ in the wyde felde/ according to the woꝝde of the Lord God of Irael which he spake thowm his seruante Jonah the sonne of Amithai & prophete/ which was of Beth Opher. For the Lord had sene & how that the affliction of Irael was exceeding better/ in someche & the pꝝesoned & the foꝝlahē were at an ende. And there was no helper vnto Irael. And the Lord had not yet

t. f. sayde

Jeroboam.

iiij. Kynges.

Azariah.

Jotham. Selum. Manahem. Phaheliah. Phahel. Hosea. sayde that men shoulde put out þe name of Israel fro under heauen. And therfore he holpe the by the had of Jeroboam þe sonne of Joas. The rest of the dedes of Jeroboam / & all he dyd / and his powre how he fought / & how he restored Damasco and Hemath to Juda in Israel are writen in the boke of þe chronicles of the kynges of Israel. And Jeroboam layde him to rest with his fathers and with the kynges of Israel / & Zachariah his sonne raygned in his steade.

Azariah the kyng of Juda becometh Leprouse. And Jotham raygneth for him. Selum killeth Jeroboam & succedeth him in the kyngdom. After Selum raygneth Manahem / after Manahem Phaheliah / after Phaheliah Phahel / After Phahel Hosea / after Hosea Jotham and after Jotham Ahas.

The xv. Chapter.

In the xxviij. yere of Jeroboam kyng of Israel / Azariah sonne of Amasiah kyng of Juda beganne to raygne. Sixtene yere olde was he whē he was made kyng / & he raygned. liij. yere in Jerusalem / his mothers name was Techeliah / & was of Jerusalem. And he dyd þe pleased þe Lorde in all thynges as dyd his father Amasiah / saue that they put not the hyllaulters awaye / for þe people offered a burned fat still in the hyllaulters. And the Lorde smote the kyng / that he was a leper vnto þe daye of his deathe / and dwelt in an house at Iybertye / and Jotham the kynges sonne gouerned þe house & iudged the people of the lande. The rest of the dedes of Azariah & all he dyd / are writte in þe chronicles of þe kyngs of Juda. And Azariah layde him to slepe wth his fathers / & they buried him wth his fathers in the cytie of Dauid / & Jotham his sonne raygned in his steade.

In þe xxxviij. yere of Azariah kyng of Juda / was Zachariah the sonne of Jeroboam made kyng vpon Israel in Samaria / & raygned syxe monethes / & dyd þe displeased the Lorde / as dyd his fathers / and turned not fro the synnes of Jeroboam the sonne of Nabat which made Israel synne. And Selum the sonne of Iabes conspired agaynst him / and smote him befoze the people / & kyllid him / and raygned in his steade.

The rest of the dedes of Zachariah are writen in the chronicles of the kyngs of Israel. Whis is the saying that the Lorde spake vnto Jehu / saying: * thy sonys shall lytt on þe seate of Israel in the fourth generacion. And it came to so passe.

Selum the sonne of Iabes beganne to raygne the xxxix. yere of Azariah kyng of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came by from Cherah and wnt to Samaria and smote Selum the sonne of Iabes in Sama

ria / and slue him / and raygned in his steade. The rest of the dedes of Selum & the treason / which he conspired are writte in þe chronicles of the kyngs of Israel. The same tyme Manahem destroyed Thaphlah and all that were therein / and the costes therof fro Cherah / because they opened not to him / he smote and rent all the women with chylde.

The xxxix. yere of Azariah kyng of Juda / beganne Manahem the sonne of Gadi to raygne vpon Israel / & continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde / & turned not all his dayes fro the synne of Jeroboam þe sonne of Nabat which made Israel synne. And Phul kyng of Assyria came vpon the land. And Manahem gaue Phul a thousand talents of syluer / to helpe him to stablishe his kyngdome. And Manahem raysted the money in Israel / vpon all men of substance / so / to geue the kyng of Assyria sytte cycles of syluer a pece. And þe kyng of Assyria turned backe agayne & taried not there in the lande.

The rest of the dedes of Manahem & all he dyd / are writen in the chronicles of the kynges of Israel. And whē Manahem was layde to rest with his fathers Phaheliah his sonne raygned in his steade.

The lxxiij. yere of Azariah kyng of Juda / beganne Phaheliah the sonne of Manahem to raygne ouer Israel in Samaria / and continued two yere / & wrought wythedy in þe syghte of the Lorde & leste not of fro þe synnes of Jeroboam sonne of Nabat which made Israel synne. And Phahel the sonne of Romeliah a Lorde of his conspired agaynst hym and slue hym in the palayse of the kynges house / with Argob and Arian and sytte men with him that were Galaadites: and whē he had kyllid him / raygned in his rowme. The rest of Phaheliah and all he dyd are writte in the chronicles of the kynges of Israel.

And the liij. yere of Azariah kyng of Juda beganne Phahel the sonne of Romeliah to raygne ouer Israel in Samaria and continued. xx. yere / and dyd euell in the syghte of the Lorde / and turned not from the synnes of Jeroboam sonne of Nabat þe made Israel synne. In the dayes of Phahel kyng of Israel / came Teglat Phalasar kyng of Assyria / and toke Aion / Abel / Beth / Maacah / Tanoah / Had / Hazor / Gataad / Galile / and all the lande of Rephath / & caried them awaye to Assyria.

And Hosea the sonne of Eliah conspyed treason agaynst Phahel the sonne of Romeliah and smote him and slue him and raygned in his steade / the. xx. yere of Jotham the sonne of Azariah. The rest of þe actes of Phahel / and all he dyd / are writen in the booke of the kynges of Israel.

Ahas. Hosea.

iiij. Kynges.

Lxlvij

The seconde yere of Phahel some of Romeliah kyng of Israel / beganne Jotham the sonne of Azariah kyng of Juda to raygne. & yue & twetic yere olde was he when he beganne to raygne / and he raygned. xviij. yere in Jerusalem. His mothers name was Jerusa the daughter of Zadoh. And he dyd that was ryght in þe syghte of þe Lorde: euell in all thynges as dyd his father Azariah / dyd he. But they put not awaye the hyllaulters: for the people offered a burnt incense still in the hyllaulters / he bit the highest doze in þe howse of þe Lorde. The rest of the dedes of Jotham and all he dyd / are writte in þe Cronicles of the kynges of Juda. In those dayes the Lorde beganne to sende agaynst Juda / Razin þe kyng of Syria and Phahel the sonne of Romeliah. And Jotham rested with his fathers & was buried with his fathers in the cytie of Dauid his father / & Ahas his sonne raygned in his steade.

Ahas kyng of Juda consecrated his sonne in syre: & had many batelles agaynst the kynges of Israel. He smiteth an auter to be made lyke vnto it of Damasco. In the steade of Ahas raygneth Hezekiah his sonne.

The xvi. Chapter.

In the xviij. yere of Phahel some of Romeliah kyng of Israel / Ahas sonne of Jotham kyng of Juda / beganne to raygne. xx. yere olde was he / when he was made kyng: & raygned xviij. yere in Jerusalem / and dyd not that was ryght in the eyes of the Lorde his God / lyke Dauid his father: But went in the waye of the kynges of Israel / & therto he offered his sonne in fyre / after the abomynacion of the hethen whych the Lorde cast out befoze the chyldren of Israel. And he offered a burnt the fat in the hyllaulters & on the hylls & vnder euery grene tree. * When Razin kyng of Syria & Phahel sonne of Romeliah kyng of Israel came vpon to Jerusalem to fight. And they beseged Ahas / but coude not ouercome him. At the same tyme Razin kyng of Syria brought Tilath agayne to Syria / & ryd the Jewes thence. And the Syrians went to Tilath and dwelt therin vnto this daye.

Then Ahas sent messengers to Teglat Phalasar kyng of Assyria / saying: I am thy seruaunt & thy sonne / come & deliuer me out of the hand of þe kyng of Syria / & out of the hand of the kyng of Israel which are rylen agaynst me. And Ahas toke the syluer & the goulde that was founde in the howse of the Lorde & in the treasure of the kynges howse / & sent it for a rewarde to þe kyng of Assyria. And the kyng of Assyria berkened to hym / & went to Damasco / & toke it / and caried the people awaye to Birs / and slue Razin.

And kyng Ahas went agaynst Teglat Phalasar kyng of Assyria / to Damasco. And

when he sawe a certen auter þe was at Damasco / he sent to Azariah the priest þe patern of þe auter & þe sacry of all the workmanchip therof. And Azariah the priest made an auter in all poynts lyke to þe patern which kyng Ahas had sent fro Damasco / & had synnified it by þe kyngs comyng fro Damasco. And whē the kyng was come fro Damasco & sawe þe auter / he went to it & offered thereon. And he burnt his burnt offering / and spyncheled the bloud of his peace offering / and powred his bypnyke offering & spyncheled the bloud of his peace offerings vpon the sayde auter. And the byasen auter þe was befoze the Lorde / * he sett fro befoze the howse / fro betwene þe auter & the howse of the Lorde / & put it on the north syde of the sayde auter.

And the kyng comanded Azariah þe priest saying: vpon the great auter set on fyre / in the morninge burnt offering / & in the eue meate of the offeringes / & the kynges burnt sacrifice and his meate offering / & the burnt offerings of all the people of the lande & their meate offering / & their bypnyke offerings / & powre thereon all the bloud of all maner offerings. But þe byasen auter shalbe for me / to enquyre with. And Azariah þe priest dyd all thyngs as kyng Ahas comanded hym. And kyng Ahas brake þe sydes of þe botomes & toke þe launders fro of the / & toke downe the see fro of þe byasen orþe / & were vnder it / & put it vpon a pavement of stone. And therto the pulpit for the Saboth that they had made in the howse / & þe kynges entrie without turned he to the howse of the Lorde / for feare of the kyng of Assyria. The reste of the dedes of Ahas whych he dyd are writen in the Chronicles of the kynges of Juda. And Ahas layde him to rest with his fathers / and was buried with his fathers in þe cytie of Dauid: & Hezekiah his sonne raygned in his rowme.

Holen kynges of Israel is taken. And he and all his realme brought to the Assyrians.

The xviij. Chapter.

In the xxiij. yere of Ahas kyng of Juda / Hosea sonne of Eliah beganne to raygne in Samaria vpon Israel / & continued. ix. yere / & dyd þe displeased the Lorde / but not so euell as dyd þe kynges of Israel that were befoze hym. And Salmanasar kyng of Assyria came vpon hym / & Hosea became his seruaunt & gaue him presentes. And the kyng of Assyria founde treason in Hosea / because he had sent messengers to Soma kyng of Egypte / & sent no presentes vnto þe kyng of Assyria / as he was petyly wont to doo. Therfore þe kyng of Assyria beseged him & put him in prysoun. * And then the kyng of Assyria came thozowout all the lande / & came to Samaria & beseged it. i. liij. thye

the yere. And in the nynte yere of Hosea / the kyng of Assyria toke Samaria & caried Israel awaye into Assyria & put the in Gala / in Habor on the ryuer of Gozan / & in the cities of the Medes. For the chyldre of Israel had synned agaynst the Lorde their God which brought the out of the land of Egypt / fro under the hand of Pharaon kyng of Egypt / and feared other gods. And they walked in the ordinance of the hethen which the Lorde cast out before the chyldre of Israel / & in the thinges which the kynges of Israel had made. And the chyldre of Israel wropte the selues in thinges that were not well towards the Lorde their God. And they bylt them highalters in all their cyties / bothe in the towncs where they kept watch and also in the stronge townes. And they made them images & groues on every hye hyll & under every grene tre. And there they sacrificed in the highalters / as did the hethen which the Lorde caried awaye at their comynge / & wrought wicked dedes / to angre the Lorde with all. And they serued Idoles / wherof the Lorde had sayde to them: ye shall not do so.

And the Lorde testified to Israel & to Juda / by all the prophetes & by all the sears sayng: Come fro youre wicked wayes & hepe my commaundementes & myne ordynaunces according to all the lawes which I commaunded youre fathers / & as I sent to you by my seruantes & prophetes. Notwithstandyng they wolde not heare / but hardened their neckes / lyke to the neckes of their fathers & dyd not beleue the Lorde their God. And they refused his ordynaunces & his appoyntment & he had made in their fathers / & the wyne they became bayne / lyke to the hethen that were round aboute them / of which the Lorde had charged the / that they shoulde not do lyke the. But they leste the commaundementes of the Lorde their God & made the images of metall / euen of calves: & made groues & bowed them selues vnto all the Hoste of heauen / & serued Baal. And they sacrificed their sonnes & their daughters in fyre / & bled wythcraft & enchaſement / & were sold to wiche wickednesse in the sight of the Lorde / so to angre him.

Wherfore the Lorde was exceeding wroth with Israel & put the oute of his sight / that there was left but the tribe of Juda only / and therto Juda kept not the commaundementes of the Lorde their God / but walked in the ordynaunces of Israel which they had made. Wherfore the Lorde cast up all the seed of Israel & berethed and deliuered them into the handes of spoylers / vntill he had cast the oute of his sight. And Israel deuoyded them selues from the house of Dauid / and made Jeroboam &

sonne of Nabat kyng. which Jeroboam thrust Israel awaye from the Lorde and made the synne agreat synne. And so the chyldre of Israel waiched in all the synne of Jeroboam which he had sett by / and departed not thence / vntill the Lorde had put Israel awaye oute of his sight / as he sayde by all his seruantes the prophetes. And so he translated Israel out of their land to Assyria / euen vnto this daye.

And the kyng of Assyria brought the Babylonians & the Chuthians & the Iudas & the Beniamites and from Sepharuaim / and put them in the cyties of Samaria in steade of the chyldren of Israel. And they possessed Samaria and dwelt in the cyties therof. But at the begynnyng of their dwelling / they feared not the Lorde. Wherfore the Lorde sent Lyons vpon the which slue the. When men tolde the kyng of Assyria / sayng: The nacion which thou hast translated & put in the cyties of Samaria / knowe not the maner of the God of the lande / and therfore he hath sent Lyons vpon them / which slay them / because they know not the maner of the God of the lande.

Then the kyng of Assyria commaunded sayng: carpe thether one of the prelates which ye brought thence / & let him go & dwell there / & teache the the sacron how to serue the God of the contrey. And then one of the prelates which they had caried thence / went & dwelt in Bethel / & taught the how they shoulde feare the Lorde. How be it every nacion made their awne gods & put the in the houses of the highalters which the Samaritans had made / euen in their cities where they dwelt. The men of Babilon made Socoth / Benoth. The men of Cuth made Nergel. The men of Beniam made Asima. The Euites made Reba / haz / and Charthan. And the Sepharuaites burnt their chyldre in fyre vnto Adramelech and Nemelech / the gods of the Sepharuaites. And though they feared the Lorde / yet they made them prelates of the lowest of the people / for the highalters / which sacrificed for them in the houses of the highalters. And so they feared the Lorde / and yet serued their awne gods after the maner of the people fro whence they were brought.

Vnto this daye they do after the olde maner: they nether feare the Lorde / nether do after their awne ordynaunces and customes / and after the lawe & commaundement which the Lorde commaunded the chyldren of Israel / whose name he called Israel / and made an appoyntment with them & charged them sayng: feare not any other goddes / nor bowe your selues to the nor serue them / nor sacrifice to them: but to the Lorde which brought you out of the land of Egypt in great powre and

& a stretched out arme: hym feare & to hym bowe & to him sacrifice. And the ordynaunces / customes / lawe & commaundement which I wrote for you / se that ye be diligent to do for euermore / & feare not any other goddes. And the appoyntment which I have made with you / se ye forget not / and that you feare none other goddes: but the Lorde your God ye shall feare / & he shall deliuer you out of the handes of all your enemyes. Now be it they hearde not / but dyd after the olde maner. And eue so dyd these naciones feare the Lorde & serue their images therto: & so dyd their chyldren & their chyldrens chyldren to. Euen as dyd their fathers / so do they vnto this daye.

Hezekiah kyng of Iuda putteth downe the highalters / & destroyeth the Idoles. Salmanasar bringeth Israel to Assyria. The blasphemie of Semaherib.

The xliij. Chapter.

In the thirde yere of Hosea sonne of Ela / kyng of Israel raygned Hezekiah sonne of Abaz kyng of Iuda. Twente & thre yere olde was he / when he beganne to raygne / and raygned xxiij. yere in Jerusalem. His mothers name was Abi the daughter of Zachariah / & he dyd that pleased the Lorde in all thyng / lyke to Dauid his father. He put awaye the highalters & brake the images & cut downe the groues / & all to brake the brasen serpent which Moles made. For vnto those dayes the chyldre of Israel dyd burne sacrifice to it / & called it Nehushtan. He trusted in the Lorde God of Israel / so that after him came none lyke him amonge all the kynges of Iuda / nether amonge them that went before him. He came to the Lorde & departed not fro hym / but kept his commaundementes which the Lorde commaunded Moles. And the Lorde was with hym. And whatsoeuer he toke in hand he dyd it wisely. And he rebelled agaynst the kyng of Assyria & serued him not. He bett the Philistines euen vnto Azah & the costes therof / bothe in castles of garisons and stronge cities to.

And the fourth yere of kyng Hezekiah / which was the seuenth yere of Hosea sonne of Ela kyng of Israel / came Salmanasar kyng of Assyria vnto Samaria & besieged it. And they toke it at the ende of the yere / which was the sixte of Hezekiah: that is to saye the nynte yere of Hosea kyng of Israel / was Samaria wonne. And the kyng of Assyria dyd carie awaye Israel vnto Assyria / & put the in Gala / & in Habor on the ryuer of Gozan / & in the cyties of Medes: because they wolde not hearken vnto the voyce of the Lorde their God. But trasgressed his appoyntment / & all that Moles the seruauent of the Lorde commaunded / & wolde nether heare nor do.

The xliij. yere of kyng Hezekiah came

Semaherib kyng of Assyria agaynst all the stronge cities of Iuda & toke them. Wher vpon Hezekiah kyng of Iuda sent to the kyng of Assyria to Lachis sayng: I haue offended. But depart fro me / & what thou puttest on me that will I beare. And the kyng of Assyria appoynted vnto Hezekiah kyng of Iuda thre hundred talentes of syluer & thirtie talentes of gould. And Hezekiah gaue him all the syluer that was founde in the howse of the Lorde and also in the treasure of the kynges howse. And he sayde reason Hezekiah rent of the doores of the temple of the Lorde & the pylers / which he sayd Hezekiah kyng of Iuda couered ouer / & gaue the to the kyng of Assyria.

And the kyng of Assyria sent Sennacherib Rablaris & Rabshakeh fro Lachis to kyng Hezekiah in a great Hoste to Jerusalem. And they went by & came to Jerusalem / & toke the howse by the conduyte of the uppermost pole which is in the waye to the fullers selde / and called to the kyng. And there came out to the / Eliakim sonne of Helkiah stuarde of howse / holde & Sennacherib scribe / & Joah the sonne of Asaph / the recorder. And then Rabshakeh sayde to the. Tell ye Hezekiah I praye you: thus sayth the great kyng the kyng of Assyria. What confidence is this that thou hast? thou wilt haply speake a lyght word / that thou hast counsell & powre to make warre. On whome then dost thou trust / that thou rebellest agaynst me: dost thou trust to the staffe of this broke reede Egypte / on which if a man lene it will rene into his hand & perce it. For eue so is Pharaon kyng of Egypte vnto all that trust on him. If ye saye vnto me / we trust in the Lorde our God. Is not the whole highalters & other alters to Hezekiah hath put downe / & hath sayde to Iuda & Jerusalem / bowe your selues before this altier here in Jerusalem.

And now I praye the to my lord & kyng of Assyria / & I will deliuer the two thousand howses / if thou be able to sett ryders vpon the: (and if thou be not) how then art thou able to resist one of the leste Duks of my masters seruantes? or trustest thou to Egypte for charettes and horsmen? Whosoer thinkest thou that I am come without the byddynge of the Lorde to this place to destroye it: naye the Lorde sayde to me / goo vp to this land & destroye it. Then sayde Eliakim the sonne of Helkiah & Sennacherib & Joah / to Rabshakeh: speake we praye the to thy seruantes in the Syrians language / for we vnderstande it: & talke not with vs in the Jewes tonge / in the eares of the people that are on the walles. And Rabshakeh sayde vnto them: hath my master sent me only to thy master & to the / to speake these wordes / or rather to the men that hepe

In the Colossians where it is said that he kept watch and also in the stronge townes. And they made them images & groues on every hye hyll & under every grene tre. And there they sacrificed in the highalters / as did the hethen which the Lorde caried awaye at their comynge / & wrought wicked dedes / to angre the Lorde with all. And they serued Idoles / wherof the Lorde had sayde to them: ye shall not do so.

In the Colossians where it is said that he kept watch and also in the stronge townes. And they made them images & groues on every hye hyll & under every grene tre. And there they sacrificed in the highalters / as did the hethen which the Lorde caried awaye at their comynge / & wrought wicked dedes / to angre the Lorde with all. And they serued Idoles / wherof the Lorde had sayde to them: ye shall not do so.

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the walles / that they shall eat their owne
bryte & drynke their awne pissid you.

And so Rabshakeh stode and cryed wth a
lowde voice in the Jewes langage / and spake
layunge: heare the saying of the great kyng /
the kyng of Assyria. Thus sayth the kyng: let
not Hezekiah begile you / for he is not able to
deliver you out of myne hand: neither let Heze-
kiah make you trust to the Lorde sayinge:
the Lorde shall surely rydd vs / and this cytie
shall not be deliuered into the handes of the
Kyng of Assyria. Perken not vnto Hezekiah /
for thus sayth the kyng of Assyria.

Deale kindly wth me / & come out to me.
And then eate eury man of his awne byne /
& of his awne pygg tree / & drynke eury ma-
n of the water of his awne welles / tyll I come
and sett you to as good a lande as youres is:
a lande of come and wyne / a lande of breade
& bynegardes / a lande of olyue trees / of oyle
& of hony. And ye shall lyue and not dye. And
herke not vnto Hezekiah for he wyll begyle
you / sayinge: the Lorde shall deliuer vs. For
haue the Gods of the nacjons deliuered any
God his lande / out of the hande of the kyng of
Assyria: where are the Gods of Hemanth & of
Arphad: where are the Gods of Sepharuaim
of Ana and Luah: did they deliuer Samaria
out of myne hand: what God of any land hath
deliuered his land out of myne hand / the Lorde
wyll deliuer Ierusalem out of myne hand.

But the people helde their peace and an-
swered not him a worde: for the kyng had co-
maunded sayng: and were hi not. When Eliakim
the stuard of household & Sobnah the scribe
and Joah the sonne of Asaph the recorder /
came to Hezekiah wth their clothes rent &
tolde him the wordes of Rabshakeh.

The Angell of the Lorde killeth an hundred foure
thouste and fye thousand men of the Assyrians. And
Sennacherib is killeth of his awne sonnes.

The xix. Chapter.

When kyng Hezekiah hearde / he
rent his clothes & put on sacke &
went to the house of the Lorde. Fur-
thermore he sent Eliakim stuard
of household / and Sobnah the scribe / and the
elders of the Priestes clothed in sacke / to
Isaiah the prophete the sonne of Amoz. And
they sayde to hym / thus sayth Hezekiah: this
daye is a daye of tribulacion / rebukynge and
rapiing. Euen as whē the chyldre are readye
to be borne / and the mothers haue no power
to be deliuered. Whē the Lorde thy God wold
heare all the wordes of Rabshakeh whom the
kyng of Assyria has master hath sent to raipe
on the Ipyngge God / and to rebuke him wth
wordes which the Lorde thy God hath hearde
wherfore lyfte vp thy prayer for the remnant
that is left. When the seruantes of kyng Heze-

kiah were come to Isaiah: Isaiah sayd to the
So shall ye saye to your master. Thus sayth
the Lorde: be not afrayde of the wordes thou
heardest / wth which the younge men of the kyng
of Assyria haue raipled on me. For I will sende
him a blast that he shall heare rynges / & so
returne to his awne lande: And I wyll ouer-
throw him wth the swerde / eue in his awne land.

And Rabshakeh went backe agayne and
founde the kyng of Assyria fygthing agaynst
Lobnah: for he had hearde how he was de-
parted fro Lachis. And he hadde rynges of
Cherubim kyng of the blacke Moyses / how he
was come out to fyghe agaynst him. And
there vpon he departed & sent messengers vnto
Hezekiah saying. Thus saye to Hezekiah
kyng of Iuda: let not thy God carpe the out
of the waye / in whō thou so trustest sayinge:
Ierusalem shall not be deliuered into the hand
of the kyng of Assyria. Beholde / thou hast
heard what the kyngs of Assyria haue done
to all landes / how they haue utterly destroyed
them. And how then shuldest thou escape:
hathe the Gods of the hethen deliuered them
which myne sunseruantes haue destroyed: as
Gozan / Waran / Rezep / and the chyldren of
Eden which were in Chelasar: where is the
kyng of Hemanth / the kyng of Arphad / the
kyng of the cytie of Sepharuaim / and the
kyng of Ana and the kyng of Luah.

When Hezekiah had receaued the letter of
the hand of the messengers and had redde it: he
went into the house of the Lorde and layde it
abroade before the Lorde. And Hezekiah prayed
before the Lorde & sayde: Lorde God of Is-
rael which dwellest betwene the Cherubes /
thou art God alone ouer all the kyngdomes of
the earth / & thou hast made bothe heuē & earth.
Lorde / how thyne eares are heare: open Lorde
thyne eyes & see: & heare the wordes of Senna-
cherib which hath sent to raipe on the Ipyngge
God. But of a truthe Lorde / the kyngs of As-
syria haue destroyed nacjons & their landes / &
haue sett fyre on their Gods. For they were
no Gods / but the worke of the handes of ma-
n: eue wood & stone. And therfore they destroyed
the. Now therfore Lorde oure God / saue thou
vs out of his hand / & all the kyngdomes of the
earth maye knowe / that thou Lorde art God
alone. And Isaiah the sonne of Amoz sent to
Hezekiah saying: thus sayth the Lorde God of
Israel: that thou hast prayed to me con-
cernynge Sennacherib kyng of Assyria / I
haue hearde it. This is the thyng that the Lorde
sayth of him: he hath despised the / & virgine
daughter of Sion: he hath shaked his hebd
at the / thou daughter of Ierusalem: whome
hast thou raipled on / and whom hast thou re-
uyled: Agaynst whom hast thou exalted thy
boycce / and hast lyfte vp thyne eyes to he-
Euen

By the hand of the messenger thou hast raipled on the Lorde
and sayde: with the multitude of my charettes
I am come by to the height of the mountaynes
euen along by the sydes of Libanon / & haue
cut of the Cedartrees & the lustie firre trees
therof euen to the wood of Carmel & belon-
geth therto. I haue digged a dyche & drainge
waters / and haue dryed vp wth the sooles of
my fete poles enclosed.

But hast thou not heard how I haue o-
bernyed such a thyng & a great whylle ago / &
haue prepared it from the begynnyng: And
now I byrnye it forth & it shall be to destruye
and to byrnye stronge cities in to rube heapes
of stones. And the inhabitants of them shall be
of litle power / and sayne herted & confounded.
They shall be lyke the graue of the feide and
grene erbes / and as the hepe on the toppes of
the houses which wetherth or: it come to any
berght. I wote where thou dwellest / and thy
cominge out and going in know I to / & how
thou setteest by thy byrnelles agaynst me.
And because thou setteest by thy byrnelles
agaynst me / and that thy ragnge is come
bp to myne eare: therfore I will put a ragnge
in thy nose and a byt in thy lippes / and will
byrnye the backe agayne & same waye thou
camest.

And this shalbe a sygne vnto the: eate this
perce of the fruites of the seade that fell out / &
the thyrde perce soure ye and reape / plant byne-
gardes & eate the fruites therof. For the daughter
of Iuda that is escaped and left / shall yet
agayne take rottinge downwarde & beare
fruite bpwarde. For out of Ierusalem shall go
a remnant / and a nombze that shall escape
out of mount Sion: the rele of the Lorde of
Hostes shall byrnye this thyng to passe.

Wherfore thus sayth the Lorde / of the kyng
of Assyria: he shall not come to this cytie / nor
wote arowe into it / nor come before it / shalbe
nor cast any bancke agaynst it: but shall go
backe agayne the waye he came / & shall not
come at his cytie sayth the Lorde. For I will
defende this cytie and saue it / for myne awne
sake and for Dauid my seruantes sake.

And the selfe same nyght the Angell of the
Lorde went out & smote in the hoste of the As-
syrans an hundred foure thowse & fye thousand
And when they were by crye in the mornynge:
beholde / they were all deed corpes. And so
Sennacherib kyng of Assyria auoyded and
departed & went agayne / & dwelt at Ninue.
And as he was in his deuocyn kneelinge in the
house of Nisroch his God / Adramelech and
Sarasar smote him wth the swerde. And they
escaped into the lande of Ararat / & Asarha-
don his sonne ragned in his stede.

Hezekiah is sycke & receaueth the sygne of his healeth
by the dyall of Ahaz. He receaueth rewardes of Be-
roch / and is repcheted of Isaiah because he sheweth
hym the treasure. He dyeth and Sennacherib his sonne
ragneth in his stede.

The xx. Chapter.

Howe the tyme Hezekiah was sycke &
vnto the deeth. And the Prophete
Isaiah sonne of Amoz came to him
and sayde to hym. Thus sayth the
Lorde: put thyne household in an ordze / for
thou shalt die & not lyue. And Hezekiah tur-
ned his face to the walle & besought the Lorde
sayinge: Whē Lorde remembre yet how I haue
walked before the trulpe and wth a perfecte
herte / & haue done that which is good in thy
syght / and wepte a great pace.

And Isaiah was scarce gone out into the
middle of the cytie / but the worde of the Lorde
came to hym sayinge: turne agayne and tell
Hezekiah the capitayne of my people. Thus
sayth the Lorde God of Dauid thy father. I ha-
ue herd thy prayer & sene thy teares. Beholde
I will heale the / & this daye the dayes thou
shalt go bp into the house of the Lorde. And
I will lengthen thy dayes yet fyftene yere / and
will deliuer bothe the and this cytie out of the
hand of the kyng of Assyria / & wyll defende
this cytie for mine awne sake / and for Dauid
my seruantes sake. And Isaiah sayde: byrnye
a lumpe of pygges. And they brought & put
it on the soze / and he recovered.

Then sayde Hezekiah to Isaiah: what is the
sygne / the Lorde will heale me / & I shall
go bp into the house of the Lorde the thyrde daye.
And Isaiah sayde: this sygne shalt thou haue
of the Lorde / that the Lorde will do & he hath
spoken: shall the shadow go forwarde ten de-
grees / or go backe agayne ten degrees: And
Hezekiah sayde: it is a light thyng for I wa-
dow to go downe ten degrees. Wherfore I will
not that: but let the shadow go backewarde
ten degrees. And Isaiah the Prophete called
to the Lorde / & he brought the shadow ten
degrees backewarde by which it had gone
downe / in the dyall of Ahaz.

The same ceason Berodach Baladan the
sonne of Baladan kyng of Babilon sent let-
ters & presentz vnto Hezekiah / for he hearde
how Hezekiah was sycke. And Hezekiah
harkened vnto them and shewed them all
that was in the spyccery house / and his syluer
and goulde & oboures & precious oymētes
and his armozes all that was founde in his
treasure: there was nothinge in his house or
in all his realme / that he sheweth the not.

Then came Isaiah the Prophete vnto kyng
Hezekiah and sayde to him: what saye these
men and from whence come they to the: And
Hezekiah sayde: they be come fro a farre coun-
tree / euen from Babilon. And he sayde: what
haue

●The ri Chapter.

გ. ზეგ. ბჭ. ბ.

16. Reg. 26.1361-1.

The 17th Chapter

Golfish

The 11th Chapter.

Quote: fbq.c.

What is the

nymphettes of
 equal to callow

because

they were

stable with

Josiah. iii. Kynges.

blacke clothes set to burne offeringes in the hilauiters in the cytyes of Juda round about Jerusalem and also the that burnt sacrifices into Baal to the sonne & to the moon & to the planetes / & to all the Hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem into the broke Cedron / & burnt it at the broke Cedron & stampre it to powder / & cast the dust thereof vpon the graues of the people of the countrey. And he brake downe the celles of the malechores that were in the house of the Lorde / where the women wour litle houses for the groue.

And he brought all the prestes out of the cities of Juda / & defiled the hilauiters where the prestes did burne sacrifice / euen fro Gabaa to Berlabee. And he brake downe the hilauiters of the Gates / that were in the enterynge of the gate of Josua & gouernoure of the cite / whiche were on the leste hande of the gate of the cite. Neuerthelesse the prestes of the hilauiters myght not come at the aulter of the Lorde in Jerusalem / saue onely theyd eate of the swete breade amonge their brethren.

And he defyled the temple of the Lorde / because he defyled the chylidren of Beniamin / because no man woulde offer his sonne or his daughter in fyre to Moloch / he put downe the holtes that the kynges of Israel had geue to the sonne at the entrynge of the house of the Lorde / in the chambere of Nathanmelech the chamberlaine in the layne which was of Danurim / & burnt the charettes of the sonne with fyre. And the aulter that were on the toppe of the parloure of Abaz which the kynges of Juda had made / and the aulter whych Manasse had made in the two courtes of the house of the Lorde / the kyng brake downe / & ranne thence and cast the dust of the in to the broke Cedron.

And the hilauiters that were before Jerusalem on the right hand of the moote / with which Salomō kyng of Israel built to Ashtaroth the abhominaciō of the Zions abites / & to Milchom the abhominaciō of the chylidren of Ammon / the kyng defiled / & brake the ymages & cut downe the groues and fylled the places with the bones of men.

Moreover the aulter that was at Bethel / the hilauiter made by Teroboam the sonne of Nabat whych made Israel synne / bothe the aulter and also the hyl he brake downe and burnt the hyl and stampre it to powder / and burnt the groue. And as Josiah turned hym selfe / he spied the graues that were in the moote and sent & fette the bones out of the graues & burnt them vpon the aulter & polluted it according to the woide of the Lorde that the man of God had proclaymed / whiche openlye had denounced the same thynges.

Then the kyng sayde: what meaneth this der graue stone that I se. And the men of the cytie tolde hym / it is the sepulchre of the man of God / whiche came from Juda and openlye denounced the selfe same thynges that thou hast done to the aulter of Bethel. And he sayde let hym be: se that no man moue his bones. And to his bones scraped with the bones of a prophete that came out of Samaria.

And therto all the houses of the hilauiters of the cities of Samaria whych the kynges of Israel had made / to angre with all: Josiah put out of the way & dyd to the in all poyntes as he did in Bethel. And he sacrificed all the prestes of the hilauiters that were there euen vpon the aulter / & burnt mennes bones vpon the / and returned to Jerusalem.

And the kyng commaunded all the people saying: kepe the feast of passouer vnto the Lorde your God / as it is wrytten in the booke of the covenant. For there was no passouer holden lyke that / from the dayes of the iudges that iudged Israel / and thowow out all the dayes of the kynges of Israel and of Juda. And in the .xxiiij. yere of kyng Josiah was this passouer holden to the Lorde in Jerusalem.

And therto workers in spyces / soylayers / ymages of witchcraft / ydoles and all other abhominacions that were fynyed in the lande of Juda and in Jerusalem / Josiah put out of the way / to make good the wordes of the lawe / whych were wrytten in the booke that Helkiah the preste founde in the house of the Lorde: like vnto him was there no kyng before hym / that turned to the Lorde with all his herte / with all his soule & all his myght / according to all the lawe of Moyses / methet after him arose there any soche.

Not withstandinge the Lorde turned not from his searce and great wrath wherewith he was angrie agaynst Juda vpon all the prouocations that Manasse prouoked hym. But the Lorde sayde: I will put Juda too / out of my syght / as I haue done Israel / & will cast of this cytye Jerusalem whych I haue chosen / and the house of which I haue sayde / my name shalbe there.

The rest of the dedes of Josiah and all he did are wrytten in the booke of the storyes of the kynges of Juda.

In his dayes Pharaos Decob kyng of Egypt went agaynst the kyng of Assyria to the ryuer of Euphrates. And kyng Josiah went agaynst hym / and was slayne of hym at Magedo when he had sene hym. And his seruants carped hym dead from Magedo and brought him to Jerusalem & buried him in his aulone sepulchre. And the people of the lande toke Jehoahaz the sonne of Josiah & anoynted hym & made him kyng in his fathers towne.

And he began to raygne and raygned thre monethes in Jerusalem. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde / in all thynges as his fathers had done. And Pharaos Decob put him in bondes at Reblah in the lande of Hemath / in the yere of his raygne in Jerusalem / and put the lande to a tribute of an hundred talentes of syluer and a talent of golde. And Pharaos Decob made Eliakim the sonne of Josiah / kyng in the rowme of Josiah his father / and turned his name to Jehoiakim / and toke Jehoahaz away whych he when he came to Egypt dyed there.

And Jehoakim gaue the syluer & the golde to Pharaos: how be it he taxed the lande / to geue the moneye at the commaundement of Pharaos / and as every man was set at / so he required the syluer and the golde of the people of the lande / to geue Pharaos Decob. Jehoakim was .xiiij. yere olde when he beganne to raygne / & he raygned .xiiij. yere in Jerusalem.

His mother was named Zedebah the daughter of Phadaiab of Ramah. And he dyd that was euell fauoured in the syght of the Lorde / like in all thynges as did his fathers.

Jehoacin. iii. Kynges.

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His mother was named Zedebah the daughter of Phadaiab of Ramah. And he dyd that was euell fauoured in the syght of the Lorde / like in all thynges as did his fathers.

Jehoakim dyed / and after him succeeded Jehoacin Jerusalem is beleged of the Babylonians. Jehoacin yeldeth him selfe to the kyng of Babylon. And in his towne cam Nabuchodonosor which was called Zedekiah.

The .xliij. Chapter.

In his dayes came Nabuchodonosor kyng of Babylon / & Jehoakim became his seruant thre yere / and then turned and rebelled agaynst hym. And the Lorde sent vnto him men of warre out of Caldey / out of Syria / out of the Moabites / and fro the chylidren of Ammon: & sent them into Juda / to destroye it / according to the sayinge of the Lorde which he spake by his seruantes the prophetes. Only at the bydyng of the Lorde happened it so to Juda / to put the out of his syght / for the synne of Manasse according to all he dyd: and for the innocent bloude that he shedde and fylled Jerusalem with innocent bloude / whiche the Lorde wolde not forgeue.

The rest of the dedes of Jehoakim and all he dyd / are wrytten in the chronicles of the kyng of Juda. And Jehoakim layde hym to slepe with his fathers / & Jehoacin his sonne raygned in his steade. But the kyng of Egypt came now no moare out of his lande: for the kyng of Babylon had taken from the ryuer of Euphrates / all that pertayned to the kyng of Egypt. Jehoacin was .xiiij. yere olde when he beganne to raygne / & raygned in Jerusalem thre monethes. His mothers name was Nebuchaz the daughter of Elnathan of Jerusalem.

And he dyd that displeased the eyes of the Lorde in all poyntes as his father did.

In his tyme came the seruantes of Nabuchodonosor kyng of Babylon / to Jerusalem and the cytye was beleged. And Nabuchodonosor came to the cytye as his seruantes were yet a besegynge of it. And Jehoacin the kyng of Juda came out to the kyng of Babylon / with his mother / his seruantes / his Lorde & his chamberlaynes. And the kyng of Babylon toke hym / in the eyght yere of his raygne.

And he dyd that displeased the eyes of the Lorde in all poyntes as his father did.

In his tyme came the seruantes of Nabuchodonosor kyng of Babylon / to Jerusalem and the cytye was beleged. And Nabuchodonosor came to the cytye as his seruantes were yet a besegynge of it. And Jehoacin the kyng of Juda came out to the kyng of Babylon / with his mother / his seruantes / his Lorde & his chamberlaynes. And the kyng of Babylon toke hym / in the eyght yere of his raygne.

And he carped out thence all the treasure of the house of the Lorde / and the treasure of the kynges house / and brake all the bestelles of golde whych Salomon kyng of Israel had made / in the temple of the Lorde / as the Lorde had sayde. And he carped away all Jerusalem / and all the Lodes and all the men of myght / to the nombre of ten thousande in to captiuyte and all craftes men and Joyners / none remaynyng saue the pooore people of the lande. And he carped away Jehoacin to Babylon / & the kynges mother / & the kynges wyues / & his chambrelaynes / & the myghtie of the lande carped he away fro Jerusalem to Babylon. And all the me of actiuite to the nūbre of seven thousande / & craftsmen and Joyners a thousand / all stronge & apte for warre / did the kyng of Babylon bringe to Babylon to dwell. And the kyng of Babylon made Nabuchadrezzar his father's brother / kyng in his steade / and chaunged his name & called him Zedekiah.

Zedekiah was .xiiij. yere olde when he beganne to raygne & he raygned .xiiij. yere in Jerusalem. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd euell in the syght of the Lorde / in all poyntes lyke to Jehoakim. For throughe the wrath of the Lorde it so chaunced to Jerusalem & Juda / vntill he had cast them out of his syght. And the sayde Zedekiah rebelled agaynst the kyng of Babylon.

By the rebelling of Zedekiah is the towne of Jerusalem beleaged of Nabuchodonosor. The towne & the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes / & after that his eyes put out. Juda is brought to Babylon / and after is Jehoacin captiue.



The .xliij. Chapter.

noherfoze

Wherfore in the nynte yere of hys raigne/the tenth daye of the tenth monethe/ came Nabuchodonosor kyng of Babilon with all hys power to Jerusalem: and pitched agaynst the towne and made engynes agaynst it on euery syde. And the cite continued beleged vnto the xi. yere of kyng Zedekiah. And the nynte daye of the fourth monethe of that yere/ there was so great hongre in the cite/ that there was no sustenance for the people of the lande. And thereto the cite was broken by: wherfore all the men of armes fled by nyght/ by a waye thorow a gate/ betwene two walles hard on the kynges garden: the caldees spenged aboute the cite.

W And the kyng wet straght toward the deserte. And the hoste of the caldees folowed after hym/ and toke him in the deserte of Jericho/ all hys armye begonne scattered awaye from him. And when they had taken him/ they brought him to Nabuchodonosor the kyng of Babilon to Reblah/ where they reasoned with hym. And they due the sonnes of Zedekiah before his eyes/ and put out the eyes of Zedekiah/ and fettered hym/ and carped hym to Babilon.

What in they
reprehended him
a sounde saute
with hym be
cause he had re
belled & broken
his othe.

Some reade.
chefe of the cap
tains. Some che
fe captaynes.

And the tenth daye of the fyfth monethe which was in the nyntenth yere of kyng Nabuchodonosor/ kyng of Babilon/ came Nabuchodonosor the kyng of Babilon/ and the chefe Marshall/ vnto Jerusalem: and burnt the house of the Lorde & the kynges house and all the houses of Jerusalem/ & all greates houses burnt he with fire. And all the hoste of the caldees that were with the chefe Marshall/ brake downe the walles of Jerusalem rounde aboute. And the rest of the people that were left in the cite/ & them that were fled to the kyng of Babilon/ & the remaunt of the comen people/ Nabuchodonosor the chefe Marshall caried awaye/ & left of the poore of the lande to dwelle the bynes and to till the ground.

Some reade.
Instruments
of musyke.

And the pylers of brasse that were in the house of the Lorde and the botomes/ and the brasse see that was in the house of the Lorde the caldees brake/ & caried the brasse of the to Babilon. And the lawers/ shoules/ & dyest-lynges knyues/ ladelles/ & the mystrynges bevelles of brasse/ they caried awaye. And the firepans/ & basens that were either of golde or syluer/ the toke the chefe Marshall awaye with the two pylers and the see of brasse and the botomes whych Salomon had made in the house of the Lorde. The brasse of all these bevelles was without wayght. The heygth of the one piler was xliij. cubites/ and the heed thereon was brasse and thre cubites lōge with a wythe & pomegranes rounde about

upon the heed/ all of brasse. And of the same fashion was the seconde piler with a wythe.

And the chefe Marshall toke Saraiah & the chefe preste/ and Zophoniah the hiest preste saue one/ & thre hiepers of the doze. And out of the cite he toke a certayne chambrelayne that had the ouersyght of the men of warre/ and fūe men that were euer in the kynges presence/ whiche were founde in the cite/ & Sopher the captayne of the hoste & taught the people of the lande to make warre/ & thre choze men of the people of the lande that were founde in the cite also. And Nabuchodonosor the chefe Marshall toke them and brought the to the kyng of Babilon to Reblah. And the kyng of Babilon smote them and due them at Reblah in the lande of Berath. And so Juda was caried awaye out of their lande.

And ouer the people that remaigne in the lande of Juda/ whych Nabuchodonosor kyng of Babilon left/ he set Godoliah the sonne of Shiham the sonne of Shaphan. And when all the capitaynes of the men of warre & the men hearde that the kyng of Babilon had made Godoliah gouernour/ there came to Godoliah to Maphphah/ Ismael the sonne of Nathaniah and Johanan the sonne of Kareah & Saraiah the sonne of Chananieth & Mesophahtite & Jeroniah the sonne of Maachath and their men. And Godoliah swore to the and to their men/ and sayde to the: feare not ye the seruantes of the caldees. But dwelle in the lande and serue the kyng of Babilon and ye shalbe in good condycion.

But it chaunced the seventh monethe after/ that Ismael the sonne of Nathaniah the sonne of Elisama of the kynges bloude came/ and ten men with hym and smote Godoliah that he dyed: and so did he the Jewes and the caldees that were with hym at Maphphah. Therupon all the people bothe smalle and greates & capitaynes of the men of warre arose & wet to Egypt: for they were afrayed of the caldees.

Notwithstandinge yet the xxxij. yere after Jehoacin kyng of Juda was caried awaye/ the xxxij. daye of the twelue monethe/ byd Eulmerodach kyng of Babilon lyfte by the heed of Jehoacin kyng of Juda out of the prison house/ and spake kyndely to hym and set hys seate aboute the seate of all the kynges that were with him in Babilon/ and chainged hys prison garments. And he did euer eate breade before him all the dayes of his lyfe. And a continuall porcyō was assigned hym of the kyng/ daye by daye as longe as he lyued.

The ende of the fourth booke of the kynges/ whych after the Hebrewes is the second.

Colp by the
head/ as after
said for setting
by the hole of
the cite/ by the
to Babilon/ as
said.

The Chronicles of the kynges of Juda.

The first booke.

The first chapter.



Adam/ Seth/ Enos/ Raman/ Mahalehel/ Jared/ Enoch/ Mathusalem/ Lamech/ Noah Sem/ Ham/ and Japheth. The sonnes of Japheth were Gomer/ Magog/ Madat/ Javan/ Tubal/ Mosoch & Chitras. The sonnes of Gomer were: Ascanaz/ Japheth & Togomah. The sonnes of Javan: Elishah/ Tharsish/ Cethim & Dodanum.

The sonnes of Ham: Cus/ Mizraim/ Phut and Canaan. The sonnes of Cus: Saba/ Hevilah/ Sabatha/ Kemah and Sabathaca. The sonnes of Kemah: Saba and Daban. And Cus begat Nemrod: whych Nemrod begonne to waxe myghty upon the erthe. And Mizraim begat Ludim/ Anamin/ Laabim/ Septhumim/ Phetrusim and Chadium: of whiche came the Philistines & the Chaphthecites. And Canaan begat Sidon his eldest sonne/ & Heth/ Jebusi/ Amoz/ Gerse/ Heui/ Araki/ Sini/ Aruadi/ Zaniari & Hema.

The sonnes of Sem: Elam/ Arur/ Arphaxad/ Lud/ Aram/ Uz/ Pul/ Gether and Mosoch. And Arphaxad begat Salah and Salah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Phaleg/ because that in hys dayes the lande was deuyded. And hys brothers name was Tektan. Tektan begat Elimodah/ Saleph Hazermoth and Jarah: Haduram/ Uzal/ and Deklah/ Ebal/ Abimelech/ and Saba: Ophir/ Heulah/ and Jobab. All these were the sonnes of Tektan.

Sem/ Arphaxad/ Salah/ Eber/ Phaleg/ Rau/ Serug/ Nahor/ & Harch: Abrahā other wise called a braham. The sonnes of Abrahā Isaac and Jmael. And these are their generations: the eldest sonne of Jmael was Nabaioth/ then Bedar/ Abdeel & Mafham: Mafma/ Dumah/ Massa/ Madar & Chema: Tatur/ Naphtis and Kedmah. These are the sonnes of Jmael. The sonnes of Returah Abrahā concubine: the bare Janram/ Tektan/ Madan/ Madian/ Jeshok and Suah. The sonnes of Jeshan: Saba/ & Daban. The sonnes of Madian: Ephah/ Ephher/ Henoah/ Abida and Eldaah. All these are the sonnes of Returah.

Abrahā begat Isaac. The sonnes of Isaac Elau & Israel. The sonnes of Elau: Eliphaz

Rauel/ Zebus/ Jaalom and Kozeh. The sonnes of Eliphaz: Chemā/ Omer/ Zephi/ Gasham/ Kenes/ Chemua & Amalek. The sonnes of Ruel: Nahath/ Zarah/ Samah & Meilah. The sonnes of Ser: Lotan/ Sobal/ Zebron/ Anah/ Bilson/ Ezer and Bilan. The sonnes of Lotan: Hori/ Homam/ & Chamma was Lotans wyfe. The sonnes of Sobal: Alian/ Manahath/ Ebal/ Sephr & Onam. The sonnes of Zebron: Aiah and Anah. The sonnes of Anah: Bilson. The sonnes of Bilson: Hamaran/ Efebon/ Jethran & Charan. The sonnes of Ezer: Balaan/ Saauan and Tahan. The sonnes of Bilan: Muz & Aram.

These are the kynges that raigne in the lande of Edom before any kyng raigne amonge the chyldren of Israel: Bale the sonne of Beoz/ and the name of his cite was Denahabath. And when Bale was deed/ Jobab the sonne of Zarah of Bozrah raigne in his steade. And after the dethe of Jobab/ Husam of the lande of Chemani raigne in his rowme/ and after the dethe of Husam/ Hadad the sonne of Hadad whiche bette the Madianites in the feldeg of Moab/ raigne in his rowme/ & the name of his cite was Aulth. And after the dethe of Hadad/ Semlah of Pharekah raigne in his steade. And after the dethe of Semlah Saul of Roboboth byd Euphrates raigne in his place. And after the dethe of Saul/ Baal Hanan the sonne of Achoboz raigne in his rowme. And after the dethe of Baal Hanan/ Hadad raigne in his place/ & the name of his cite was Phau/ & his wyues name was Mehetabeel the daughter of Maatred the daughter of Mehabab.

But after the dethe of Hadad/ there were dukes in Edom. Duke Chamna/ duke Aiah/ duke Jetheth/ duke Oholbama/ duke Elah/ duke Phinon/ duke Kenaz/ duke Cheman/ duke Madbar/ duke Magdiel & duke Iram. These were the dukes of Edom.

The Genealogie of Juda vnto Jsi the father of David.

The seconde Chapter.

These be the sonnes of Israel: Ruben A Simeon/ Levi/ Juda/ Issacar and Gene. xxi. g. Zabulon/ Dan/ Joseph/ Benjamin and. xxx. a. Ephthal/ Gad & Aser. The sonnes of Juda: Er/ Onan/ and Selah. These thre were borne him of the daughter of Sua the Cananite. But Er the eldest sonne of Juda was euell in the syght of the Lorde/ and therfore he due him. And Chamar hys daughter infame bare him Pharez and Zarah: so that all the sonnes of Juda were fyue.

The sonnes of Pharez: Hezron & Hamul. The sonnes of Zarah: Zambri/ Ethan/ Pe-man/ Chalchal and Dara: true in all. The sonnes of Hamul: Achar & troubled. The sonnes of Hamul/

* Otherwyse
Zabdi. Jolu
vi. a.
* Otherwyse
can.

Israel/whych transgressed in the lawfull thynges. The sonnes of Echan: Azaria. The sonnes of Hebron that were borne hym: Jerhameel/ Ram and Calubab. And Ram begat Aminadab: and Aminadab begat Mahazon a Lorde amonge the chyldren of Juda. And Mahazon begat Salma: and Salma begat Booz: and Booz begat Obed: and Obed begat Isai. And Isai begat hys eldest sonne Eliab/ & Abinadab the seconde/ & Samas the thirde/ Nathanael the fourth/ & Radai the fyfte/ Osem the sytte/ & Dauid the seuen the whole lyfters were Zaruiab & Abigail. The sonnes of Zaruiab were Abisai/ Joab & Azahel/ thye. And Abigail bare Amaza/ & father of which Amaza was Jether an Ismaelite.

Otherwyse
Samah.

And Calub & sonne of Hebron begat Alubab a woman and Jeroth whose sonnes are these: Jaser/ Sobab & Ardon. But Alubab died/ & Calub toke Ephzatha which bare him Hur. And Hur begat Uri/ and Uri begat Bezelell. And afterwarde Hebron wot in to the daughter of Machir the father of Galaad/ & was when he toke her/ thye hoze yere olde. And he bare him Segub. And Segub begat Jaser which had. xxiij. cytyes in the lande of Galaad. And he ouercame the Gessurites and the Aramites/ & toke the townes of Jaser from them/ and Benath with & townes that longed to the same/ euen thye hoze townes. All these were the sonnes of Machir the father of Galaad. And after the death of Hebron at Calub in Ephzatha/ Abia/ hys wyfe bare him Abur the father of Chehua.

And the sonnes of Jerhameel & eldest sonne of Hebron were/ Ram/ the eldest and Buna/ Ozam/ Ozem and Abiaiah. And Jerhameel had yet a nother wyfe named Atarah which was the mother of. Dnam. And the sonnes of Ram/ & eldest sonne of Jerhameel were/ Dnam/ Tamim and Abat.

The sonnes of Dnam were/ Samat and Yada. The sonnes of Samat: Nadab & Abisur. And the wyfe of Abisur was called Abihabel whych bare hym Ababan and Abid. The sonnes of Nadab: Saled and Appaim. But Saled dyed without chyldren. The sonne of Appaim was Jelei. The sonne of Jelei was Sefan. And the sonne of Sefan was Oholai. And the sonnes of Yada & brother of Samat were Jethur and Jonathan. But Jethur dyed without chyldren. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jerhameel. Sefan had no sonnes but onlze daughters. And Sefan had a seruaunt that was an Egypci named Teraba to whome he gaue his daughter to wyfe/ & he bare him Athai. And Athai begat Nathan. And Nathan begat Zabab. And Zabab begat Ophlal. Ophlal begat

Obed/ Obed begat Jehu. Jehu begat Azariah/ Azariah begat Helez. Helez begat Eleasah/ Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

The sonnes of Caleb & brother of Jerhameel were Phela his eldest sonne which was the father of Ziph/ and the sonnes of Phela & father of Hebron. The sonnes of Hebron were Corb/ Ephuah/ Rehem and Sama/ Sama begat Raham the father of Jerahab. And Rehem begat Samai. The sonne of Samai was Maon. And Maon was & father of Bethzur.

And Ephah a concubine of Calebs bare Parai/ Mosi & Gazez: And Haran begat Gazez. The sonne of Jahadai were Regi/ Jotha/ Gelsam/ Phaleth/ Ephah and Saaph. And Maachab another concubine of Calebs bare Sabo/ Chabana. And he bare also Saaph the father of Madmanah/ and Sue the father of Machbenah & the father of Gabaa. And Caleb had a daughter called Isclah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephzatha: Sobal the father of Bariah/ Tarim: and Salma & father of Bethlehem: and Hareph the father of Beth Ozer. And Sobal & father of Bariah/ Tarim had sonnes/ & euen the halfe kinrede of Menuah.

The kynredes of Bariah/ Tarim were & Jethites the Puthites the Semathites and the Maserites. And of them came the Zarathites and the Eltholites. The sonnes of Salma/ Bethlehem & Metopathi & were the gloze of the house of Joab/ and halfe & Manathites & of the Zarathites. And so were the kynredes of the wyfiers that dwelt at Jaber/ the Cirathites/ the Simeathites and Suchathites which are & Benites/ that came of Beniah the father of Beth Rechab.

The Genealogie of Dauid in Hebron & in Jerusalem.

The. iij. Chapter.

These are & sonnes of Dauid which were borne hym in Hebron: the eldest Amnon of Abinoam & Jethrae/ lisse. The seconde Daniel by Abigail the Carmelitess. The thirde Absalom & sonne of Maacah daughter of Achish king of Geth. The fourth Adoniah the sonne of Hagith. The fyfte Saphtiah by Abital. The sixte Jethraam by Egiah his wife. These. vi. were borne hym in Hebron where he raygned seuen yere and syre monethes. And in Jerusalem he raygned. xxiij. yere.

And these were borne hym in Jerusalem: Samua/ Sobab/ Nathan and Salomon: these. iij. of the daughter of Bath Sua & daughter of Amiel. Then Jebahar/ Elisama/ Elphalet/ Nogeh/ Nepheg/ Gaphia/ Elisama

Elisama/ Elisada/ and Elphelet: hyme in nobye. These are all the sonnes of Dauid/ besyde the sonnes of hys concubynes and Chamar their lyfter.

Salomons sonne was Rehoboam/ whose sonne was Abiah: and Abia was hys sonne/ and Jehosaphat hys sonne: whose sonne was Joaz: and hys sonne was Ohoziah/ and Joas was sonne to hym. And hys sonne was Amaziah/ and hys sonne was Azariah/ and hys sonne was Jotham. And Ahaz was hys sonne/ and Jerehiah was sonne to hym/ and Manasseh was hys sonne. And Amos was hys sonne/ and Josiah was sonne to hym. And the sonnes of Josiah were/ the eldest sonne Johanan/ the seconde Jehoahim/ the thirde Jehekiah/ and the fourth Selum. The sonnes of Jehoahim were Jecomiah hys sonne/ whose sonne was Jehekiah.

The sonnes of Jecomiah the Prysoner were Salathiel/ Melchiram/ Phadajah/ Senazer/ Jecamiah: Holama and Nabadah. The sonnes of Phadajah were Zorobabel and Semei. The sonnes of Zorobabel/ Mololam/ Pananiah & Salumith their lyfter/ and Hasubah/ Ohel/ Barachiah/ Pasadiah/ Josab/ Heseb/ fyre in nymbre. The sonnes of Pananiah: Phalarah and Jelaiah/ whose sonne was Rappiah/ and hys sonne Amam/ and hys sonne was Odbiah/ and hys sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus/ Jegal Bariah/ Maariah Saphtar and Hela/ fyre. And the sonnes of Maariah were Elienat/ Jerehiah & Azricam/ thye. And the sonnes of Elienat were Hodaiah/ Eliaib/ Pheliah/ Ahub/ Johanan/ Dalajah and Anani/ seuen.

The Genealogie of the sonnes of Juda and Beniamon.

The. iij. Chapter.

The sonnes of Juda: Pharez/ Hebron/ Carmi/ Hur and Sobal. And Reaiab the sonne of Sobal begat Jahath. And Jahath begat Ahimai and Laad whych are the kynredes of the Zarathites. And of these came the father of Etam/ Jethrael/ Telesa and Jeebos/ & their lyfter called Zalephunt. And Phamuel father of Gedoz: And Eser the father of Husab. These are the sonnes of Hur the eldest sonne of Ephzatha father to Bethlehem. And Abur the father of Chehua hadd two wyfes: Palaah and Maarah. And Maarah bare hym Abulam/ Pether/ Chemani and Bahastari. These were the sonnes of Maarah. And the sonnes of Palaah were Jareh/

Joar and Ethnan. And Coz begat Amib & Zobeab/ and the kynredes of Abahel the sonne of Harum. And Jeabes was nobler then hys brethren. And hys mother called hys name Jeabes sayinge: because I bare hym with sorowe. But Jeabes called on the God of Israel/ sayinge: If thou shalt blesse me/ and enlarge my costes/ and shalt let thye hande be with me/ and wilt kepe me from euill that it bere me not. And God sent hys blyss.

Calub the brother of Suah begat Mahir/ whych was the father of Ethon. And Ethon begat Beth Rapha and Phaleth and Chehenah the father of the cytye of Mahas whych are the men of Rechab. The sonnes of Benas: Othmel and Sarajah. And the sonnes of Othmel were Hathath.

And Maonothi begat Ophrah. And Sarajah begat Joab the father of them of the balye of craftsmen/ so called because they were craftsmen. And the sonnes of Caleb the sonne of Jephoneh were Huru/ Ela and Naem. And the sonne of Ela was Benas. And the sonnes of Jehaleleel were Ziph and Ziphah/ and Chiria and Alarael. And the sonnes of Ezra: were Jether/ Mered/ Ephraim/ Talon/ Chahar/ Mariam and Samai/ and Jersab the father of Elhamoa. And hys wyfe Jehudiah bare Jared the father of Gedoz/ and Deber the father of Sobab/ and Juthiel the father of Zonoah. And these were the sonnes of Bethiah the daughter of Pharaa whych Mered tooke. The sonnes of the wyfe of Hodia the lyfter of Mahan the father of Rechab were Hagatim and Elhamoa the Maachathite. The sonnes of Simon were Amnon and Kinah/ Benhanan and Chilon. And the sonnes of Jeli were Jotheth and Benzotheth.

The sonnes of Selah the sonne of Juda were Et the father of Lerah/ and Laadah Gen. xxxviij. the father of Marelah/ and the kynredes of the householdes of them that wrought byse in the house of Absa. And Jokim and the men of Cozebah/ and Joas and Saraph/ whych were inhabited in Moab/ but returned to Lehem and to Debarim Aikim. These were potters and dwelt amonge trees and hedges and were in the kynges worche and dwelt euen there.

The sonnes of Simcon: Manucl/ Jamin/ Jarib/ Jozah and Saul/ whose sonne was Sekim/ and the sonne of hym was Mahlam/ and hys sonne was Masma. And the sonne of Masma was Samucl/ and hys sonne was Zachur/ and the sonne of hym was Semei. Semei had sytene sonnes and fyre daughters. But hys brethren had not

had not manye chyldren / nether were the kynredes of the lyke to the chyldren of Juda in multitude. And they dwelt at Bersabe / Mosolab and at Hazar Sual / at Balaah / Erem / Cholah / Bathuel / Hozmah and at Sikeleg : at Bethmarcaboth / Hazar Sunim / Bethberet and Saarim. These were their cytyes vnto the reygne of Dauid. And their byllages were Etam / Ain / Remon / Cochen and An / frue towne and all their byllages that were rounde aboute the sayde cytyes vnto Baal. This is the habitacyn of them and their genealogie.

And Mosolab / Zemlech / Josab the sonne of Amasiah : and Joel and Jechu & sonne of Josabab the sonne of Saraiab the sonne of Aziel : and Elionai / Jakobah / Jochabab / Afsah / Aziel / Aziel and Banaiab : Siza the sonne of Sopher the sonne of Alon the sonne of Idaiah the sonne of Jemur the sonne of Samasah. These are soche as came by name / heedes of theyre kynredes. And the auncient householdes of them spede in multitude.

And they went as farre as Gadoz / euen vnto the east syde of the baley / to seke pasture for their cattell. And they founde fat pasture and good and a wyde lande bothe quyet and fructfull : for they of Ham dwelt there before. And these now a foze wytten by name went in & dayes of Hezekiah kinge of Juda / and smote the tentes of them / and destroyed them betwixte vnto this daye / & there dwelt in their rowmes : because there was pasture there for their shepe.

And therto there went of the sayde chyldre of Simeon frue hundred men : Phaalathiah / Maarah / Rappiah and Dziel the sonnes of Jesh begynge their heedes : and smote the reste of the Amalekites that were escaped & they dwelt there vnto this daye.

The genealogie of Ruben and Gad and of the halfe trybe of Manasse.

The .vi. Chapter.

The sonnes of Ruben the eldest sonne of Israel : for he was the eldest. * But because he defyled his fathers heed / his bythryght was geuen vnto the sonnes of Joseph the sonne of Israel / and so he is not rekened vnto the byrthe ryght. For vnto Juda whych was mightie amonge his brethren / was geue the principalltye before him. But & bythryght was geuen Joseph. The sonnes then of Ruben & eldest sonne of Israel / were Hemoch / Phalu / Bezron and Carmi.

The sonnes of Joel : Samasah / and his sonne Gog / and his sonne Semei / and his

sonne Micah / and the sonne of hem was Keasah / and his sonne was Baal / and Beerah was his sonne. Whych Beerah Chiglahy Phalmeier / kynge of Assyria carryed awaye : for he was a great Lorde amonge the Rubenites. But vnto his brethren in their kynredes / when they are rekened after their byrthe / were Jemel and Zachariah the chiefe heedes.

And Bala the sonne of Ahan the sonne of Semia the sonne of Joel / dwelt in Aroer and so forth vnto Hebo & Baalmaon. And eastwarde he enhabytred vntill the wyldernesse / euen vnto the ryuer Euphrates / for their cattell was moche in the lande of Galaad.

And in & dayes of Saul they warred w the Hagarites whych were ouerthrowen by their handes. And they dwelt in their tentes thowow out all the rest lande of Galaad.

And the Chyldren of Gad dwelt ouer agaynst them in the lande of Basan / euen vnto Selcah. And in Basan Joel was the chiefe and Sapham the next / then Jaanai and Saphat. And their brethren in the auncient householdes of them / were Michael / Mosolam / Seba / Jozai / Joacan / Jia / Eber and Senen. These were the chyldren of Abihail & sonne of Huri & sonne of Jeroah Galaad & sonne of Michael & sonne of Jelsai & sonne of Jachado the sonne of Buz. Ahi was & sonne of Abiel the sonne of Guni the heed of an auncient household amonge the. And they dwelt in Galaad and in Basan and her townes / & in all & Suburbes of Saron / euen vnto the ende of their borders.

And they were all rekened by kynredes in the dayes of Jotham kynge of Juda / and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben of Gad and of halfe & trybe of Manasse / euen of fygthynge men able to beare thyde and swerde / and wote wyth bowe / and taught to make warre / were foure & fourty thousande leue hundred & thre score that went out to battell. And they fought wyth the Hagarites and wyth Jetur / Rappas and Nodab. And they were holpe agaynst them / and the Hagarites were deliuered into their handes wyth all & were w the Hagarites. For they cryed to God in the battell / and he hearde them / because they trusted to hym. And they toke of their cattell fytte thousande camelles / and two hundred and fytte thousand shepe / and two thousande asses / and of the people an hundred thousand : for there fell manye deed because & warre was of God. And they dwelt there in their steades vntill the tyme that they were carryed awaye.

And the chyldren of halfe & trybe of Manasse

nasah dwelt in the lande / from Basan vnto Baal Hermon and Samir and vnto mount Hermon / and they were manye. And these were the heedes of the auncient householdes of them : Ephraim / Jesh / Eliel / Azriel / Jeremias / Hodaiah / Jehadiel / men of great power / men of name and heedes of the auncient householdes of them.

But when they had transgressed agaynst the God of they fathers and had gone a whoringe after the Gods of the people of the lande / whych God destroyed before the / God herd by the spyte of Phul kynge of Assyria and the spyte of Chiglahy Phalmeier kynge of Assyria / and carryed awaye the Rubenites / the Gadites and the halfe trybe of Manasse / and brought them vnto Delah / Habor / Hara and to the Ryuer Gozan / where they remayne vnto this daye.

The Genealogie of the sonnes of Leui.

The .vi. Chapter.

The sonnes of Leui : Gerson / Cahath and Merari. The sonnes of Cahath : Amram / Jachar / Hebron & Dziel. The chyldren of Amram : Aaron / Moses and Miriam. The sonnes of Aaron : Nadab / Abihu / Eleazar & Jthamar. Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Bokt. Bokt begat Dziel. Dziel begat Jarabiah. Jarabiah begat Merari. Merari begat Amariah. Amariah begat Ahitob. Ahitob begat Zador. Zador begat Ahimaa. Ahimaa begat Azariah. Azariah begat Johanan. Johanan begat Azariah whych mynstred in the temple that Salomon buylt in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zador. Zador begat Selum. Selum begat Delkiah. Delkiah begat Azariah. Azariah begat Saraiab / Saraiab begat Jehozer. Jehozer whych Jehozer when the Lorde carryed awaye Juda and Jerusalem by the hand of Nabuchodonozor / went wyth them.

The sonnes of Leui now are these : Gerson / Cahath and Merari. And these be the names of the sonnes of Gerson : Lobni and Semei. And & sonnes of Cahath were Amram / Jachar / Hebron & Dziel. The sonnes of Merari : Moholi and Musi. These are the kynredes of Leui concerninge their auncient fathers.

The sonnes of Gerson was Lobni / & his sonne Jahath / & his sonne Samah / and his sonne Joah / and his sonne Ido / and his sonne Zerah / and his sonne Jeathai. The sonnes of Cahath : Aminadab and his sonne

Careh / and his sonne Ahar / and his sonne Ekanah / and his sonne Abiasaph / and his sonne Ahar / and Chahar was his sonne / and Azriel his sonne / and Dziel his sonne / and Saul was his sonne.

The sonnes of Ekanah : Amasai / Ahimoth and Ekanah. The sonnes of Ekanah / Zophai whose sonne was Mahath / and his sonne Eliab and Jeroham his sonne / and Ekanah his sonne / and Samuel the sonne of hym. And the sonnes of Samuel : the eldest wasni and then Abiah.

The sonnes of Merari : Moholi / and his sonne Lobni / and his sonne Semei / and his sonne Dziel and his sonne Samas / and his sonne Hagiah / and his sonne Afsah.

These be they whych Dauid set for to singe in the house of the Lorde / after that the Arcke had reste. And they mynstred before the dwellinge place of the tabernacle of witness wyth syngynge / vntill Salomon had buylt the temple of the Lorde in Jerusalem. And then they waityd on their offces / accordinge to the order of them. These are they that waityd wyth their chyldren of the sonnes of Cahath : Heman a synger / whych was the sonne of Joel / the sonne of Samuel. The sonne of Ekanah / the sonne of Jeroham / the sonne of Eliel : the sonne of Choah / the sonne of Zuph / the sonne of Ekanah / the sonne of Mahath / the sonne of Amasai / the sonne of Ekanah / the sonne of Joel / the sonne of Afsah / & sonne of Zophoniah : the sonne of Chahath / the sonne of Ahar / & sonne of Abiasaph the sonne of Careh : the sonne of Jachar / the sonne of Cahath : the sonne of Leui : the sonne of Israel.

And his brother Asaph stode on his ryght hande / whych was the sonne of Barachiah / the sonne of Samas : the sonne of Michael the sonne of Baasah / the sonne of Melchiah / & sonne of Athani / the sonne of Sarah / the sonne of Afsah : the sonne of Ethan / the sonne of Samah / the sonne of Semei : the sonne of Jahath / the sonne of Gerson / the sonne of Leui.

And their brethren the sonnes of Merari stode on the lefte hande : Ethan the sonne of Chusi / the sonne of Abdi / the sonne of Malach : the sonne of Habaiah / the sonne of Amasah / the sonne of Delkiah : the sonne of Amazi / the sonne of Bori / the sonne of Somer : the sonne of Moholi / the sonne of Musi / the sonne of Merari / the sonne of Leui.

Their brethren the Leuites were apoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron & his sonnes burnt vnto the altare of burnt offerynges and

Gene. xlii. a.
Exod. vi. b.
Num. xvi. a.

a. Chy. word.

Exod. vi. c.

D

b. if. on the

on the altar of incense / and were appointed
vnto all that was to do in that place most holy /
and to make an attonement for Israel in all
pointes accordyng as Moses the seruaunt
of God had commaunded.

These are the sonnes of Aaron: Eleazar/
whose sonnes was Phinches /and hys sonne
Abiſur:and his sonne Boki /and the sonne of
hym Ozi /and hys sonne Zarabias: and the
sonne of hym Merathoth /and his sonne Ama-
rah / and the sonne of hym Abitob: and Za-
doc hys sonne /and Ahimaaz his sonne.

And these are the dwelling places of the
in their townes and castles: I meane of the
sonnes of Aaron of the kynredde of the Ca-
athites / so; so their los fell. They gaue vnto
them Hebzon in the lande of Iuda wyth the
Suburbes rounde aboute it. But the co-
untreie and byllages pertainynge thereto /
they gaue to Caleb the sonne of Iephoneh.
And to the sonnes of Aaron they gaue the
franchised cyties / Hebzon and Lobnah/
wyth their Suburbes: and Tathir and Eth-
mos wyth their Suburbes: and Bilen with
her Suburbes / and Dabir wyth her Su-
burbes: and Alan wyth her Suburbes: and
Bethsemes with her Suburbes. And out of
the trybe of Benjamin Gaber and her Su-
burbes / Alemath id her Suburbes / Ana-
thoth wyth her Suburbes: so that all their
cyties amonge their kynredde were thir-

And vnto the sonnes of Cahath the remnant of the kynne of the trybe / were cytyes geuen out of the halfe trybe of Manasse by lot / ten cytyes. And vnto the sonnes of Gersom amonge they; kynneddes were geuen out of the trybe of Issacar and out of the trybe of Aser and out of the trybe of Nephtali: and out of the trybe of Manasse in Basan / thytene cytyes. And vnto the sonnes of Merari were geuen by lot amonge their kynneddes out of the trybe of Ruben / and out of the trybe of Gad / and out of the trybe of Zabulon / twelue cytyes.

And the chyldren of Israel gaue the Leuites soche cytyes with their Suburbes/ and that by Lott / out of the trybe of the chyldren of Iuda and of the trybe of Symeon and out of the trybe of the chyldren of Beniamin: euen the sayde cyties that are rehersted by name.

And concerninge the townes of Zabath /
the cytyes of their costes were of the tribes
of Ephraim . * In which cytye they gaue
into them the cytyes of Refuge : Sichem
in mount Ephraim wth her Suburbes /
and Gaser wth her Suburbes / Tecmaam
wth her Suburbes / Bethhoron wth her
Suburbes / Bialon wth her Suburbes /

And Beth Remon with her Suburbes:
And out of the halfe tribe of Manasse/And
with her Suburbes/and Baalam with her
Suburbes amonge the hundredes of the re-
nant of the sonnes of Labath.

And into the formes of Gerson were geuen out of the kyndrede of the halfe trybe of Manasseh: Colon in Balan wyth her Suburbes and Alharoth wyth her Suburbes. And out of the trybe of Issacar / Kedesh wyth her Suburbes / Daberath wyth her Suburbes / Ramoth wyth her Suburbes and Anem wyth her Suburbes. And out of Aser / Masal wyth her Suburbes / Abdon wyth her Suburbes / Bukh with her Suburbes and Rohob wyth her Suburbes. And out of the trybe of Nephthali / Kedesh in Galilea wyth her Suburbes / Hamon wyth her Suburbes / and Harfathiarim wyth her Suburbes.

And vnto the rest of the children of Israell were geuen out of the trybe of Zabulon / Ramons with her suburbs a Thabor with her suburbs. And on the other syde Jordan by Jericho euen on the east syde of Jordan were geuen them out of the trybe of Rubens / Bosor in the wilderness with her suburbs / Gaherzah with her suburb / Kademoth with her suburbs. Mephath with her suburbs. And out of the trybe of Gad / Ramoth in Galaad with her suburbs / Mahanaim with her suburbs / Hesebon with her suburbs, and Jaser with her suburbs.

The Genealogie of Isaac, Benjamin, Joseph, Manasse, Ephraim, and Aser.

Chapter

The sonnes of Isaac: Chola/Phuah & Jashub and Samron/ four. The sonnes of Chola: Ori/ Rephaiah Teriel/ Fathamat/ Zebiam & Samuel which were heedes in the assyent hou- holdes of Chola and men of myghte amonge theire kynneddes: the numbꝛ of them in the dayes of Dauid/ were two & twentye thou- sande and fyve hundred. The sonnes of Ori: Zrahiah. The sonnes Zrahiah: Michael/ Obadiah/ Joel/ Zeliab/ fyue heed men in all. And amonge them in theire kynneddes and auntyel houholdes sixe & thyrtye thousand men prepared to warre: for they had many wyues and sonnes. And of theire byethren amonge all the kynneddes of Isaac were re- hened of men of warre four choze and seue thousande in all.

The sonnes of Benjamin: Bale/Bochoz
Tadael/777. The sonnes of Bale: Ezbon/
Dzi/Dziel/Terimoth and 777/true heedes
auncient houles and men of myghte & were
in numbze. xxi. thousande and. xxxiii.

The sonnes of Bochoz: Samirah / Joas /
Elizer / Elcenai / Imri / Jerimoth / Abiah /
Anathoth & Hamath. All these are 8 childre
of Bochoz / & were reckened in their kindredes
with the heedes of the auncient householdes
of them & were men of power / twentie thou
sande & two hundred. The sonnes of Zebiacl:
Balahan. The sonnes of Balahā: Zeus / Be
niamin / Ahud & Canaanah / Zetham / Char
tis and Ahislahar. All these are the sonnes of
Zebiacl and aunciet heedes & men of myght
xij. thousande and two hundred that went
out to battell. And Suphim and Huphim
were the childre of Zr. And the Husites were
the children of Aher.

The sonnes of Nephthali: Gadiel/Guni
Tezer and Selum, the chyldre of Balahab.
The sonnes of Manasse: Azriel whych
Aramiah hys concubine bare: He bare also
Machir the father of Galaad, And Machir
gaue to Guphin & Suphim wyues, And þ
name of his sister was Maacah, And þ name
of another sonne was Zalphahad, And Zalphahad
had daughters, And Maacah þ wife
of Machir bare a sonne and called his name
Pharez, & þ name of his brother was Zares
& his sonnes were Uls & Rehem, The sonnes
of Isaiam was Badan, These are the sonnes
of Galaad þ sonne of Machir þ sonne of Ma
nasse, And his syster Melcath bare Teshub/
Abieser & Moholah, And þ sonns of Semida
were Ithari/ Sechem/ Lechechi & Isaiam.

The sonne of Ephraim: Suthalah/whose
sonne was Bared/and Chahath hys sonne:/ &
hys sonne Eladah/and Chahath his sonne: &
Sabab his sonne/and Suthelah his sonne
and Efer & Eled. And þemen of Geth þ were
bozne in þ lande/þue thē/because they were
come downe to take awaye their catell. And
Ephraim their father mourned many a daye
and his brethren came to comforte him.

And he tooke into his wyfe which cōceaued
 & bare hym a sonne/and he called the name
 of it Bariah because it went euell togeth bys
 houholde. And hys daughter was Sarah
 which built Bethozon the nether and also the
 upper/and Ozan Sarah. And Waphah was
 hys sonne: whose sonne was Beſeph / togeth
 his brother Theleh/whose sonne was Cha-
 han/and hys sonne Laadam/and hys sonne
 Amuhub/and his sonne Elifama/& his sonne
 Dun and hys sonne Toſug.

And therre putt they on habitation was
Bethel and the towncs that longed therro/ &
vnto the West of Maeran/ & on þe west syde of
Bazer with the towncs therof/ and Sichem
with the towncs of the same/ & Abaiab wyth
her towncs/ and a longe by the borders of the
chyldren of Manasseh / Bethsean wyth her
townes/ Chaanach wyth her towncs / Ba-

gedo with her towne and Dod with her
towne. In those daies the chylidren of Jo-
seph the sonne of Israel.

The sonnes of Aker: Jomnah / Tesuah / Teu-
uai / Bariah & Serah their wyfe. The sonne
of Bariah: Eber and Melchiel whych was
the father of Barlaith. And Eber begat Ta-
phlet / Somer / Dotham & Sua their wyfe.
The sonnes of Taphlet: Phisab / Banahal &
Afsuath. These are the chyldren of Taphlet.
The sonnes of Somer: Abi / Kohagah / Ja-
hubah & Eram. And 3 sonnes of his brother
Helem were Zophah / Temna / Seles & Amal
The sonnes of Zophah. Suah / Harnepher /
Sual / Bari / Jamrah / Bozor / Dod / Sama
Silla / Tethzah and Beera. The sonnes of
Tether / Tephoneh / Phalaph / & Ara 3 sonnes of
Ola: Areh / Daniel & Bezia. And these were
the chyldren of Aker and heedes of auncient
houses and pure felowes and men of myghte
and the heed lodes. And when they were
numbryd in araye to battell / they were in
numbre. xxvi. thousande men.

Another Genealogie of the Sonnes of Benjamin.
 The viii. Chapter.

Beniamin begat Bale hys eldest
 Sonne / Ashal the seconde / Aharah
 the thirde / Mohah the fourthe and
 Raphah the fiste. And 5 sonnes of
 Bale were Adar / Gera / Abihud / Abisua /
 Naaman / Ahobah / Gera / Sephuphan and
 Duran. And these are the sonnes of Ahud au-
 cient heedes amonge the Enhabiters of Ga-
 baa which carped the to Manahath: Naamā
 Ahrāh & Gera, which Gera caried the awaye
 & begat Oza & Abihud. And he begat Saha-
 raim in 5 countrey of Moab after he had sent
 the awaye. Hulim & Barah was hys wyues.
 And he begat of Hodas his wife 9 obah. Zebis
 Mosā / Malchā / Zeuz / Sachiah & Barma.
 These are hys sonnes beyng auncēt heedes.

And of Hushim he begat Abithob & Elphaal
The sonnes of Elphaal were Eber/ Mislam/
and Samad which built Ono/ Lod/ and the
colonies longynge therto: & Barah & Samia
which were auncient heedes amonge the en-
habiters of Aialon/ & they draue out awaye
the inhabiters of Geth. And Haio/ Selac/
Terimoth Sabadiah/ Arod, Ebar/ Michael
Jespha/ and Toha/ the sonnes of Bariah: Za-
badiah/ Hocolam/ Hezeki/ Deber/ Hamari
Jesliab/ Jobab the sonnes of Elphaal. And
Jahim/ Secri/ Sabbti/ Elisanat/ Zelethai/
Eliel/ Adalah/ Barafah/ Zamareth & sonns
of Semei. And Jesphan/ Eber/ Eliel/ Abdon
Secri/ Hanan/ Hananiah/ Ailan/ Antho-
thiah/ Tephbaiah & Phamuel are the sonnes
of Selac. And Samlari/ Sohoziab/ Otho-
liab/ Terliab/ Eliab & Zechzi are the sonnes
of Teroham. These were auncient heedes in C

their kynredes and dwelt in Ierusalem. And after that Gabaon dwelt in the father of Gabaon whose wyfe was called Maacah. And his eldest sonne was Abdon, then Zur/Cis/Baal/Madab/Cedur/Ahaio & Zacher. And Maacah begat Samaah. And these also dwelt in their brethren in Ierusalem ouer agaynst the. And Mer begat Cis/and Cis Saul/a Saul begat Jehonathan/Melchilua/Abinadab & Zebai. And the sonnes of Jehonathan was Meribbaal and Meribbaal begat Micah. And the sonnes of Micah were Phithon/Melch/Charea and Ahar. And Ahar begat Jehoab. And Jehoab begat Elmoth/Aimoth and Samri. And Samri begat Moza. And Moza begat Banah/whose sonne was Rappah/and hys sonne was Elafah/a hys sonne Aziel. And Aziel had fyre sonnes whose names are these: Elricam/Bochzu/Imael/Sarrah/Oddiah/a Hanan. All these were the sonnes of Aziel. And the sonnes of Aziel his brother/were Elam his eldest/and Teus the seconde & Eliphelet the thirde. And the sonnes of Elam were mightie men & boowme and had many sonnes & sonnes sonnes/an hundred & fiftie. All these are the sonnes of Benjamin. Of the preastes/Leuytes/and of their offces.

Of the ix. Chapter.

All Israel were nūbyed by kynredes: & se, they be written in the boke of the kynges of Israel. And Juda were caried awaye to Babilon for their offences. And the olde inhabitants that dwelt in their awone possessions & cyties were Israel/the prestes/Leuytes & Mathitites. But in Ierusalem dwelt of the chyldren of Juda/of the chyldren of Benjamin and of the chyldren of Ephraim & Manasse. What the sonne of Amihud the sonne of Amri the sonne of Omrat of the sonne of Boni of the chyldren of Pharez/the sonne of Juda. And of Siloni/Aliah the eldest and hys sonnes. And of the sonnes of Zarah/Jewel with their brethren. xl. hundred. lxxx.

And of the sonnes of Benjamin: Salo the sonne of Mosolam the sonne of Hodiah/the sonne of Hachnah/and Jobanah the sonne of Geroham. And Elah the sonne of Ori the sonne of Mochoz. And Mosolam the sonne of Saphatiah the sonne of Bauiel the sonne of Zebanah. And other their brethren in their kynredes/nyne hundred fiftie & fyre. And all these were honorable heedes in the auncient householdes of the.

And of the preastes: Zebai/Jehoiarib & Zachi: Zachi the sonne of Melchilua the sonne of Mosolam/the sonne of Zadoc the sonne of Parath the sonne of Abitob the cheffest in the house of God. And Adasah the sonne of Zerobah the sonne of Phasoz the sonne of Melchilua. And Maasi the sonne of Abiel the

sonne of Gehezrah the sonne of Mosolam the sonne of Mosolamoth the sonne of Emer/with other their brethren heedes in the auncient householdes of them/a thousande seven hundred and threthye active men in the worche of the scrupce of the house of God.

And of the Leuytes: Semetah the sonne of Halub/the sonne of Elricam/the sonne of Halabiah of the sonnes of Merari. And Bachahar the Carpenter & Galai. And Mathanah the sonne of Micah/the sonne of Zetri the sonne of Alaph. Oddiah the sonne of Semetah the sonne of Galai the sonne of Iduthun. And Barachiah the sonne of Aza the sonne of Elcanah the sonne of the villages of the Metopachites.

The porters were Selum/Leub/Calmō & Ahman with their brethren/Selum beyng the chefe. For wito the tyme they had watched at the kynges gate eastwarde in the tentes of the chyldren of Leui by cōpanyes. And Selu the sonne of Cozeh the sonne of Abisaph the sonne of Cozeh with his brethren the Cozehites in the house of their fathers had their busynesse & offce to kepe the doze of the tabernacle: for their fathers in the house of the Lozde kepte the enterpyng. And Phinehes the sonne of Eleazar was ruler ouer the doze of the Lozde which was with him. And Zachariah the sonne of Moselamiah kepte the doze of the tabernacle of witness. All these were chosen felowes to kepe the trethodes/two hundred and twelue/and were numbred in their villages. And them dyd Dauid and Samuel the sear institute in their fidelite. And their chyldren had the ouersyght of the gates of the house of the Lozde and of the house of the tabernacle/to kepe them.

In foure quarters were the keepers: toward the east/west/noyth/and southe. And their brethren that were in the countre came in their weekes as their course came aboute with them. For the Leuytes were comyned to be pyncepsall porters of Iydelyte. And they had the ouersyght of the bestyes and treasures of the house of God/and laye all nyghte rounde aboute the house of God: because the keepynge therof pertayned to them and to open it every morninge. And certen of them had the rule of the mynistryng besels and brought them in and out by tale. And of them were certen apoynted to ouerse the bedelles and all holy ornamentes/and of the flour/wine/oyl/frankincense & swete odoures. But certayne of the sonnes of the prestes were set to make swete sauours.

And Mathathiah one of the Leuytes/the eldest sonne of Selum/the Cozathite/had the ouersyght of the thynges that were baken in the fryenge panne. And other of their brethren the sonnes of Cahath had the ouersyght of the

of the Metopachites/to prepare agaynst all sabothes. These are the syngers auncient heedes amonge the Leuytes deuyded by chambers: for they had to do bothe daye & nyght. These were the auncient amonge the Leuytes in their generacions. And these dwelt at Ierusalem.

Some reade
Ingabon.

And in Gabaon dwelt Jewell the father of Gabaon/whose wife was called Maacah. And his eldest sonne was Abdon/then Zur/Cis/Baal/Mer and Madab: Cedoz/Ahio Zacheriah and Maheloth. And Maheloth begat Sema. And they also dwelt with their brethren at Ierusalem/euen harde by them.

Some reade
Ingabon.

And Mer begat Cis/a Cis Saul. And Saul begat Jehonathan/Melchilua/Abinadab & Zebai. And the sonne of Jehonathan/was Meribbaal. And Meribbaal begat Micah/the sonnes of Micah were/Phithon/Melch and Chaharea. And Ahar begat Jaarah. And Jaarah begat Alamath/Almoth/Samri. And Samri begat Moza. And Moza begat Baana whose sonne was Rappah/and hys sonne was Eleasah/and his sonne Aziel. And Aziel had fyre sonnes whose names are these: Elricam/Bochzu/Imael/Sarrah/Oddiah and Hanan. These are the sonnes of Aziel.

The battell of Saul agaynst the Philistines: in which he dyed and hys sonnes also.

Of the x. Chapter.

Some reade
Ingabon.

And the Philistines fought agaynst Israel. And the men of Israel fled before the Philistines & were ouerthrowen and slayne in Mount Gelboe. And the Philistines solowed Saul and his sonnes and slue Jehonathan/Abinadab and Melchilua the sonnes of Saul. And the battell went fore agaynst Saul/in so moche that the hoters met him/a he was wounded of the hoters. Then sayde Saul to his swepd beater/draw the swerde a thurst me thowowe therewith/that these becircumcised come not and dome shame. And his swepd beater woode not/ but feared exceedingly. Whereupon Saul caught a swerde & fell upon it. And when his harnes beater sawe that Saul was deed/ he fell on a swerde also and dyed.

Some reade
Ingabon.

And thus Saul and hys thre sonnes and all hys house dyed to gether. And when all the men that dwelt in the balces/saw how they fled/and that Saul and his sonnes were deed they forsoke their cyties & ranne awaye/and the Philistines came and dwelt in them.

And on the morow when the Philistines came to stripe the deed bodyes/they founde Saul and his sonnes ouerthrowen in mounte Gelboe. And when they had stript hym they toke hys heed and hys harnesse and sent them into the lande of the Philistines round aboute to shew thynges unto their Gods and to the

people. And they put his harnesse in the houses of their Gods. But hys shulle they hanged in the house of Dagon.

And when all they of Jabes in Galaad hearde all that the Philistines had done to Saul/all the men of warre arose & set awaye the bodie of Saul & the bodyes of his sonnes and brought them to Jabes and buried the bones of them under an ocke in Jabes/a fasted seven dayes.

And so Saul dyed for his trespass that he trespassed agaynst the Lozde/in that he kept not the worde of the Lozde/and in that he asked counsell of a woman that wrought with a spyt/a asked not of the Lozde. And therfore the Lozde killed him & turned the kyngdome vnto Dauid the sonne of Iesai.

After the death of Saul & Dauid annoynted in Bethleem. The Jebusites rebell agaynst Dauid: so which he catched the towne of Sion. His men are nombred.

Of the xi. Chapter.

And all Israel gathered the scheyf to Dauid vnto Hebron/and sayde: We be thy bones and thy fleshe. And mozeouer in tyme past/euen when Saul was kyng/ thou leddest Israel out and in. And the Lozde thy God sayde vnto thee: thou shalt fede my people Israel/a thou shalt be captayne ouer my people Israel. And when all the elders of Israel were come to the kyng to Hebron/Dauid made a couenant with the there before the Lozde. And they annoynted Dauid kyng ouer Israel accordyng to the woorde of the Lozde by the hand of Samuel.

And Dauid and all Israel went to Ierusalem whych is Jebus: for there dwelt the Jebusites the inhabitants of the lande. And the inhabitants of Jebus sayde to Dauid/thou comest not here. Neuerthelater Dauid wanne the castell of Sion/whych is called the cytye of Dauid. Then sayde Dauid: whosoever smyte the Jebusites fyrt/shalbe the pyncepsall captayne & a lozde. And Joab the sonne of Zarithah went fyrt bp/and was therfore the chefe captayne. And because Dauid dwelt in the castell/therfore it was called the cytye of Dauid. And he built the cytye on every syde euen from Milorounde aboute. But Joab repared the rest of the citie. And Dauid prospered and waxed great/and the Lozde of Hostes was with hym.

These are the pyncepsall men of powre & claue to Dauid in hys kyngdome with all Israel/to make hym kyng vpon Israel accordyng to the woorde of the Lozde. And this is the numbre of the myghtye men whych Dauid had: Glabaam the sonne of Bachamoni the chefe of xxx. he lifte bp hys spere agaynst thre hundred & slue the at one tyme.

And after him Eleazar the sonne of Dodo an Abiathite which was one of the thre myghtyest. He was wth David at Phaldamin where the Philistynes were gathered to battell. And there was there a parcell of ground full of barleye / and the people fled for feare of the Philistines. And they kepte forth into the myddes of the furlonge and saved it and slue the Philistines. And the Lorde gaue a great victorie.

¶ Reg. xxiij. c.

And the thre of the xxx. chese went to a rocke to David at the caue Dolum. And the Hoste of the Philistines had pitched in the valey of Rappaim. And David was in an holme. And there was a garison of the Philistines at Bethleh that same tyme. And David longed & sayde: Wh that one wolde geue me of the water of the well of Bethlehem that is in the gate / for to drynke. And the thre byake thozow the Host of the Philistines and drw of the water of the well of Bethlehem & was in the gate / and toke it & brought it to David. Neuerthelesse David wolde not drynke of it / but offered it to the Lorde / and sayde: God forbyd it me / that I shulde do this thyng / for I shulde drynke & bloude of these men that haue put their lyues in Jeopardye (for wth the Jeopardye of their lyues they brought it) and therfore he wolde not drynke it. Chys dyd the thre myghtyest.

¶ And Abisai the brother of Joab was capytayne of the thre / and he lyfte by hys speere agaynst. iij. hundred and slue them / and had a name amonge the thre. And he was moche more nobler then any of the thre / and was their capytayne. But was not lyke to any of the thre in actes.

Banaiab the sonne of Jehoiada the sonne of a stronge man that had done great deades & was of Cabzeel: he slue two stronge Lyons of Moab / & went downe and slue a Lyon in a pyt in tyme of snowe. And he slue an Egyptian which was a man of a lize / euen lyue cubytes longe / and in his hand had a speare & lyke a weeters beame. And the other went to him with a mallet and plucked the speare out of the Egyptians hande / & slue hym with hys speare. Soche thynges dyd Banaiab the sonne of Jehoiada / and had a name wth the thre myghtyest / and was the gloriousest of thynges: but attayned not vnto the thre. And David made hym of his secret counsell.

And these were the best men of warre of the Hoste: Abisai the brother of Joab and Elhanan the sonne of Dodo out of Bethleheem. Samoth the Harozite / Delez the Phalonite: Ira the sonne of Ihes the Cheuite / Abieser the Anathothite: Sobacai the Busathite / Iai the Abiathite: Baharat the Bethophathite and Beled the sonne of Baanab

the Bethophathite: That the sonne of Rebas of Sabaah that pertayneth to the chyldren of Benjamin: Banaiab the Pharathonite: Haurai of the ryuer of Gaas / and Abiel the Arbathite: Iymoth the Baharumite / Elahaba the Saalbonite. The sonnes of Hal: Ben the Gezonite / Jonathan the sonne of Sagab / an Paratite: Abiam the sonne of Sacar the Paratite / Eliphal the sonne of Uzi. Hephher the Mecharathite / Abiah the Phalonite: Hetro the Carmelite and Hauri the sonne of Abai: Joel the brother of Nathan: Shibahar the sonne of Gari: Zelec an Ammonite and Baharat a Berothite the bearer of the Barnele of Joab the sonne of Saruiab: Ira the Jethite and Gareb a Jethite: Uziah the Jethite / Sabab the sonne of Oholui: Adina the sonne of Siza a Rubenite and an heere amonge the Rubenites and xxx. aboute hym: Panan the sonne of Maacah and Tolaphat a Mathanite: Ozeah an Itharothite: Shama and Jaiel the sonnes of Hothan an Aroerite: Jedial the sonne of Samri and Jaha hys brother & hozites: Eliel a Bahumite. And Jeribai and Josiab the sonnes of Elnaem and Jethmah a Moabite. Eliel and Obed and Jaiel of Basobatah.

¶ What they were that went wth David when he fledde from Saul.

¶ The xij. Chapter.

¶ And these folc wenge came to David to Ziklag / whyle he yet kept hym selfe close for feare of Saul the sonne of Cis: and they were of the men that focoured the battell / wperned with bowes / and coude handle stones / arrows and bow as well wth the lefte hande as wth the ryght / and were of Sauls byethzen / euen of the trybe of Benjamin. The chiefe were Abiezer and Joas the sonnes of Samaah a Gobaonite / & Jaziel a Phalite / the sonnes of Azmoth. Baracah and Jechu of Anathoth. And Iamalah a Gobaonite as myghtye as any of thynges & moare myghtye to. And Jeremah / Jechaziel / Johanan & Josiabab of Gedoz. Eleusai / Jerimoth Baaliah Samariab and Saphatiah: Paraphites Eleanah / Jelliah / Azrael / Jozer / Joleboam of Barethim. And Joelah and Sabadiah the sonnes of Jeroham of Gedoz.

And of the Gadites there separated the seluy bnto David whyle he kept an holde in the wilderness / mē of myghte & men apte for warre and coude handle wynde and speare / whose faces were lyke the faces of Lyons / and they were thereto as swifte as the Roos of the mountaynes: Ezer the syte / Odbiah the seconde / Eliab the thirde / Mahmarnah the fourth the Teremah the fyfte / Ethel the syte / Eliel the seuenthe /

seuenthe / Johanan the eight / Elisabad the x. Jeremiah the tenth / and Macabbanah the xi. These were of the sonnes of Gad / and were capytaynes ouer the men of warre / the small ouer an hundred / and the greates ouer a thousande. These are they that went ouer Jordan in the fyfte monethe / when he had fylled ouer all hys bancke. And they put to flight the of the baileye bothe of the East syde and also the weste.

¶ And there came of the chyldren of Benjamin and Juda to the holde of David. And David went out to them & answered and sayde to the: If ye be come peesablye vnto me / to helpe me / myne hert shalbe to geather wth you. But if ye come to begyle me and to be myne aduersarye / seynge ther is no wyckednes in myne handes / the God of oure fathers loke theron and reuke it. And the spyrte came vnto Amasai a capytayne ouer xxx. and he sayde: Thyne are we David / & on thy syde thou sonne of Isai: peace be with the / & peace be with thine helpers / for thy God helpeth the. Then David receaued them & made the herdes of copanyes of the men of warre.

¶ And there felde of Manasse to David whyle he went wth the Philistines agaynst Saul to battell / but holpe them not. For the Lordes of the Philistines toke counsell and sent him awaye sayng: he will fall to his master Saul to the Jeopardye of oure herdes. And as he went to Ziklag there fell to him of Manasse: Eonah Jozabad / Jediel / Michael / of Jozabad / Elihu and Jathai / herdes of the thousand of Manasse. And they holpe David agaynst those rours. For they were all myghtie men and Capytaynes in warre. And there came one or other to David daye by daye to helpe him: vntill it was a great Hoste / lyke the Hoste of God.

And this is the numbre of the herdes prepared to battell / that came to David to Hebron / to turne the kyngdom of Saul to him / accordyng to the mouthe of the Lorde.

The chyldren of Juda that bare wynde & speare were fyve thousande and eyght hundred trymmet to warre. Of the chyldren of Simeon / men of might to warre / seue thousande and one hundred. And of the chyldre of Leui were foure thousand and fyve hundred. And Jehoiada was the chiefe of the of Aaron and wth him thre thousande and seuen hundred. And Zadock a possig mā of great power had his fathers householde wth Capytaynes xiiij. And of the chyldre of Benjamin & byethzen of Saul / were thre thousande. And a great parte of the dyd yet folowe the house of Saul.

And of the chyldren of Ephraim / were. xx. thousand and eight hundred / men of myghte and named men in the householde of their fa-

thers. And of the halfe trybe of Manasse. xviij. thousande which were appoynted by name to go to make David kyng. And of the chyldren of Issacar which were men that had vnderstandyng in the ryght tyme to knowe what Israel ought to do: the herdes of them were two hundred / and all their byethzen at their myll. And of Zabulon that went out wth the Hoste and proceeded in the araye to battell wth all maner of wepons of warre / fyfye thousande that kepte in order wth one accord. And of Nephthali a thousande Capytaynes / and wth them wth wynde & speare. xxxviij. thousande. And of Dan prepared to battell / were. xviij. thousande and. vi. hundred. And of Aser that went out to the Hoste to make battell / fourtie thousand. And of the other trybe Jordan / of the Rubenites / Gad / Gites & of the halfe trybe of Manasse in all maner of instrumentes of warre an hundred and thentie thousand.

All these beynge men of warre able to orde the araye / came to Hebron to pure herte / to make David kyng vpon all Israel. And therto all the rest of Israel was of one accord to make David kyng. And there they were wth David thre dayes eatyng & drynkynge: for their byethzen prepared for them. More ouer they were nye to the / as Issacar / Zabulon and Nephthali brought bydde on Asse / Camels / mules & oxen / & meate: flour / figges / realynge / wyne / oyle / oxen / & shepe abondantly. For there was mythe in Israel.

¶ The Arche is brought agayne fro Karaiath Jarim to Jerusalem. Dya dyeth.

¶ The xiiij. Chapter.

¶ And David counceiled wth the Capytaynes of thousand & hundredes / and wth all the Lordes / and sayde vnto all the congregacion of Israel: If it seme you good and also to be of the Lorde our God: Let vs take & sende vnto the remnant of oure byethzen thozow out all the lā of Israel / & to the prelates and Leuites wth the / in their cyties and suburbs / & geather them to geather to vs. And lett vs bynge agayne the Arche of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacion was content so to do / for the thyng semed good in the eyes of all the people.

And David geathered all Israel to geather fro Sibon in Egypt vnto Hemath / to byng the Arche of the Lorde fro Karaiath Jarim. And David wēt by & all Israel to Baalab / and so to Karaiath Jarim & is in Juda / to fet thence the Arche of the God and Lorde & syteth on the Cherubes. Where his name is called on. And they caried the Arche of God in a newe carie out of the house of Aminadab. And Oza & his brother draue the carie. And David & all

all Israel played before God with all their myght/with synnginge/harpes/plalteries/tymbzelles and trompettes. And when they came on þe thyrtyng flowre of Chidon/Dauid put forth his hande to holde the arche/for þe open stombled. And the Lorde was wroth wth Dauid and smote him/because he put his hande to the Arche. And there he dyed before God. And Dauid was displeased/because þe Lorde had rent a rent in Dauid/and called the sayde place Perez Dauid unto this daye. And Dauid was so afrayed of God that daye/that he sayde/how shall I byngge the Arche of God whome to me. And so Dauid brought not the Arche home to him to þe cytie of Dauid. But turned it in to the house of Obed Edom a Gethite. And the Arche of God was with Obed Edom in his house/thre monethes. And the Lorde blessed the house of Obed Edom & all that he had.

Chyram sendeth wode & wyche men to Dauid. Dauid begeth chyliden after he had taken hym wyche he hath. & victories of the Philistines.

The xxiij. Chapter.

After that Chyram kynge of Tyre sent messengers to Dauid and tymbzellers of Cedar trees with masons & carpenters/to buylde hym an house. Wherby Dauid perceaued that the Lorde had prepared him to be kynge bpō Israel/in þe his kyngdom was lyste bp on hye/because of hys people Israel. And Dauid toke yet more wyche at Jerusalem & begat mo sonne & daughters. And these are the names of his chyliden which he had born at Jerusalem: Samuella/Sobab/Bathan/& Salomon/Jebhar/Elisua & Eliphalet/Moga/Dehpeg & Japhiah. Elisama/Ballada and Eliphelet.

And whē it was knowne among the Philistines that Dauid was anoynted kynge bpō all Israel/all the Philistines went bp to seke Dauid. And Dauid hearde of it & went oute agaynst the. And the Philistines came and prauised in the balege of Raphaim. And Dauid asked God saying: Shall I go agaynst the Philistines & wylt thou deliuer them into myne handes? And the Lorde sayde to hym: go/for I wyl deliuer the into thynne hande. And when they were come as ferre as Baal Pharazin/Dauid bett them there. And Dauid sayde: God hath deuoyded myne enemyes with myne hande as a mā wolde deuoyde water. And therfore they called the name of the sayde place Baal Pharazin. And they sette their Gods there/which Dauid hadde to be burnt with fyre.

And the Philistines came agayne & ranne abroade in the balege. Then Dauid asked God: And God sayde to him: go not after the/ but turne awaye fro them/ & come bpō the

stronght fro the peere trees. And when thou hearest a sounde go in þe toppes of the peere trees/then go out to battell: for God wyl go out before the to smyte the hoste of the Philistines. And Dauid dyd as God commaunded him. And they smote the hoste of the Philistines all the waye fro Gabaon to Gazer. And the fame of Dauid went out into all landes/and the Lorde made all nacjons feare hym.

The Leuites byng agayne the Arche of the conuauance of the Lorde. Dauid daunsyng before it is despyed of his wyche Michail/ the daughter of Saul.

The xli. Chapter.

And Dauid made him houses in þe cytie of Dauid/ & prepared a place for the Arche of God/ & pitched for it a tent. And then Dauid sayd/ þe Arche of God ought not to be caried but of the Leuites. For the hath the Lorde chosen to beare the Arche of the Lorde and to minystr to him for euer. And therfore Dauid gathered all Israel to Jerusalem/ to fetch the Arche of the Lorde into þe place which he had ordeyned for it. And Dauid brought to gather þe chyliden of Aaron & the Leuites. Of þe sonnes of Cahath: Miziel & chefe/and of his brythzen an hundred and xx. And of the chyliden of Merari: Alalah the chefe/and of his brythzen. ii. hundred and xx. And of the sonnes of Gerson Joel the chefe/and of his brythzen an hundred and thirtie. And of the chyliden of Elizaphan Semeriah the chefe and of hys brythzen two hundred. And of the sonnes of Hebzon Eliel the chefe/and of his brythzen. lxxx. And of the sonnes of Ozziel Aminadab the chefe/ & of his brythzen an hundred and xij.

And Dauid called to Zadock and Abiathar the prelates/ & to the Leuites. Miziel/Alalah Joel/Semeriah/Eliel & Aminadab: & sayde vnto the: ye are the princypall heedes of the Leuites/ sanctefye therfore your selues & your brythzen/and byngge the Arche of the Lorde God of Israel vnto þe place þe I haue prepared for it. For because ye were not there at the fyrst tyme/ the Lorde oure God made a rent amonge vs/ for þe we sought hym not as the lastyon ought to be. And the prelates and the Leuites sanctefied the selues/ to sett the Arche of the Lorde God of Israel. And þe chyliden of the Leuites bare þe Arche of God bpō their shoulters wth stauces theron as Moyses commaunded accordyng to the worde of the Lorde.

And Dauid spake to the chefe heedes of the Leuites/ & they shulde appoynte of their brythzen to synge wth instrumetes of musyke plalteries/harpes & symbales that sounded/ and to synge on hye with Joyfulnesse. And þe Leuites appoynted Hemai the sonne of Joel: and of his brythzen/Asaph the sonne of Barachiah.

Barachiah. And of þe sonne of Merari their brythzen: Ethan & sonne of Cusaiah. And wth the their brythzen of þe seconde degree: Zachariah/Ben/Jaaziel/Semiramoth/Jahiel/Gun/Eliab/Banaiab/Maasiah/Mathathiah/Eliphelehu/Makaniah/Obed Edom and Jaiel/porters. Heman/Asah and Ethan sange wth symbales of byasse to make a sound. And Zachariah/Oziel/Semiramoth/Teziel/Ani/Eliab/Maasiah & Banaiab sang with plalteries on an Almuth. And Mathathiah/Eliphelehu/Makaniah/Obed Edom/Jaiel/and Ozaziah sange wth harp an eyght aboue to courage with all. And Conanias the chefe of the Leuites was master of þe songe and taught to synge/for he was a mā of vnderstandyng.

And Barachiah and Elcanah kepte þe doze of þe Arche. And Sacanias/Jehosaphat/Mathanael/Amasai/Zachariah/Banaiab and Eliezer prelates were blowers wth trompettes before the Arche of God. And Obed Edom and Jahiah were keepers of the doze of the Arche.

And Dauid and the elders of Israel & the Capitaynes ouer thousandes went to set the Arche of the appoyntement of the Lorde out of the house of Obed Edom wth gladnesse. And when God had holpe the Leuites that bare the Arche of the appoyntement of the Lorde/they offered. bii. oxen and bii. rāmes. And Dauid had on him an aube of bylle/ & so had the Leuites that bare the Arche/ and so had the syngers/and Conanias the ruler of þe songe & of the syngers. And Dauid had moreouer bpō him an Ephod of synen. And all Israel brought the Arche of the Lordes couenauent wth shawtyng & blowyng of hornes/ & wth trompettes and symbales that sounded/and wth plalteries and harpes.

And as the Arche of the appoyntement of þe Lorde came into the cytie of Dauid/Michol the daughter of Saul loked oute at a wyndowe: & whē she saw kynge Dauid daunsyng & playyng/ she despyed him in her herte.

After the Arche was brought with great solempnyte and melodye/Dauid ordeyned mynstres/ that wth wyche/Asaph and his brythzen to mynister before the Lorde. He hym selfe laued and prayeth the Lorde God of Israel.

The xli. Chapter.

When they had brought in þe Arche of God they set it in the tente that Dauid had pitched for it. And they brought burnt sacrifice & peaceofferynges before God. And whē Dauid had made an ende of offeryng of burnt offeryngs and of peaceofferynges/ he blessed the people wth the name of the Lorde. And he dealt all Israel bothe man and woman a cracknell of

byedde/a pece of shee and a mede of coppers. And he appoynted certen of the Leuites to mynister before the Lorde/and to repete/ and to thanke and prayse the Lorde God of Israel: ene Asaph the chefe/and next to him Zachariah then Teiel/Semiramoth/Teziel/Mathathiah/Eliab/Banaiab/Obed Edom/and Teiel wth plalteries & harpes. But Asaph wth soundyng symbales and Banaiab and Jahaziel prelates wth trompettes continuallye before the Arche of the couenauent of God.

And that same tyme Dauid dyd appoynte cheslye to thanke the Lorde by Asaph & his brythzen. * Chāke þe Lorde/ calle on his name/ make hys Actes knowne amonge þe people. Synge vnto him and playe vnto him: and recorde all his wonderfull dedes. Prayse his holy name/and let the hertes of the that seke the Lorde reioyse. Seke the Lorde and hys strenghte: Seke his presence all waye.

Remembze hys maruelles which he dyd/ and his wonders/and the iudgements of his mouth: The seed of Israel are his seruantes: the chyliden of Jacob are his chosen. He is þe Lorde oure God: & in all landes are hys iudgements. Chynke on his appoyntment euer/ & on the worde he commaunded to a thousand generations. Of his couenauent to Abraham/ & of his othe to Isaac/ which he set before Jacob for a decrete/and to Israel for an euerlastyng couenauent/ saying: to the I wyl gyue the land of Canaan/ to be þe porcion of youre inheritaunce. whē you were a smalle companye in numbze/ euen but a few/ and therto straungers therin. And they went fro people to people/ & from one kyngdome to another nacion. He suffered no mā to do the wronge: But rebuked hysngs for ther sakes. Touch not myne anoynted/ nor do my prophetes any harme. * Synge vnto the Lorde all the erthe: & shew fro daye to daye hys victories.

Tell amonge the hethen of his glorie: and amonge all nacjons of his wonderfull deade. For grete is the Lorde and to be praised exceedingly: & terrible is he aboue all Gods. For all the Gods of the hethen are Idoles: But the Lorde made heauen.

Prayse and honoure are in hys presence: strenght and gladnes are in hys place. Ascribeto þe Lorde þe kyndes of people/ Ascribeto the Lorde glorie and strenght. Geue honoure vnto the Lordes name: byngge presentes and come before hym/ and bowe to the Lorde in holy apparell.

* All the erthe feare hym/ he stablyshed the erthe that it cannot moue. The heauen is for all the dwellers/ and the erthe he glade/ and lett men less in the earth. tell amonge the nacjons that the Lorde is a kyng.

Let the see thunder and his fulme/ & let the feldes reioyce and all that is therein.

Moreouer let the trees of the wood ringe at the ptesence of the Lorde: for he cometh to iudge the erthe.

D Thanke the Lorde for he is good/ and his mercede lasteth euer: and saye: saue vs o God oure sauoure & geather vs to geather & deliuer vs from among the hethen / to thanke thy holy name / & to prayse the with & prayse that becometh the Blessed be the Lorde God of Israel for euer and euer / and all nacjons saye Amen / so prayse the Lorde.

Of Amen / ye haue. Quere. 9.

And he sette there before the arcke of the Lordes couenaunt / Baph and his brethren / to minstre before the Arcke euermore daye by daye. And Obed Edom with his brethren thre thore & eight / and Obed Edom & sonne of Jothun & Ozah to be porters. And Zadock the preste with his brethren & prelates sette before the tabernacle of the Lorde at the hyllauker of Gabaon / to offer burntofferynges vnto the Lorde vpon the burntofferynge aultar perpetuallye at moynynge & euenynge / accordynge to all that is witten in the lawe of the Lorde which he commaunded Israel. And with the Heman and Jothun / & other that were chosen & named by name / to thanke the Lorde & his mercede lasteth euer. And in the sayde Heman and Jothun were trouppettes & soundynge tymbales / & instrumentes of the melodye of God. And the sonnes of Jothun were porters. And then all the people departed / euerie man to his house: and Dauid returned to salute his household.

Dauid is sayd to haue an house vnto the Lorde because of the bloudshedynge that he had shed. Christ is promised vnder the figure of Salomon.

The. xlii. Chapter.

1. Reg. 29. a.

As Dauid dwelt in his house he sayde to Nathan the prophete: loo / I dwell in an house of Cedar tree: and the Arcke of the Lordes couenaunt dwellyth vnder curtaynes. And Nathan sayde to Dauid: do all that is in thyne herte / for God is with the.

But the same nyght the worde of God came to Nathan saying: go and tell Dauid my seruante / thus sayth the Lorde / thou shalt not buyde me an house to dwell in. For I haue dwelt in no house sence I brought out the chyldren of Israel vnto this daye: But haue gone from tent to tent & from one tabernacle to another. Neither in anye place wherfoer I haue walked thowout all Israel / spake I euer one worde to anye of the iudges of Israel which I commaunded to fede my people / saying: why buyde ye me not an house of Cedar tree? Now therfore thus saye vnto my seruante Dauid: thus sayth the Lorde of Hostes

I toke the out of the pasture fro after shepe / & thou shuldest be capitayne ouer my people Israel. And I haue bene with the in all thou tokest in hand / and haue waded out all thyne enemyes out of thy syght / and haue made a name lyke the name of the greatest men of the erthe. And I will ordayne a place for my people Israel and will make it fast / & they shall dwell vnder it & shall moue no more. Neither shall the chyldre of wickednesse bere them any more as at the begynnyng / and sence the tyme I commaunded iudges to be ouer my people Israel / & I will byynge vnder all thyne enemyes / for I tolde the that the Lorde wold buyde the an house.)

But when thy dayes be expired / & thou must go after thy fathers / I will sett by thy seed after the / which shall be of thy sonnes & will sette his kyngdome. He shall buyde me an house / and I will stablyshe his seate for euer. I will be his father and he shall be my sonne / and I will not put my mercede awaye from him as I dyd from him that was before the. But I will sett him in myne house and in my kyngdom for euer / and his seate shall be sure for euer.

When Nathan had tolde Dauid accordyng to all these wordes / & to all this vision / kyng Dauid wote & sate him before the Lorde & sayd: what am I O Lorde God & what is myne household / that thou hast promoted me thus sette. And yet this seemed lyttel in thyne eyes O God. But that thou shuldest speake of thy seruantes house for a great whyle to come: & shalt loke vpon me as vpon a ma of hye degree O Lorde God. What can Dauid desyre more of the / wherin thou shuldest make thy seruant more gloriouse? Thou knowest thy seruant: And Lorde for thy seruantes sake / euē accordyng to thyne awne hert thou hast done all this magnificence / to shew all bounteousnesse Lorde / there is none lyke the / nor anye God saue thou / accordyng to all that we haue hearde in oure eares. Moreouer what nacjon on the erth is lyke thy people Israel / which God wote and redeemed to be his awne people / and to make the a name of excellencie and terriblenesse / with carrynge out nacjons from before thy people / for euer / and thou Lorde art become their God.

And now Lorde the thyng thou hast spokē concernyng thy seruante & his house be true for euer / and do as thou hast sayde. And thy name continue & waxe great for euer / that it be sayde: the Lorde of Hostes / & God of Israel is God in Israel / and the house of Dauid thy seruante be stable before the. For thou Lorde hast tolde thy seruante / & thou wilt buyde him an house. And therfore thy seruant hath founde in his herte to praye before the. And now

now Lorde thou arte the very God / and hast promysed this goodnesse vnto thy seruante. Now therfore go to and blese the house of thy seruante / that it maye continue before the for euer. For what thou blestest O Lorde is blessed for euer.

The Battelles of Dauid agaynst the Philistines.

The. xliii. Chapter.

After that Dauid beat the Philistines and subdued them / and toke Geth & the townes that longed therto / out of the handes of the Philistines. And he beat the Moabites / and the Moabites became Dauids seruantes and payde hym tribute. And Dauid beat Hadadezer kyng of Zobah vnto Hemath / as he wote to bynne his domynion vnto the ryuer Euphrates. And Dauid toke fro him a thousand charettes and seuen thousande horsemen & twentie thousande fotemen / and brake all the charettes / saue that he reserued of them an hundred. Then came the Syrians of Damascus to helpe Hadadezer kyng of Zobah. And Dauid slue of the Syrians. xxiij. thousande / and put garisons in Siria Damascus: And the Syrians became Dauids seruantes & brought hym tribute. For the Lorde holpe Dauid in all that he went to.

And Dauid toke the chyldes of goulde that were on the seruantes of Hadadezer and brought them to Jerusalem. And fro Chebath & Chun / cyties of Hadadezer / brought Dauid exceedinge moche brasse. Wherewith Salomon made the brasen see and the pylers and the vessels of brasse.

And when the kyng of Hemath heard howe Dauid had beaten all the hoste of Hadadezer kyng of Zobah / he sent Haduram his sonne to kyng Dauid / to salute him and to blese him / because he had fought with Hadadezer & beaten hym / for thou had wastre the Hadadezer / and sent all maner of Jewelles of goulde / syluer & brasse to him. And kyng Dauid dedycated the also vnto the Lorde in the syluer & goulde that he brought fro all nacjons / fro the Edomites / fro the Moabites / fro the chyldre of Ammon / from the Philistines / & from the Amalechites. And Abisai the sonne of Zairiah slue of the Edomites in the salte valeye. xliij. thousande / and put Soullars in Edom / & all Edom became Dauids seruantes: for the Lorde kepte Dauid in all that he toke in hand. And Dauid raygned ouer all Israel and dyd right and equitye vnto all his people. And Joab the sonne of Zairiah was ouer the hoste / and Zolaphat the sonne of Abihud recorder / and Zadock the sonne of Abihud & Abimelech the sonne of Abiathar were the prelates / and Sula was scrbye / & Banaiab the sonne of Jehoiada was ouer the

Cerethites and the Phelethites / and the eldest sonnes of Dauid waited at the kyngs hand.

Hanan kyng of the sonnes of Ammon both greates murye to the seruantes of Dauid.

The. xliii. Chapter.

After this it chaunced that Hanan had kyng of the chyldre of Ammon dyed / & his sonne made kyng in his steade. Then sayde Dauid / I will shew kynnesse vnto Hanan & sonne of Hanan / because his father dealt kynlye with me: And therupon Dauid sent messengers to comforte him ouer the deeth of his father. And when the seruantes of Dauid were come into the land of the chyldre of Ammon to Hanan to comforte him / the Lordes of the chyldre of Ammon sayde to Hanan: thyne self thou that Dauid dothe honoure thy father in thy syght / & he hath sent comforters vnto the / but it is to seache & ouerthrowe us to sye out the land / & his seruantes be come vnto the.

Wherupon Hanan toke Dauid seruantes & shaued them / and cut of their cootes harde by their bottocks & sent them awaye. And there went to tolde Dauid how the men were scured. And the kyng sent to meete them (for the men were exceedinglye a shamed) and sayde: tarpe at Jericho vntill youre becces be growen / and then retorne.

And when the chyldren of Ammon saw that they stanke in the nose of Dauid / Hanan / & the chyldren of Ammon sent a thousand talents of syluer to byre them charettes and horsemen out of Mesopotamia & out of Siria Paacah & out of Zobah. And they byred xxiiij. thousande charettes / & a kyng of Paacah & his people / which came & pyched before the citye. And the chyldre of Ammon gathered the serues to geather fro their cyties & went out to battel. And as sone as Dauid hearde of it / he sent Joab with all the hoste of stronge men. And the chyldre of Ammon came out and put them in aray to battell before the gate of the cytye. And the kynges that were come kepte the by them selues in the felde.

When Joab saw that the fronte of the battell was before him and after / he chose out of all the pouthe of Israel and put the in aray agaynst the Syrians. And the rest of the people he deliuered vnto Abisai his brother / & they shulde put them selues in aray agaynst the chyldre of Ammon / & sayde: If the Syrians be to stronge for me / succoure me / and if the chyldren of Ammon be to good for the / I will helpe the. Phicke by thyne herte and lette vs playe the men for oure peoples sake and for the cyties of oure God / & the Lorde do what semeth him beste. And Joab and the people that were with him dyue nye to the Syrians to syght /

to fight/and they fled before him. And when the chyldre of Ammon sawe that the Syrians were fled/they ranne awaye lyke wynde from Abisai his brother and gat them into the cite. And Joab came to Jerusalem.

And when the Syrians sawe that they were put to the worse of Israel/they sent messengers & sett out the Syrians that are beyonde the ryuer with Sophach the Capitayne of the Hoste of Hadadezer before the. which when it was tolde David/ he gathered all Israel. and went ouer Jordan/ & went & set by the. And David put him selfe in aray agaynst the Syrians/ and they fought with him. But the Syrians fled before Israel/ and David destroyed of the Syrians. vii. thousande charrettes/ and slue. xl. thousande fote men/ and killed Sophach the Capitayne of the hoste. And when the seruantes of Hadadezer sawe that they were put to the worse of Israel/they made peace with David and serued him. Neither wolde the Syrians helpe the chyldre of Ammon anye moare.

The the most victorious battelles of David.

The. xxi. Chapter.

2. Reg. xi. a.

And the yere folowynge aboute the tyme that kynge go out a warre fare/ Joab carryed out the armye of the hoste and destroyed the cite of the chyldren of Ammon/ and went and beleged Rabah and destroyed it: But David boode at Jerusalem whyle Joab smote Rabah and destroyed it: And David toke the crowne of their kynge of his heed/ and founde therein the waight of a talēt of goulde/ & there were p̄ciouse stones in it/ and it was set on Davids heed. And he brought out also the spoile of the cite which was exceeding moche. And he brought out the people that were in it and fained them with sawes & harowes of yron & with bakes/ and so dealt David with all the cyties of the chyldre of Ammon. And then David & all the people came agayne to Jerusalem. After that there arose warre at Gazer with the Philistines. At which tyme Sobacai the Gushathite slue Saphai that was of the chyldre of Bapham/ & they were subdued. And there was battell agayne with the Philistines/ & Elhanan the sonne of Jathiel slue Lahmi the brother of Goliath the Gethite/ whose speare was lyke the beame of a wever. And there chaunced yet agayne warre at Geth/ where was a man of a fyze. xlii. fingers & toes. bi. on every hande/ and. bi. on every fote/ & was the sonne of Haraphah & defied Israel. And Jehonathan the sonne of Samas Davids brother slue hym. & these were borne of Haraphah at Geth and were overthowen by the hande of David and of his seruantes.

2. Reg. xxi. b.

2. Reg. xxi. b.

2. Reg. xxi. b.

The people are punnyshed wth pestilence/ because David caused them to be nombred: so that there dyed lxx. thousand men.

The. xxi. Chapter.

And Satan stode by agaynst Israel/ & persuaded David to numbre Israel. And David sayde to Joab & the rulers of the people/ go ye and numbre Israel fro Bersabe to Dan/ and bynge it to me that I maye knowe the numbre of the. And Joab answered the Lord make the people an hundred times so manye mo as they be. But my Lord sayng/ are they not all my Lords seruantes? why then both my Lord requyre this thyng? why shoulde my Lord be a cause of trespass to Israel?

Nevertheless the kynge woold p̄cuse agaynst Joab. And Joab toke his waye and went thowout all Israel/ and came to Jerusalem and gaue the numbre of the counte of the people vnto David. And all Israel were in numbre a thousand thousande & an hundred thousande men & byue swerde: and Judas was. cccc. lxx. thousande mē & byue swerde. But the Levites and Benjamin he counted not among the. For the kynge deade seemed abomynable to Joab. And the Lord was displeased with this thyng/ and smote Israel. Then sayde David to God: I haue sinned exceedingly in deynge this thyng. Nevertheless yet do a waye the wickednesse of thy seruante/ for I haue done aboute measure folowynge.

And the Lord spake vnto Gad Davids fear of byssons sayng: goo and tell David sayng. Thus sayth the Lord: I geue the choice of thye thynges: chose the one of them/ that I maye do vnto the. And Gad came to David & sayd vnto him: Thus sayth the Lord. Chose the eithr thye peres sampliment/ or thye monethes to be consumed of thine aduersaries/ the swerde of thine enemies ouertakynge the: or else the swerde of the Lord thye dayes and pestilence in the lade/ the Angell of the Lord destroyinge thowout all the colles of Israel. And now aduise thy selfe what worde I shall bynge agayne to hym that sent me. And David sayde to Gad/ I am in an exceeding strait. But let me fall in to the hande of the Lord/ for passynge great is his mercye/ and lett me not falle into the handes of men.

And the Lord sent pestilence vpon all Israel/ so that there were overthowen of Israel lxx. thousande men. And God sent the Angell to Jerusalem to destroye it. And as he was about to destroye/ the Lord behelde and had compassion on the wretchednesse/ and sayde to the Angell that destroyed/ it is p̄noughe/ now cease thine hand. And the Angell of the Lord

Lozde stode by the thershyng floure of Oman & Jebusite. And David lyfte up his eyes & saw the Angell of the Lord stode betwene the erthe and heauen in a byawen swerde in his hande stretched out towarde Jerusalem. Then fell David & the elders of Israel clothed in sacke vpon their faces. And David sayde vnto God: Is it not I that commaunded to numbre the people? And I am he that haue sinned & done euell in bede. But what haue these theye done/ lett thine hande therfore O Lord God/ be on me & on my fathers house/ and not on the people to destroye them.

And the Angell commaunded Gad to saye to David/ that David shoulde go & retyre by an aulter vnto the Lord/ in the thershyng floure of Oman the Jebusite. And David went at the sayng of Gad which spake in the name of the Lord. And Oman turned aboute and saw the Angell/ & his sourse cometh with him/ & byd the selues/ for Oman was thershyng whete. And David came to Oman. And when Oman looked and saw David/ he wēt out of the thershyng floure & bowed hym selfe to David with his face to the grounde.

And David sayde to Oman: geue me the place of the thershyng floure/ that I maye buyde an aulter therin vnto the Lord. Let me haue it for as moche money as it is worthe/ that the plage maye cease fro the people. And Oman sayde to David: take it to the/ and let my Lord sayng do that semethe good in his eyes. So I geue the open for a burnt sacrifice/ & the thershyng floures for wodde/ & whete for meate offering: I geue it all. But sayng David sayde to Oman: not so/ but I wyll bye it for as moche money as it is worthe. I will not take that which is thine/ for the Lord/ & offer burnt offerings without colte.

And so David gaue to Oman for the place cycles of goulde. bi. hundred by waight. And David buyt there an aulter vnto the Lord & offered burnt offerings & peace offerings/ & called vnto the Lord & he hearde hym fro heauē in fyze vpon the aulter of burnt offerings. And the Lord commaunded the Angell to put by his swerde agayne into the sheathe of it. At that tyme when David sawe the Lord had hearde him in the thershyng floure of Oman & Jebusite/ he bled to offer there/ for the tabernacle of the Lord which Moyses made in the wyldernesse/ & the aulter of burnt offerings were at that reason in the hyll at Gabaon. And David coulde not go before it to seke God/ because he was aferde of the swerde of the Angell of the Lord. And David sayde: this is the house of the Lord God/ and this is the burnt offering aulter for Israel.

David willet his sonne Salomon to byde the temple of the Lord/ which thyng he him selfe was forbydden to do.

The. xxi. Chapter.

And David commaunded to gather the straungers that were in the land of Israel/ and sett hewers to hew stone/ to buyde the house of God. And David prepared p̄ctie of yron for nayles to the doores of the gates & to ioyne id all/ & abundance of brasse without waight/ & of Cedar trees without numbre. For the Sidons and they of Tyre brought moche Cedar wood to David. For David thus thought/ Salomon my sonne is younge & tender/ and the house that is to be buyt for the Lord/ must excede in greatnesse/ that it maye be spoken of and prayed in all landes. I wyll therfore make ordinaunce for it. And so David prepared abundance before his deethe.

And he called Salomons sonne & charged him to buyde an house for the Lord God of Israel: And David sayd to Salomon: my sonne/ I had in myne hert to buyde an house vnto the name of the Lord my God. But the worde of the Lord came to me sayng: thou hast shed moche bloude/ and hast made many battelles/ thou shalt not buyde an house for my name/ for thou hast shed moche bloude to the erthe in my sight. Beholde a sonne shalbe borne to which shalbe a mā of reſte/ for I will geue him rest from all his enemies rounde about. And his name shalbe Salomons: for I will sende rest & peace vnto Israel in his dayes. We shall buyde an house for my name/ & he shalbe my sonne/ & I wilbe his father/ & I will stablish the seate of his kyngdom vnto Israel for euer. Now my sonne/ the Lord be with the/ & thou mayest prosper & buyde the house of the Lord thy God/ as he hath sayde of the. And the Lord geue the wisdom & understanding/ & make the gouernour of Israel/ and to kepe the lawe of the Lord thy God. For then thou shalt prosper: If thou shalt be diligent to do the ordinaunces & lawes which the Lord charged Moyses to deliuer to Israel. Whiche by thyne hert & be strōge/ & read not no be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lord an hundred thousand talents of goulde & a thousand thousand talēt of syluer/ & as for brasse & yron it canot be numbred/ it is so moche. And I haue prepared timbre & stone/ & thou shalt prouyde moare thereto. Moreover thou shalt workmen knowe & masons & carpenters to worke in stone & timbre/ & all maner of wise mē for whatsoeuer worke it be. And of gould syluer/ brasse & yron there is no numbre. wyll therfore & set by it/ & the Lord shalbe with the.

And David commaunded all the Lordes of Israel/ to helpe Salomons sonne sayng/ Is not the Lord your God in you? & hath he not geue you rest on every syde? for he hath geue the inhabitaunces of the land into myne hand. and

Salomon is/ as moche to saye by inter- p̄tacyon as p̄calable.

and þ lande is subdued before the Lord & be-
fore his people. Now therefore set your heart
& your soules, to seke the Lord your God.
And by a buylde ye the temple of the Lord
God, to bynge þ Arke of the couenaunt of
the Lord, & the holy vesselles of God into þ
house so buylt for the name of the Lord.

¶ David being olde/ ordeyneth Salomon kynge. He
causeth the Levites to be nombred/ and assigneth them
to their offices.

The 11th Chapter.

15. 230.1.2

And whē Dauid was olde & strēke
in yeres / he made Salomon hys
sonne kyng ouer Israel. And then
he geathered to geather all þe lordz
of Israel to the Pryestes & the Leuites. And
the Leuites were numbred from .xxx. yere &
aboue / and the tale of them in men polle by
polle was .xxviii. thousand. Of which .xiiii.
thousand were set to further þe worke of þe
houle of the Lorde. And fyre thousand were
officers and Iudges . foure thousand were
porters & foure thousand prayed þe Lorde
with soche instrumētes as Dauid had made
to praysle with all.

And David put an ordre amonge the chyl-
dren of Leui: Gerson/ Cahath and Merari:
Of the Gersonites was Laadan & Semei.
The sonnes of Laadan: & these was Tziel/
& then Zethan and Joel/ thre. The sonnes of
Semei/ Salomith/ Hazei/ and Hará/ thre
These were the auncient heedes of Laadan.
And the sonnes of Semei were also Zabath
Zinah/ Jaus and Bariah: these foure were
the sonnes of Semei. And Zabath was the
chefe, Zinah the seconde. But Jaus and Ba-
riah had not many sonnes/ and therefore they
were reckened for one auncient houholde.

Exhib. 111.
and 112.
113.

The sonnes of Cabath: Amram / Zabab /
Hebizon a wziel / four. The sonnes of Am-
ram: Aaron and Moses. And Aaron was ap-
pointed to consecrate in þ place moost holpe
with his sonnes for euer: & to burne the offe-
rynges befoze the Lorde: & to mynstre / & to
bless in his name for euer. And as for Mo-
ses the man of God / his chyldre were named
in the trybe of Leui. The sonnes of Moses:
Gerson a Eliezer. And of the sonnes of Ge-
ron: Sabael was þ chefe. The sonne of Elie-
zer: Bohabiah the chefe. And Eliezer had no
nother sonnes: But the sonnes of Bohabiah
were very manye. And of the sonnes of Za-
bar: Salome / the chefe. The sonnes of He-
bizon: Jeriah the first / Amariah the second /
Zabaziel þ thyrde and Ternaam the fourth.
The sonnes of wziel: Micah þ fyrst and Je-
slah þ seconde. The sonnes of Merari: Ma-
hali: & Musi / þ sonnes of Mahali: Eleazar
and Cis. And Eleazar dyed & had no sonnes /
but daughters onely / which their byethen þ

form of Cistoke. The form of Must: Ma-
hali/ Eder/ and Jerimuth/ &c. These are the
chylde of Leui in the householdes of their fa-
thers the auncient heedes/ betwixt a numbred
by name & polle by polle from. xx. yere and
about/ to worke in the seruyce of the house
of γ Lord. For Dauid sayde: the Lorde God
of Israel hath geuen teste vnto his people, &
they shall dwelle in Jerusalem for ever.

Whereof the Levites shoulde now no
more beare the tabernacle & all the vessels
pertayning to the seruice thereof. But at the
last commaundement of Dauid / the Levites
were numbred fro thwentie yere & aboue / to
waite at the handes of the sonnes of Aaron
in the seruice of the house of the Lorde / &
to haue the ouersyght of the courtes and of the
floze houses / & of the purifying of all holie
thynges / & of the worke of the thynges that
serued for the house of God / as the shew breed
of fyne flower / of meate offering / of floure
of fyne flower / & of the thynges bake in the
fryinge panne / or brylled on the grydiron /
& on all maner measures & cyle / & to waite
euery moynyng to thanke & prayse the Lorde
and to waite on euery offering of burnt sacrefices
vnto the Lorde / the Sabbathes and fyft dayes
of the monethes / and other seassull dayes by
numbre and custome / was their office euer
before the Lorde. And that they shoulde waite
on the tabernacle of wytnesse and on the holie
place / & on the sonnes of Aaron their brethren
in the seruice of the house of the Lorde.

¶ To send strength their office to the Countess of Harb.

● The First Chapter

The deuytyon of 8 sonnes of Aarō:
Nabab/Abihu, Eleazar and Jtha-
mar.* But Nabab and Abihu dyed *Leuiti. xxi.*
before their father and had no chy-
ldren. And Eleazar and Jthamar were the
preattes. And Dauid ordered them on thys
maner: Zadock of the sonnes of Eleazar and
Abimelek of the sonnes of Jthamar to be in
offyce by course. And there were mo mightie
heedes sounde of the sonnes of Eleazar then
of the sonnes of Jthamar. And they deuyded
them into .xvi. heedes of aunciet householdes
of the sonnes of Eleazar/ & eight of 8 sonnes
of Jthamar. And they put them in order by
lott/ one with another that there shulde be
rulers in the sanctuarie and Lordes before
God as well of the sonnes of Jthamar as of
the sonnes of Eleazar. And Semeiash the
sonne of Nathaneel the Scribe of the Leui-
tes wrote them before the kyng & 8 Lordes/
& before Zadock the preatte and Abimelek
the sonne of Abiathar/ & before the auncient
heeds of 8 preatt/ & of 8 Leuites: one pryncy-
pall household for Eleazar & one for Jthamar.
And

David,

And the first totell to Iehoiarib. The secōde
to Iehoiab. The thirde to Harim. The fourth
to Seozim. The fift to Melchiah. The sixte
to Miamin. The seuenth to Hakes. The eight
to Ibiab. The nyntyth to Iesua. The tenth
to Secaniah. The leuente to Elisib. The
twelue to Iahim. The thirtene to Huphah.
The fourtene to Issaah. The fiftene to Bel-
gab. The syrtene to Emri. The seuentene to
Meriz. The eyghtene to Haphiz. The nyne-
tene to Pachahaiab. The twentie to Iehese-
kiel. The twentie & one to Iacin. The xxij. to
Gamul. The xxij. to Belaiahu. The xxiii.
to Maasiah.

This is the order of them in their offices/
to come into þ house of the Lord accordyng
to their maner vnder Aaron their father/ as
the Lord God of Israel commaunded.

The rest of þ sonnes of Leui: of þ sonnes of Amram/ Subael. Of the sonnes of Subael Zebediah. Of the sonnes of Rohabiah the sprit Iesiah. Of the Zabarites/ Salemoth. Of the sonnes of Salemoth/ Zabath. And the sonnes of Hebzon were Zerahu the sprit/ Amariah þ seconde/ Tabaziel þ thirde/ Gehameam þ fourthe. Of þ sonnes of Uziel/ Micah. Of the sonnes of Micah Samir. The brother of Micah was Iesiah. Of the sonnes of Iesiah Zachariah. The sonnes of Merari were Mahali & Musi. The sonnes of Jaaziah/ Beno. The sonns of Merari by Zabaziah/ Beno/ Sohem/ Zacur & Ebn. Mahell had Eleazar which had no sonnes. The sonnes of Kis: Terahemel. The sonnes of Musi: Mahali/ Eder and Jermoth. These are of the chyldren of Leui in the householdes of their fathers. And these call lottes next to their brethre þ sonnes of Aaron/ before Dauid þ kyng & Zadoc & Ahimelec & þ auncient heedes and preastes of the Leuites: as well the yongest brother as an auncient heed. ¶ The syngers are appoynted to these places. & to ces.

The 110th Chapter

And David & the capitaynes of the
holle appointed out todo seruice/
the sonnes of Asaph of Beniam &
Iothun / which byd prophesse w
harpes / plaisteries & symbales. And the mul
titude of the were men to do seruice in their
offices. The sonnes of Asaph: Zaur / Joseph /
Nathaniah Ateralah / to wayte on Asaph
which prophesied by the kyng.

The sonnes of Iudithun: Boholiah / Suzi /
Halah / Hahabiah and Parahathiah / Semel
Sere / at the handes of their fathers Iudithun
with harpes: which Iudithun prophesped for
to thanke & prayse the Lorde. The sonnes of
Heman: Bohiahu / Mathaniah / Uzziel / Zu-
buel / Jerimoth / Hananiah / Hanani / Elia-
thah / Gedalhi / Romanthi / Ezer / Tethoba-

Iah / Malothi / bothir & Mahaziorh. All these
 were the sonnes of Heman & kynges Seat
 of psylons with the worde of God, to lyste by
 the hoyme. God gaue to Heman. xiij. sonnes
 & thye daughters. All these were at the hande
 of their father to synge in þ house of þ Lord
 withymbales / psalteries & harpes in þ ser-
 uice of the house of God. And* at the hand of
 the kyng was Iah / Iouthun and Heman: * That is / at þ
 kynges comma-
 dement: as abe-
 oue in the.
 But the multitude of them were wyth their
 byeth & þ were conynge in the songe of the
 Lorde. And the numbze of all þ taught, were
 two hundred foure & thze and eight. And they
 cast Lottes indyfferentlye how they shulde
 wayte as well the smalle as the grete / the
 scoles as well as the schole master.

And the first lot of Blaph fell to Joseph.
The seconde to Godoliah with his brethren &
sonnes/twelue personnes. The thirde fell to
Zacur w his sonnes & brethren being twelue
personnes. The fourth to Gzart w hys sonns
and brethren twelue personnes.

The fyfte to Nathaniah with his sonnes & bzehtzen twelue perfonnes. The fyfte to Bokiabu with hys sonnes & bzehtze twelue perfonnes. The feuenth to Iſarlah with his ſonnz & bzehtze twelue perſonnz. The eyght to Iſarlah with his ſonnes & bzehtze twelue perſonnes. The nynte to Nathaniah with his ſonnes & bzehtze twelue perſonnes. The tenth to Semel with his ſonnes & bzehtzen twelue perſonnes. The leuenth to Azarael wth his ſonnes & bzehtzen twelue perſonnes. The tweluenth to Maſabiah with hys ſonnes & bzehtzen twelue perſonnes. The thirtene to Subuel with his ſonnz & bzehtze twelue perſonnes. The fourtene to Machathiah wth his ſonnes & bzehtze twelue perſonnes. The fyftene to Jermoth wth his ſonnes & bzehtzen twelue perſonnes. The fyftene to Hananiah with his ſonnes & bzehtze twelue perſonnes. The ſeuentene to Jeſbokalah wth hys ſonnes & bzehtzen twelue perſonnes. The eyghtene to Hanani with his ſonnes & bzehtze twelue perſonnes. The nyntene to Malothi wth his ſonnes and bzehtzen twelue perſonnes. The twentieth to Eliathah wth hys ſonnes & bzehtze twelue perſonnes. The. xxi. to Bothir wth hys ſonnes & bzehtze. xij. perſonnes. The. xxij. to Gedalti wth his ſonnes & bzehtze. xij. perſonnes. The. xxiii. Mahazioth wth his ſonnes & bzehtze. xij. perſonnz. The. xxiiii. to Romathi & zer wth his ſonnes & bzehtze. xij. perſonnz.

¶ The posters of temple are adreyned every man to the gate which he shulde hope.

The 17th Chapter

The deuyſyon of the porters amonge
þe Cozebites: Meſelemaſ þe ſonne
of Kozeb of the chyldren of Iſaſaph.
And the ſonnes of Meſelemaſ
were

were these: Zachariah the eldest / Gadiel the seconde / Sabadiah the thirde / Zathaniel the fourth / Elam the fyfte / Jehohanan the syxte / Eloenai the seuenth. And Obed Edom had sonnes: Semeiah the eldest / Jehosabab the secnde / Joab the thirde / Sacar the fourth / Nathanael the fyfte / Amiel the syxte / Tisacar the seuenth and Polathar the viij. for God had blessed him.

And vnto Semeiah his sonne were sonnes borne that ruled in the house of their father / for they were men of myght. The sonnes of Semeiah: Othni / Raphael / Obed and Elzabab & hys brethren men of actyute / Elihu & Samachiah. All these were of the chyldre of Obed Edom / which with their brethren and their chyldren / actiue men & of strength to do seruice / were. xiiij. of Obed Edom. And Meseleniah had sonnes & brethren / actiue men / xviij. And Josah of the chyldren of Merari / had sonnes: Semri the chiefe / yet he was not the eldest / but hys father made him the chiefe. Helkiah the secnde / Eabeliah the thirde and Zacariah the fourth: so that all the sonnes & brethren of Josah were. xiiij.

Vnto these was deuyled the offyce of the porter / as vnto heedes ouer the men & wayted with their brethren and mynistrs in the house of the Lorde. And they cast lottes / the smalle as well as the greate in the house of their fathers / from gate to gate. And the lot fell to Semeiah. And to Zacariah his sonne a wise counsellor / they cast lottes / and his lot came out towarde the North. And Obed Edoms lot fell to the South. And to hys sonnes fell the counsell houses. And to Suphim and Josah fell the weste wyth the gate Salecheth / where the way ascendeth upward / & one waye beyng fast by the other.

In the East hepte syre Leuites in the North / a daye / & in the South. iij. a daye / and in every counsell house two / & in the watch houses / on the hys waye westward four: two in a house. These are the deuysons of the porters among the sonnes of Bozeth & the sonnes of Merari. And of the Leuites Abiah had the ouersyght of the treasure of the house of God / and of the treasure of the dedicat thynge.

As concerning the sonnes of Laadan which were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehiel. The sonnes of Jehiel: Zethan & Joel his brother / which were ouer the treasures of the house of the Lorde. Amonge the Amramites / Zabharites / Hebzonites & Ozelites / was Subuel the sonne of Gerson the sonne of Moses a ruler ouer the treasure. And of his brethren the sonnes of Eliezer / was Rahabiah / whose sonne was Isatah / & his sonne was Joazam / & his sonne Zechai / & hys sonne was Selomuch / which Selomuch & hys brethren were

ouer all the treasures of the dedicate gyftes which David the kynge / & the auncient heedes / of the capitaynes ouer thousandes & hundredes / & the capitaynes of the hoste had dedicated of the spoyle wonne in battell / to maynteyne the house of the Lorde: & ouer all the Samucl the sear & Saul the sonne of Cis / and Abner the sonne of Ner / & Joab the sonne of Zathuriah had dedicated. All this was dedicated / was vnder the hand of Selomuch & of hys brethren.

Of the Zabharites Conanah and hys sonnes were in businesse without forth made officers & iudges ouer Israel. And of the Hebzonites Salabiah & his brethren men of actiute a thousand & six hundred were officers in Israel on this side Jordan westward / in all busynesses of the Lorde & seruice of the kynge. And Josiah was the chiefe among the hundredes & fathers of the Hebzonites. And in the fourtye yere of the kynge of David they were sought for. And there were founde of the men of actiute at Tazer in Galaad. And hys brethren were in the actiute / two thousand & six hundred auncient heedes / which kynge David made rulers ouer the Rubenites / Gadites & the halfe trybe of Manasse in all matters pertaining to God & busynesses of the kynge.

The xxviij. Chapter.

In the numbre of the were auncient heedes & capitaynes of thousandes & hundredes / & officers & serued the kynge in all thynge according to the companyes he came in or went out / moneth by moneth thorough out all the monethes of the yere. And every companye had. xiiij. thousande.ouer the fyft companye in the fyft moneth / was Isobab the sonne of Zabbai. And in hys numbre were. xiiij. thousand. And the chiefe of all the capitaynes in the host of the fyft moneth was of the chyldre of Pharez. ouer the companye of the secnde moneth Bodaai an Abhite / & in hys hoste was Maheloth a ruler. And in his companye were. xiiij. thousand. The chiefe capitayne of the thirde host in the thirde moneth / was Banasah the sonne of Jehoiada the preste. And in his hoste. xiiij. thousande. This is the Banasah mightie among the thirde & aboute thirtie. And in his parte was Amizabad hys sonne.

The fourth capitayne in the fourth moneth was Israhel the brother of Joab / & Zabadiab his sonne after hym. And in hys hoste. xiiij. thousand. The fyfte capitayne in the fyfte moneth was Samahut the Jerahtite: & in hys hoste. xiiij. thousand. The syxt capitayne in the syxte moneth was Tra the sonne of Ahas & hehute: & in hys hoste. xiiij. thousande.

The seuenth Capitayne in the seuenth moneth / was Helet the Phalonite / of the chyldre of

den of Ephraim: & in hys hoste. xiiij. thousande. The eight Capitayne in the eight moneth / was Sobocai an Husathite of the kynge of Sarah: & in his hoste. xiiij. thousand. The nynte Capitayne in the nynte moneth / was Abiezer an Anathothite of the sonnes of Beniamin: and in his hoste. xiiij. thousande. The tenth capitayne in the tenth moneth / was Mahari the Netophathite of the Sarabites: & in his hoste. xiiij. thousand. The leuente moneth / was Banasah the Pharonite of the chyldre of Ephraim: & in his hoste. xiiij. thousande. The twelue capitayne in the twelue moneth / was Helet the Netophathite of Othoniel: & in his hoste. xiiij. thousand. And the rulers ouer the trybes of Israel were these. Amonge the Rubenites / was Eliezer the sonne of Zechai. Amonge the Simoonites / was Saphath the sonne of Maath. Amonge the Leuites: Salabiah the sonne of Amucl. Amonge the Haronites: Zabocho. In Juda: Eliu of the brethren of David. In Issacar: Amos the sonne of Michael. In Zabulon: Felmah the sonne of Abiah. In Nephtalim: Jerimoth the sonne of Zriel. Amonge the chyldre of Ephraim: Hosea the sonne of Zaiab. In the halfe trybe of Manasse: Joel the sonne of Phadaiah. Of the halfe trybe of Manasse in Galaad: Jado the sonne of Zachariah. In Beniamin: Zassiel the sonne of Abner. In Dan: Zariel the sonne of Jeroham. These are the Lorde in the trybes of Israel.

But David toke not the numbre of them vnder. xx. yere: for the Lorde sayde he wolde encrease Israel like vnto the starres of the skye. And Joab the sonne of Zathuriah began to numbre. And though he synned it not / yet there fell wrath for that vpon Israel. And therfore the numbre was not put in the chronycles of kynge David.

Ouer the kynges treasure was Amoth the sonne of Abiel. And ouer the treasure of the felbes / in the cyties / byllages & castelles / was Jehonathan / the sonne of Oziah. And ouer the woorkmen in the felbes & tyllid the ground / was Azri the sonne of Chelub. And the ouersyght of the brye pades had Semeiah the Ramathite. ouer the wynecellers & treasure of wyne was Sabot the Saphonite. And ouer the olyuetrees & mulbertyrees that were in the baleyres was Baal Hanan the Gadathite. And ouer the treasure of oyle was Joas. And ouer the oren & fed in Saron was Seltari the Saronite. And ouer the oren in the baleyres was Saphat the sonne of Adai. And ouer the camelles & byll the Amalethite. And ouer the asses was Johadiah the Merothite. And ouer the shepe was Jazis the Hagarite. All these were the rulers of the substance of kynge David. And Jehonathan David's brother's sonne / a man

of coucell / a man that taught wisdom / & a writer he & Zechiel the sonne of Bachamoni wayted on the kynges sonne. And Abithophel was of the kyngs coucell. And Husai the Archite was of the kyngs company. And nexte to Abithophel was Jehoiada the sonne of Banasah / & Abithar. And the capitayne of the kyngs warre was Joab.

Because David was forbidden to buyde the temple he exhorted Salomon & the people to performe it.

The xxv. Chapter.

And David gathered to gather all the Lorde of Israel: the Lorde of the trybes / the Lorde of the companyes that mynistrd to the kynge by court / the Lorde ouer the thousandes & ouer the hundredes / and the Lorde ouer all the goodes and catell of the kynge and of his sonnes / in the chambrelaynes warpours & all actiue men vnto Jerusalem. And kynge David stode vpon his fete and sayde.

Hear me my brethren & my people: I had in myne hert to buyde an house of rest for the Arche of the couenant of the Lorde: & a place for our God: and had made redye to mercede for it. But God sayde to me: thou shalt not buyde an house for my name / because thou art a man of warre & hast shed bloude. Wherefore the Lorde God of Israel chose me of all the house of my father / to be kynge ouer Israel for euer: for he chose Juda to be a capitayne: & in the house of Juda & house of my father / & of the sonnes of my father he had a lust to me / to make me kynge ouer all Israel. And of all my sonnes / for the Lorde hath geue me many sonnes / he hath chosen Salomon my sonne / to sitt in the seate of the kyngdom of the Lorde ouer Israel. And he sayd vnto me: Salomon thy sonne / he shall builde my house & my courtes: for I haue chosen him to be my sonne / and I wil be his father / & I will stablye his kyngdom for euer: for he will harden him selfe to do my commaundementes / and my lawes / as it goeth this daye.

And now I laye vnto you before all Israel the congregacion of the Lorde / & in the audience of our God: kepe & seke for all the commaundementes of the Lorde your God: & ye maye enioye a good lande & inheret your chyldre after you for euer. And thou Salomon my sonne: knowe God thy father and serue him with a pure herte and lust of soule. For the Lorde secheth all hertes & vnderstandeth all the Imagynacions of thoughtes. If thou shalt seke him / he will be founde of the: But if thou forsake him / he will cast thee off for euer. Take hede now / for the Lorde hath chosen thee / to buyde an house of thy sanctuary. Be stronge and do it.

And David gaue Salomon his sonne the patene of the porche & of the houses & longed thereto /

* Some read: the house of A. Suphim.

* Some read: in Harbar.

a. The fote. sole et. was a sole for our God: and had made redye to mercede for it. which was a promise of the Lorde to Salomon: which was upon the Arche of God. p. v. b.

1 Para. xlv. c.

1 Sal. v. 4.

ther to / and of the store houses / upper cham-
bers / inner parlours and of the house of the
mercies: and the example of all that was
in his mynde, both of the courtes of the house
of the Lorde & of the treasure houses rounde
about / for the treasures of the house of God
and for the treasure of the dedycate gyftes /
and of the companyes of the preastes & Le-
uites that waited by course / & of all woꝝke-
manshipe / that shulde serue for the house of
the Lorde & for all beuelles that shulde serue
in the house of the Lorde. And appoynted him
what wayghte of goulde shulde serue for
thynges of goulde thozou out all beuelles for
whatsoeuer use it serued: and what wayghte
of syluer shulde suffice for all maner of be-
uelles of syluer / for whatsoeuer purpose they
serued.

And the wayghte of the goulden candel-
styckes and of their lampes of goulde / the
wayghte for euery candelsticke and for their
lampes. And for the candelstyckes of syluer
by wayght / both for the candelsticke & also
for her lampes accordynge to the offyce of
euery candelsticke. And the wayghte of goulde
for the tables of shew breede / table by table:
and lyke wyse syluer for the tables of syluer.
And for fleshehookes / basens and dynchynge
pottes of pure goulde. And for cuppes of
goulde by wayghte / cuppe by cuppe. And for
cuppes of syluer by wayghte / cuppe by cuppe.
And for the suler of incense of tryed goulde
by wayght. And the sympletyde of the seate
of the Cherubes that stretched oute their
wynges and couered the Arke of the coue-
naunt of the Lorde. All was geuen me by
wyrtynge of the hande of the Lorde / whych
made me vnderstande all the woꝝke-
manshipe of the paterne.

And David sayde to Salomō his sonne:
harde thy selfe and be strong and do it / feare
not nor lett thyne herte dyscourage the. For
the Lorde God my God is with the / and
shall not leaue the nor forsake the / but
thou hast synned all the woꝝke that must
serue for the house of the Lorde. Beholde
the preastes and Leutes deuyded in compa-
nyes / for to do all maner of seruice that per-
fayneth to the house of God / and besyde that /
thou hast with the for all maner of woꝝke-
manshipe / all that are wyllynge and wyse
for any maner of seruyce. And the Lordes &
all the people are at thy commaundemente
in all thynges.

*The offerynge of David and of the pryces for
byldynge of the temple. David dyeth and Salomō his
sonne appoynteth in his steade.*

The xxix. Chapter.

And David the kynge sayde vnto
all the congregaciō: God hath spe-
ciallye chosen Salomō my sonne
whych is yet younge and tender / &
the woꝝke is grete / for the house is not for
man / but for the Lorde God. Whereouer
I haue prepared with all my myghte for the
house of God: golde for thynges of goulde / &
syluer for thynges of syluer / brasse for thynges
of brasse / yron for thynges of yron and wood
for thynges of wood: & onykes stones / *Some reade
Carbuncle / &
another petyco-
le stone called
Sctibian.* & lett
stones / and of other gaye stones / and all ma-
ner of pꝛecious stones / and of marblye great
aboundance. And yet because I haue lust to
the house of my God: I haue seuerall goulde
and syluer whych I geue to the house of my
God aboute all I haue prepared for the holy
house: eue the thousand talentes of goulde
of Ophir / and seven thousand talentes of
syluer tryed: to fyle the walles of the house
with goulde where it becomethe / and with
syluer where syluer is mete / and for all ma-
ner of woꝝke by the handes of Artificers.
And let me se who is wyllynge also / to fyll his
hande for the Lorde this daye.

And the auncient lordes and the lordes of
the trybes of Israel / and the Capitaynes of
thousandes and hundredes & the lordes ouer
the substance of the kynge / were wyllynge &
gaue for the seruyce of the house of God / fyue
thousand talentes of goulde and ten thou-
sande peces of goulde coynes / and ten thou-
sande talentes of syluer / and thys thousand
talentes of brasse / and an hundred thousand
talentes of yron. And they that had pꝛecious
stones gaue them for the treasure of the house
of the Lorde / vnto the hande of Iehiel the
Gersonite.

And the people reioyced that they were so
wyllynge: for with a pure herte they were
wyllynge vnto the Lorde. And therto David
the kynge reioyced with great gladnesse. And
David blessed the Lorde before all the congre-
gaciō and sayde: Blessed art thou Lorde
God of Israel oure father / for euer and for
euer. Thyne (O Lorde) is greatnesse / power
glorie / victorie and prayse: for all that is
in heaue and in erthe is thyne / and thyne
is the kyngdom (O Lorde) and thou art liste
by an hee above all.

And rychesse and honoure come of the / &
thou raggest ouer all / and in thyne hande
is power and strenghte / and in thyne hande
it is to make grete and to geue strenghte
vnto all.

And now oure God / we thanke the / and
prayse thy gloriouse name. For what am I
and what is my people: that we shulde ob-
tayne strenghte to be so wyllynge: But all
is of the / and of that we receaued of thyne
hande

hade we haue geue the. For we be but strai-
gers before the & tenants / as were all oure
fathers. Oure dayes on the erthe is but a sha-
dowe / and there is none abydynge. O Lorde
oure God / all this hope that we haue prepa-
red to bylde the an house for thy holy name /
cometh of thyne hande / and is all thyne.

I wrote my God / that thou prouest the herte
and hast pleasur in playnesse. And in play-
nesse of myne herte I haue wyllynge geue
all this. And now I se the people whych are
here in gladnesse / to offer wyllynge to the. O
Lorde God of Abraham / Isaac and of Israel
oure fathers / kepe this for euer in the yma-
ginaciō of the thoughtes of the herte of thy
people / & prepare their hertes vnto the. And
geue vnto Salomō my sonne / a pure herte
to kepe thy comaundementes / thy testymo-
nies and thyne ordynances / and to do all / &
to bylde the house whych I entended.

And David sayde to all the congregaciō:
bless the Lorde poure God. And all the con-
gregaciō blessed the Lorde God of their fa-
thers / & stowed & bowed the selues vnto the
Lorde & to the kynge. And they offered offer-
ynges vnto the Lorde. And on the morow after
the sayde daye / they offered in burnt offeryn-
ges vnto the Lorde a thousand oxen / a thou-
sand rammes & a thousand lammes / with
theyre dynche offerynges. And they stue plemou-
se thozou out all Israel / & did eate & dynche
before the Lorde the same daye with grete
gladnesse. And they made Salomō his sonne
of David kynge the seconde tyme / & annoynted
him vnto the Lorde / to be ruler / and Zadock
to be the preaste. And so Salomō sat on the
seate of the Lorde / and was kynge for David
his father / & prospered / and all Israel obeyed
him. And all the Lordes and men of power /
& therto all the sonnes of kynge David sub-
mitted them selues vnder kynge Salomō.
And the Lorde magnified Salomō on hye /
in the syght of all Israel / and gaue hym so
gloriouse & kyngdome as none of all the
kynge before in Israel had.

Now David the sonne of Iat was kynge
ouer all Israel. And the space he reigned ouer
Israel was fourty yere: seue yere in Hebron
& xxxij. yere in Ierusalem. And he dyed in a
good age: olde / ryche & gloriouse. And Sa-
lomō his sonne reigned in his steade. The
actes of David the kynge bothe fyrst & laste /
are writte in the booke of Samuel the sear &
in the booke of Nathan the prophete / & in the
booke of Gad the sear of byssons / with all his
kyngdom & power & tymes that wet ouer hym
& ouer all Israel / & ouer all the kyngdomes
of the erthe.

*The ende of the fyrst booke of the Chro-
nycles of the Kynges of Iuda.*

The Chronycles of the Kynges of Iuda. The seconde booke. The fyrst Chapire.

*The offerynge of Salomō in the byltauer at Ga-
baon / where he receaueth an answer of God what
wyldome shulde be geuen hym / with the numbre of his
charrettes and hoysmen.*

The fyrst Chapter.

And Salomō the sonne
of David wared a ryge in his
kyngdome / and the Lorde his
God was with hym & magni-
fied hym on hye. And Salo-
mō conuined with all Israel
the capitaynes ouer thousandes & hundredes /
the iudges and all other Lordes & auncient
heedes thozou out all Israel. And so Salo-
mō & all the congregaciō to hym / wet to the
byltauer of Gabaon: for there was the taber-
nacle of the wynter of God / whych Moyses the
seruaunte of the Lorde made in the wynter
berne. But the Arke of God had David
brought fro Bariath Jarim / in to the place he
had prepared therfore. For he had pyched a
tente for it at Ierusalem. Whereouer the brasse
suler the Bezeleel the sonne of Ozi / the sonne of
Oz had made / was at Gabaon also / before the ta-
bernacle of the Lorde. And Salomō & the congre-
gaciō wet to byset it. And Salomō offered
there before the Lorde vpon the brasse sul-
ter that was by the tabernacle of wynter / a
thousand burnt offerynges. And the same
night God appered vnto Salomō & sayde
to him: as he what I shall geue the. And Sa-
lomō sayde vnto God: thou hast shewed great
mercy vnto David my father / & hast made
me kynge in his steade. And now O Lorde God /
I set thy promysse vnto David my father be
true. For thou hast made me kynge ouer a
people lyke the dust of the erth in multytude:
wherefore geue me wyldome and knowledge
how to behaue my selfe vnto this people: for
who is able to iudge this people that is so grete?

Then God sayde to Salomō / because
thou haddest this in thyne herte / & dydest not
aske treasure & rychesse / honoure & the lyues
of thyne enemyes / nether yet longe lyfe: But
hast asked wyldome & knowledge / to iudge
my pepole / ouer which I haue made the kynge:
wyldome & knowledge shalbe geue the / & I
will geue the treasure / rychesse / & glorie also /
& among the kynges before the / or after the /
none was or shalbe lyke the. And so Salomō
cam fro the byltauer that was at Gabaon to Je-
rusalem. And Salomō gathered cha-
rettes & hoysmen: he had a thousand & four
hundred charrettes / & xii. thousand hoysmen /
whych he bestowed in the charret cities & aboute

ii. Reg. r. d.

the kyng at Jerusalem. And þe kyng made syluer & goulde at Jerusalem as plenteous as stones & Cedar trees as plente as mulberry trees þe growe in the baleys. And þe horsen which Salomon had, were brought him out of Egypt fro Meua. The kyngs marchautes set the oute at Meua at a pryce. They came and brought out of Egypt a charet for fyre hundred cycles / and an horse for an hundred & fyfte. And so brought they to all þe kynges of the Hethites and to the kynges of Siria thow the handes of the sayde marchautes. Salomon sendeth to Hiram the kyng of Tyre for wood and workmen. ¶ The seconde Chap.

And Salomon determined to builde an house for the name of the Lord / & an house for his kyngdome: and tolde out thre thowse and ten thousande men to beare burders and foure thowse thousande to hewe in the mountayne / & thre thousande and fyre hundred to ouer se them.

ii. Reg. v. a

¶ And Salomon sent to Hiram kyng of Tyre sayyng: As thou dydest deale to Dauid my father & dydest send him Cedar wodde / to bylde him an house to dwelle in / euen so deale with me now: that I may bylde an house for the name of þe Lord my God / to consecrat it to him to burne swete odoures & to sett shewbreed before him perpetuallye / & for burnt sacrifice moynynge & euenynge / & on the Saboth dayes / & the first daye of euery new mone / & in þe solempne festis of þe Lord oure God / so to cōfyrme euer in Israel. And þe house which I bylde is great: for great is oure God aboue all Gods: So that who can be able to builde him an house: whē that heuē / nether heauen aboue all heauens is able to receaue hi / what am I then that I shulde bylde him an house? nay / but to burne sacrifice before him: sende me now therfore a conyng mā to worke in goulde / syluer / bzaile / yron / scarlet / cremosyn & facincte coloure / & þe can shylle to graue / to be to the conyng men þe are to me in Iuda and Jerusalem / which Dauid my father dyd prepare. And sende me also Cedar trees / fyre trees & * Algume trees out of Libanon. For I wote well thy seruantes can shille to hewe tymbze in Libanon. And se / my men shalbe with thyne / & they maye prepare me tymbze ynough. For þe house which I bylde is great & wonderfull. And beholde / I sent for thy seruantes the cutters & hewers of tymbze. xx thousand quarters of beate whete / & xx thousand quarters of barley / & xx thousand bathes of wyne / & xx thousand bathes of oyle.

* Some rende.
For all of these
syll.

And Hiram kyng of Tyre answered in wyrtynge & sent to Salomon: because þe Lord loueth his people / therfore he hath made the kyng ouer the. And Hiram sayde moreouer: blessed be the Lord God of Israel which hath made bothe heauē & erthe / & þe hath geuen

Dauid þe kyng a wyfe soune þe hath discrecion & vnderstandynge / to buyde an house for the Lord / & another for his kyngdom. And now I haue sent a wyfe mā & a mā of vnderstandynge called Hiram Abi / & is the sonne of a woman of the daughters of Dan / how be it his father was a Tyris / & he can shylle to worke in gould / syluer / bzaile / yron / stone / tymbze / scarlet / facincte / bylle & cremosyn: a graue all maner of grauings / & to fynde out all maner sotle worke þe shalbe sett before hym / to thy conyng men / & wyth the conyng mā of my Lord Dauid thy father. And now the whete / barley / oyle & wyne which my Lord hath sayde / let him sende his seruantes. And we will cut wood oute of Libane / as moche as thou shalt nede / & will bynne it to þe in shippes by see to porte Japō: & thēce thou mayst carye the to Jerusalem. And Salomon numbred all the grauings that were in the lande of Israel / after the tyme his father Dauid had numbred the. And they were founde an hundred & xiiij. thousande and fyre hundred. And he set lxx. thousand of the to beare burthens / and lxxx. thousand to hew in þe mountayne / and thre thousande and fyre hundred to carriage and to set the people a worke.

¶ The temple of the Lord and the porche are bylde / with other thynges thereto belongyn.

¶ The iij. Chapter.

And Salomon began to buyde þe house of the Lord at Jerusalem in iij. Reg. vi. moūt Moziab / which was thewed Dauid his father whē he prepared a place in the thredynge flour of Oman the Jebusite. And he began to builde the seconde daye of the seconde monethe þe fourth yere of his raygne. And this is þe foundation of Salomon in buydynge þe house of God. The length was thre thowse cubytes after þe olde cubyt / & þe bredeth. xx. And þe porche at þe ende was as large as the house bredeth. xx. cubytes: & the height was an hundred & x. cubytes. And he ouerlayed it on þe pinner syde with pure goulde.

And the great house he tyld with fyre tree / & ouerlayde it with good gould / & graued therto paulmetrees and cheynes. And he paued the house with precious stone goodlye. And it was goulde of Pharaunim. And he ouerlayde the house: bothe beames / postes / walles & doores with gould / & graued Cherubes by þe walles.

And he made þe house moost holpe / whose length was. xx. cubits lyke to þe bredeth of þe house / & þe bredeth therof was also. xx. cubits. And he ouerlayde it with best gould / & dynt to þe summe of. vi. hundred talents. And þe waighe of þe nayles of gould was therto fiftie cycles. And he ouerlayde þe upper chabres with gould.

And he made in the house moost holy two Cherubim of image worke / & ouerlayde the with gould. And þe wynges of þe Cherubes were xx.

xx. cubytes longe. The one wyng was fyue cubytes & touched the walle of the house / & the other wyng was like wyse fyue cubytes & touched þe wyng of the other Cherub. And the one wyng of þe other Cherub was fyue cubytes / & touched the walle of the house / & þe other wyng was fyue cubytes also / and raught to þe wyng of the other Cherub. So þe wynges of the sayde Cherubes raught xx. cubits. And they stode on their fete & looked inward. And he made a soze hangynge of facincte coloure / of scarlet / cremosyn & bylle: & caused Cherubes to be bordered thereon. And he made before the house two pylers of xxx. cubyt longe. And þe heed þe was aboue on the toppe of one of the was fyue cubytes. And he made soche chapnes as was in the quere / & put the on þe heedes of þe pylers / & made an hundred pomegranates & put the on þe cheynes. And he rered by þe pylers before þe temple: one on the ryght hand & another on þe lefte / & called þe ryght Jachim & þe lefte Boaz.

¶ The auter of bzaile / the see / the beuelles to walke with / the candell cycles. &c.

¶ The iiii. Chapter.

And he made an auter of bzaile. xx. cubytes longe & xx. cubyt bzoade and ten cubyt hie. * And he cast a bzaile see of ten cubyt fro bym to bym / & rounde in copase & fyue cubytes hie: and a lyne of. xxx. cubytes myght haue copased it rounde aboute. And the sacron of oren dyd copase it rounde aboute vnder it: that is to wete / two rowes of oren cast when it was caste dyd copase that see whych was ten cubyt wyde / rounde aboute. And it stode also upon twelue oren: of whych thre looked North / thre west / thre South & thre East / and the see upon them aboue an hie / and the vnder partes of the inward. And þe thickest of it was an handbrede / & the byme lyke þe bym of a cuppe / with floures of lyles. And it receaued & helde the thousande bathes.

And he made ten lauers: & put fyue on the ryght hand & fyue on the lefte / to wasch with all. And in them they thrust the fleshe of the burntofferynge. But the see was for the preastes to washe in. And he made ten candell cycles of goulde in their sacrons / & put them in the temple: fyue on the right hand & fyue on þe lefte. And he made also ten tables and put them in the temple: fyue on þe ryght syde and fyue on the lefte. And he made an hundred balens of goulde. And he made the court of the preastes / and the great court and doores to it: and ouerlayde þe doores of the with bzaile. And he set the see in the ryght syde of the East ende / to warde the South. And Hiram made pottes / shouelles and balens.

And Hiram syned the worke he made

for hyng Salomon into the temple of God: The two pylers with their scalpes of þe two heedes that were on the toppes of þe pylers: and the two wynges to couer þe two scalpes of the heedes that were on the toppes of the pylers: and foure hundred pomegranates for the two wynges / two rowes of pomegranates for euery wyng / to couer þe two scalpes of the heedes that were on the pylers. And he made bottomes / and lauers upon the bottomes: and þe see with twelue oren vnder it. And therto pottes / shouelles / flesh hookes / & all their beuelles byd Hiram Abi make for hyng Salomon for the house of the Lord / of bryght bzaile. In the playne of Jordā byd þe kyng cast the / in the thicke erthe / betwene Socoth & Jaredatha. And made of all these beuelles so myghte grete aboundaunce / þe weight of bzaile coude not be rekene.

And Salomon made all the beuelles that pertayned to the house of God: the goulden auter and the tables with the shew breede upon the / the candell cycles with their lampes to burne after the maner before the quere / & that of pure goulde / and the floures and the lampes / and the snuffers were goulde / & that perfecte goulde: and the bryngynge knyues / balens / spones and censers of pure goulde. And the pinner doores of þe place moost holpe / and the doores of the temple to / were goulde. And so was all the worke that Salomon made for the house of the Lord syned.

And when the worke þe Salomon made in the house of the Lord was syned: then Salomon brought in the gyftes dedycat by Dauid his father / the syluer and the goulde and all the Jewelles / and put them amonge the treasure of the house of God.

¶ After the fore houses and the see were put in þe temple / the gloze of the Lord spiled the temple.

¶ The v. Chapter.

And Salomon geathered the elders of Israel to geather and all þe heedes of the trybes and auncient iij. Reg. vi. g. Lodes amonge the chyldre of Israel / into Jerusalem: to bynne the Arche of the couenaunt of the Lord oute of the cytie of Dauid which is Zion. And all the men of Israel resorted into the kyng in the feast of the seuenthe monethe. And whē all the elders of Israel were come / the Leuites toke by þe Arche. And þe preastes & the Leuit brought away the Arche & þe tabernacle of witness / and all the holy beuelles that were in the tabernacle. And kyng Salomon and all the cōgregation of Israel that were assembled into him before the Arche / offered shepe and oren / so manye that they coude not be tolde or numbred for multitude.

And the preastes brought þe Arche of the i. liij. appoynt:

15. Reg. 1. 2.

exceedynge great congregacyon/ euen from
Hemath vnto the ryuer of Egypte. And the
eight daye they made a geatheringe for they
kept the halowenge of the aulter seue dayes
& the feast seue dayes. And the xiiij. daye of
the seue dayes moneth he let the people departe
into their tentes/ glad & merie in hert for the
goodnesse of the Lorde had shewed to Dauid/
to Salomon & to Israel his people. * And so
Salomon synpshid the house of the Lorde
& the kynges house and all that came in his
bert to make in the house of the Lorde and in
his ston house/ and that prosperouslye.

And the Lorde aperted to Salomon by night
and sayde to him: I haue heard thy petition &
haue chosen this place for my selfe to be an
house of sacryfice. Whereouer thou shalt praye
heare & there be no rayne/ or thou shalt praye
the locustes to deuoure the lande/ or thou shalt praye
pestilence amonge my people: yet thou shalt praye
that are named after my name/ shall humble
the selues & make intercession & seke my pre-
sence/ & turne fro their wyched wayes/ then
will I heare fro heauen and be mercifull to
their synnes/ & will heale their lande. Wherto
myne eyes shall be open & myne eares attent
vnto the prayers made in this place. And fi-
nally I haue chosen & sanctified this house/
that my name be there for euer/ & myne eyes
& myne herte shall be there perpetuallye.

15. Reg. 1. 2. and
15. Reg. 1. 2.
15. Reg. 1. 2.15. Reg. 1. 2. and
15. Reg. 1. 2.
15. Reg. 1. 2.

And thou shalt walke before me as Da-
uid thy father walked/ to do accordynge to
all that I haue commaunded the/ & shalt obserue
myne ordynances & my lawes: then I will
stablysh the seat of thy kyngedome/ accord-
ynge to the couenaunt I made with Dauid
thy father saying: thou shalt haue euer one
of other that shall rule in Israel. But and thou
shalt turne away & forsake myne ordynances
& my commaundementes which I haue set be-
fore you/ and shall go & serue other Gods and
bowe your selues to the: then will I plucke
them by the rotes out of my lande whych
I haue geuen them/ & I will cast this house
which I haue sanctified for my name out of
my sight/ & will make a prouerbe & a tale of
it amonge all nacions. And this house that is
so hye/ shall be a wonder to all that passeth therby
that they shall say: why hath the Lorde deale
on this facyon with this lande and with this
house? And it shall be answered the/ because
they forsoke the Lorde God of their fathers
which brought the out of the lande of Egypte/
and caught holde on other Gods/ and bowe
to them & serued them: eue therfore brought
he on them all this euill.

The cyres that Salomon bylded after the house
of God was synpshid.

The. viij. Chapter.



And after. x. yere when Salomon
had buyt the house of the Lorde & his
stony house: he builde the cities
that Hiram gaue hym/ & put of the
children of Israel in the. And Salomon wet
to Hemath Zobah and strenghted it. And he
builde Chadmor in the wilderness and all the
foure cities which he buyt in Hemath. And
he buyt Bethhoron the upper & Bethhoron
the nether/ and made them strong cities with
walles/ gates & barres. And Baalath & all the
foure cities of Salomon had/ & all the char-
cytes & the cities of Hozemen/ & all the Sa-
lomons had lust to builde in Ierusalem and Li-
band/ & thowout all the lande of his domynion.

And all the people that were leste of the He-
thites/ Amozites/ Pherezites/ Heuites & Je-
busites/ which were not of the children of Is-
rael: euen the childre of the/ which were leste
after the in the lande/ & were not consumed of
the childre of Israel/ the did Salomon make
tributarys vnto this daye. But of the childre
of Israel byd Salomon make no bondemen
in his worke: but they were men of warre &
rulers & great lordes with him/ & capitaynes
ouer his charcytes and Hozemen. And kyng
Salomons offycers that ouersawe & ruled
the people/ were two hundred and fiftye.

And Salomon brought the daughter of
Pharao out of the city of Dauid vnto his house
that he had made for her. For he sayde: my wife
shall not dwelle in the house of Dauid kyng
of Israel/ for it is holy/ because the Arcke of
the Lorde came into it.

And from thenceforth Salomon offered
burnt offerynges vnto the Lorde on the aulter
of the Lorde which he had built before the porche
to offer daye by daye accordynge to the com-
maundement of Moses/ & in the sabbotes
& newmones/ and the thre solempne feastes
of the yere/ the feast of swete byrde/ the fest
of weekes and the feast of bothes.

And Salomon put the sortes of prestes
in compaynes as Dauid his father had or-
dered the/ vnto the offyces/ & the Leuites vnto
their wayte/ for to praye & synpshid before
the prestes daye by daye/ & the porters by course
at euery gate. For so had Dauid the man of
God commaunded. And the commaundement of
the kyng vnto the prestes & the Leuites co-
cernynge whatsoeuer cause it was/ & concernynge
the treasures/ was not disobeyed.

And all the worke of Salomon went su-
cessfullye forwarde eue vnto the daye of the foun-
dacyon of the house of the Lorde was layde:
& from thence till he had synpshid it/ that the
house of the Lorde was perfecte. And then
went kyng Salomon to Arion Gaber and
to Elath & to the sees syde in the lande of Edom.
And Hiram sent him by the hande of his ser-
uauntes

uauntes/ shippes and seruantes that coude
trille of the see: whych went with the ser-
uauntes of Salomon to Ophir/ & brought
thence foure hundred and fiftye talentes of
gould/ and brought it to kyng Salomon.

The communicacyon of Salomon with the quene
of Saba/ the gyftes that she gaue the other. The
death of Salomon/ after whom succeeded Rehoboam.

The. ix. Chapter.

15. Reg. 1. 2.
15. Reg. 1. 2.
15. Reg. 1. 2.

And the quene of Saba hearde of
the fame of Salomon and came to
proue him with ryddelles at Ieru-
salem/ with a very great companye/
and with camelles that bare swete odoures
and plentie of goulde & pprecious stone. And
when she was come to Salomon/ she com-
myned with him of all that was in her herte.
And Salomon copied her all her questions/
that there was nothinge hid from Salomon/
which he tolde her not.

And when the quene of Saba had sent
the wisdom of Salomon and the house that he
had built/ and the meate of his table and the
springe of his seruantes and the standynge
of his wayters/ and their apparell/ and his
buttelars with their apparell/ & his parloure
out of which he went into the house of the Lorde/
there was no more herte in her.

And then the sayde to the kyng: the sayinge
which I hearde in mine awne lande/ of thine
actes and of thy wysdome/ is true. But I
beleued not the wordes of the/ vntill I came
& myne eyes had seene it. And se/ the one halfe
of thy wysdome was not tolde me: thou ex-
ceedest the same that I hearde/ happye are
thy men/ & happye are these thy seruantes
which stande before the all waye & heare thy
wisdome. Blessed be the Lorde thy God which
had lust to the/ to make the kyng on his
seate/ vnto the Lorde thy God. Because thy
God loued Israel/ to make them contynue
euer/ therfore made he the kyng ouer them
to do ryght and equyte.

And she gaue the kyng an hundred and. xx.
talentes of goulde/ and of swete odoures ex-
ceedynge great aboundance with pprecious
stones/ & there was no soche swete odoures
as the quene of Saba gaue kyng Salo-
mon. And therto the seruantes of Hiram &
the seruantes of Salomon which brought
goulde from Ophir/ brought also. Aligume
wood and pprecious stones. And the kyng
made of the Aligume wood steyres in the house
of the Lorde and in the kynges palace/ and
harpes and psalteries for synners. And there
was no soche wood seene before in the lande of
Iuda. And kyng Salomon gaue to the quene
of Saba all her desire that she asked about
the brought vnto the kyng. And so she turned
her waye to her awne lande with her seruantes

The summe of goulde that came to Salomon
in one yere/ was syxe hundred. lxxvi. talentes
of goulde/ besydes that whych chapmen and
marchauntes brought/ and all the kynges
of Arabia and dukes of countreyes brought
gould & siluer to Salomon. And kyng Sa-
lomons made two hundred bokelars of goulde/
bi. hundred sicles of Beten goulde to a bokel-
lar: & thre hundred wyldes of Beten goulde/
thre hundred sicles of goulde to a wyld: & he
put the in the house of the forest of Libanon.

And the kyng made a great seate of Iuorie
and ouerlayde it with pure goulde. And ther
were sixe steppes to the seate: & a pomelles on eche
syde of the syttinge place/ & two lyons standynge
by the pomelles. And xij. lyons stode on the one
syde & on the other/ vpon sixe steppes/ & there
was no soche in any kyngedome.

And all the dynchynge beestles of kyng
Salomon were goulde/ & all the beestles of the
house of the forest of Libanon/ were pure goulde
And as for syluer/ it was counted nothyng
wothe in the dayes of Salomon. For the kynges
shippes went to Tharsis to the seruantes
of Hiram euer thre yere once. And the ship-
pes of Tharsis brought gould/ siluer/ & tethe
of elephantes/ apes and pecocres.

And kyng Salomon passed all the kynges
of the erthe in rycheesse and wisdom. And all
the kynges of the erthe sought the presence of
Salomon/ to heare the wysdome that God
had put in his herte. And they brought euery
man his present in beestles of syluer & be-
stelles of goulde/ and rayment/ harnesse/ swe-
te odoures, horses and mules yere by yere.

And Salomon had foure thousand mas-
gers of horses & charettes for the/ & twelue
thousand horsemen. And he bestowed the in the
charet cities & with the kyng at Ierusalem. And
he raygned ouer all the kynges fro Euphrates
vnto the lande of the Philistines & so to the bo-
ders of Egypte. * And the kyng made syluer
in Ierusalem as plenteous as stoncs/ & Cedar
trees as plenteous as the mulberry trees that
growe in the valeys. And Salomon had horses
brought him out of Egypte & out of all lande.

* And the rest of the actes of kyng Salomon
both syde and last are written in the boke of
Nathan the prophete and in the prophete
of Ahiah the Silonite and in the byspions of
Iadith the sear of byspions agaynst Ieroboam
the sonne of Nabat. And when Salomon had
raygned in Ierusalem vpon all Israel fourtye
yeres/ he layed him to rest with his fathers/
& was buried in the cite of Dauid his father/
& Rehoboam his sonne raygned in his steade.

The folowynge of Rehoboam/ and the decayon of
his reaulme.

The. x. Chapter.

15. Reg. 1. 2.

I And Rehoboam went to Sichem: for to Sichem were all Israel come to make him king. And when Jeroboam the sonne of Nabat/beinge in Egypte hearde it (for he was fled for feare of Salomon the kynge) he returned out of Egypte. And they sent and called him. And so Jeroboam & all Israel came & comuned wyth Rehoboam & sayde. Thy father made vs a greuous pouche: but remytte thou somewhat of the greuous scrupce of thy father & of his heuye pouche that he put vpon vs: & we will serue the. And he sayd to them: come againe after thre dayes to me. And the people departed

B And kynge Achoboaun counceled with the elders that stode before Salomō his father/ while he layed/ & sayde: what counsell geue ye me/ to answer thys people agayne. And they tolde him sayyng: If thou shalt be kinde to this people & please them and shalt speake louynge wordes to the/ they will be thy seruantes for euer. But he left the counsell which the elders gaue him/ & tooke counsell with the youngemen that were nurled by hym & had stonde in his presence/ & sayde to them: what abuse geue ye? I maye answer thys people whych haue comuned with me sayyng: I hate somewhat of þe pouche which thy father dyd put vpon vs.

And the younge men that were nurced by
C with hym talked with hym sayinge: thus an-
swere the people that spake to the sayinge.
Thy father made oure pouche heupe: But
make thou oure pouche somewhat lyghter.
Thus theye answered them: my lytle tynger
shal be heuier then my fathers loynes. * 90
where my father put a heuie pouche byp you
I will put moare thereto: & where my father
chastised you with whippes / I will chastyce
you with scorpions.

And when Jeroboam and all Israel were come þe thirde daye/as þe kynge hade sayinge: come agayne to me þe thirde daye. The kynge answered the cruelly/for kynge Rehoboam lette the council of the aged. me/ & answered the after þe aduise of the younge men sayng. If my father made youre poucke greuous/ I will adde therto/ & where my father chastised you wryth whyppes/ I wyll chastyce you wryth scorpions. And so the kynge hearkenod not vnto the people/ for the turnynge awaye was of God/ that þe Lorde myght make good hys sayinge whych he spake by the hand of Ahiah the Silonite to Jeroboam the sonne of Nabat.

D And when all Israel saw that the Kinge wolde not heare them / the people answered **h** Kinge / sayinge: what parte haue we with Dauid oz inheritaunce in the sonne of Iſai? **let every man of Israel go to his tent.** * And

nowe Dauid se to thyne stone house. And
therupon all Israel get them to their tentes/
so þe Rehoboam raygned ouer no moo of the
chilidren of Israel then dwelt in the cytyes of
Iuda. Then kynge Rehoboam sent to the Ha-
duram that was ouer þe tribute, & the childe
of Israel stoned him with stones that he died.
But kynge Rehoboam made speere and gat
hym by to hys charet to fye to Ierusalem.
And so Israel departed from the house of
Dauid into thys daye.

¶ Jeroboam is forbidden to feyght agaynst Jerobo. he hath. xviij. wyues and thye hore concubynes; by them. xxviij. sonnes and. iij. hore daughters.

● The xi. Chapter.

And when Rehoboam was come to I
 3 Ierusalem he gathered of the house of
 of David & Benjamin to the number
 of mynny thousands choise men
 of warre to fight with Israel: for to bringe
 the kyngdom agayne to Rehoboam. But the
 worde of the Lorde came to Semeiah the
 man of God sayinge: speake vnto Rehoboam
 the sonne of Salomon kyng of Iuda & to
 all Israel that are in Iuda / and to Benjamin
 and say: thus sayth the Lorde. Go not nor fight
 with youre brethren: But returne euery man
 to his house / for this thyng is done of me.
 And they obeyed the wordes of the Lorde &
 returned from goynge agaynst Ieroboam.

And Rehoboam dwelt in Jerusalem, and built stronge cities in Iudas: as Bethlehem/ Etams/ Chekus: Bethzur/ Socho & Doolam: Beth/ Marelah & Ziph: Adurahim/ Lachis and Becah: Sarah Zialon and Hebron, which were the stronge cities of Iudas Benjamin. And when he had repayred those stronge cities/ he put captaynes in the and store of bitasse/ & of oyle & of wine. And he ordered in all cities shildes & speares/ & made them exceddyng stronge. And so Iudas and Benjamin were bader hym.

And the prestes & the Leuites that were
in all Iſrael reſortēd to hym / out of all their
coſtes. In ſo moche þ̄ the Leuites lefte their
Suburbes & poſſeſſyons and came to Iuda
and Ieruſalem: for Ieroboam & hys ſonnes
had caſt them oute from miniſtryng vnto þ̄
Lorde. * And he ordeyned hym preſtes of hyl: & alt-
aalters bothe to ſelbe deuelles and alſo to þ̄
caluys which he had made. And after th̄ſe
came of all þ̄ trybes of Iſrael (ſoche as their
hertes moued them to ſeke the Lorde God of
Iſrael) to Ieruſalem to offer vnto the Lorde
God of their fathers. And ſo the kyng ſtrengthēd
the kyngedome of Iuda & made Ichoboam
the ſonne of Salomon myghty the yere
longe; for the yere they walked in the waye
of Dauid and Salomon.

And Rehoboam take hym Deborah the daughter

Rehoboam.

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daughter of Jerimoth the sonne of Dauid
to wyfe / and Abihail the daughter of Eliab
the sonne of Isai / whych bare hym chyldren:
Zeus / Samariah and Zahan. And after her
he tooke Maacah the daughter of Abisalom
whych bare hym Abiah / Ethai / Ziza & Sa-
lunith. But Rehoboam loued Maacah the
daughter of Absalom aboue all his other wy-
ues & concubynes for he toke .xxviij. wyues &
thre skore concubynes / and begat thre skore
daughters and .xxviij. sonnes. And Rehoboam
made Abiah the sonne of Maacah the chiefe
ruler amonge his brethren / for to make hym
kyng. And he played wisely & skattered of all
hys chyldren throzow out all the countreyes
of Iuda & Beniamin in euery stronge cite.
And he gaue them a boundaunce of vitayle /
and asked manye wyues.

**Thesak kyng of Egypt robbeth the temple of y^e Lorde.
Nichoßaam dyeth and Abiah his sonne succedeth him**

Chapter

30
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And whē Rehoboab had stablyshed
the kyngedome/ & made it stronge
he forsoke the lawe of the Lorde/ &
all Israel wth hym/ * wherefore the
fyfte yere of kyng Rehoboab / Selach the
kyng of Egypte came bp agaynst Ierusalem
because they had trasgressed agaynst the Lord
with twelue hundred charetes and thze thozē
thousande hoysēmen. And the people were
without numbre that came with him out of
Egypt/ with the of Libia/ & the * Suchites
& the blackemozes. And they toke the strōge
cities that were in Iuda & came to Ierusalem.

Then came Semeiah the Prophete to Rehoboam & to the Lordes of Iuda & were gathered to Ierusalem for feare of Sefac / & sayde to the: thus sayth the Lorde / ye haue leste me / & therfore wyll I leue you also in h handes of Sefac. wherupon the Lordes of Irael and the kynge humbled them selues & sayde: the Lorde is righte ous. And when the Lord sawe that they submitted the selues / h worde of h Lorde came to Semeiah saying: they meke them selues / and therfore I wyll not destroye them. But I wyll despyet them somewhat / and my wrath shall not falle vpon Ierusalem. Neuenthelater they shalbe hys seruantes / to knowe what difference is betwene my seruyce and the seruice of the kingdomes of other landes.

C And Selac kynge of Egypte came to Jerusalem and toke awaye þe treasures of the house of the Lorde/ and the treasures of the kynges house/ a thowtwe be toke all. And he toke also þe shildes of gowde which Salomō made. In feare of which kynge Rehoboam made shildes of brasse/ and put the in the keepinge of the capitaynes of hys garde whych wayped in the gate of the kynges house. And

as ofte as þe kyng wēt to þe house of þe Lorde/
þe garde wēt & fett thē / & brought thē agayne
vnto þe garde chābre. And so because he hum-
bled him selfe / þe wraoth of þe Lorde turned fro
him / & destroyed not all together. And therto
ther were many good thynges yet in Iuda.

And kynge Rehoboam waxed mightye in
 Ierusalem a raggned. And Rehoboam was xi
 yere olde when he was made kynge / and he
 raggned. xviij. yeres in Ierusalem the cytye
 which the Lorde had chosen out of all streyt
 of Istraell to put hys name there. And hys
 mothers name was Naamah an Ammonite.
 * And he dyd euell: for he prepared not hys
 herte to seke the Lorde.

ig. 30g. 30g. 30g. 30g.

The actes of Rehoboam fyrst and last are written in the sayinges of Semetah þ þro-
phete & of Ido the fear of bilpous / to moche
as his genealogye and the perpetuall warre
þ was betwene Rehoboā & Jeroboā during
their life. And Rehoboā layde hym to slepe w
his fathers & was buried in þ citie of Dauid/
and Abiah his sonne raygned in hys steade.

The victory of Abiah against Jeroboam.

● The .m. Chapter.

The. xiiii. yere of kynge Jeroboam I
began Abiah to raigne ouer Iuda. / 19. Reg. .xv. a.
a he raigned thre yere in Ierusalem.
His mothers name was Michajah
the daughter of Uriel of Gabaah. And there
was warre betwene Abiah and Jeroboam.
And Abiah made a battell wyth an Hoste of
fychtynge men of foure hundred thousand
chosen men. And Jeroboam put in aray to
feght agaynst him / wyth. viii. hundred thou-
sand pecte men and stronge.

And Abiah rode by p̄p̄ō Semaraim an hill
in moūt Ephraim & sayde: heare me thou Je-
roboam & all Israel. Becometh it not you to
know how that ꝑ̄ Lorde God of Israel gaue
ꝑ̄ kyngdome of Israel to Dauid for ever/ euē
to hym & to hys sonnes/ wryth a* salted coue-
nant. ¶ Of this Ru-
mer p̄bly.

naunt. But Ieroboam the sonne of Nabas
the seruant of Salomon the sonne of Da-
uid/ rebelled agaynst the Lorde. And there
gathered to him lewde men and bnythyses/
and preuayled agaynst Rehoboam & sonne
of Salomon: for Rehoboam was younge and
tender hearted & not stronge ynough for the.

And now ye thinke to preuaile agaynst þe
kyngedome of þe Lorde in þe hande of þe sonnes
of Dauid/because ye be a great multitude &
haue with you the golde calues wherch Jeroboam made you for Gods. And haue ye not
call out the prestes of the Lord the sonnes of
Aarō & the Leuites/& haue made you prestes
like the nacions of other landes: euen who-
soever cometh and filleth his hande with an
ore & fewe rammes/the same is made preste
to them that are no Gods.

But with vs is the Lord our God whom we have not forsaken/and the prestes of the sonnes of Aaron ministringe vnto the Lord/ & the Levites in office/ burninge vnto the Lord every morninge & every eue burnt offerings and sweete oyle: & the shew bread put in oyle vpon a pure table: & the candlesticke of goulde with the lampes of the same/ to be light euery eue. For we kepe the watche of the Lord our God: but ye haue forsaken hym. Wherefore the Lord is with vs in the forewarde/ and bys prestes/ and the roynge trumpettes to crye alarum agaynst you. Ye chyldren of Israel syght not in the Lord God of youre fathers: for he will not prosper wth you.

But for all that Jeroboam sent men pryuelie aboute to come behinde vpon the: & so they were before Juda/ & the layes in wayte were behynde the. And whē Juda turned and saw the battell behynde & before/ they cryed vnto the Lord/ & the prestes blew the trumpets & the men of Juda gaue a shout. And as the men of Juda shouted/ God smote Jeroboam & all Israel before Abiah & Juda. And the chyldren of Israel fled before Juda/ & the Lord deliuered the into the handes of Juda. And Abiah & his people gae a great slaughter of the: so that there were streyned downe deed of Israel fye hundred thousand cholen me. And so the chyldren of Israel were brought vnder at that tyme/ & the chyldren of Juda preyed: because they leaned vnto the Lord God of their fathers. And Abiah folowed after Jeroboam & wanne certayne cities from hym: Bethel with the towne belonginge thereto/ and Jeshanah wth the towne that longed thereto/ and Ephron with her towne. And Jeroboam recovered not strength agayne in the dayes of Abiah. And at the last the Lord plagued hym/ & he dyed.

And Abiah warded myghtie/ and toke hym xiij. wyues/ and begat. xxiij. sonnes and. xviij. daughters. The rest of the actes of Abiah & his wayes and his doynges are writte in the booke of the prophete Ido. And when Abiah was layde to slepe with his fathers/ they buried hym in the cypse of Dauid/ and Ala his sonne raygned in his steade. In whose dayes the lande was quyet ten yere.

Abiah dyeth after whom succeedeth Ala.

The. xliij. Chapter.

And Ala did that was good & ryght in the eyes of the Lord his God/ & toke awaye the alters of strange gods & the high alters/ & brake the images and cut downe the groues/ and commaunded Juda to seke the Lord God of their fathers/ & to do accordynge to the lawe & commaundement. And he put awaye out of all the cities of Juda/ the high alters & the pooles: for the kyngedome was quyet before hym. And

he built stronge cities in Juda: because the lande was in rest/ & he had no warre in those yeres. For the Lord had geuen hym rest.

And therfore he sayde to Juda: let vs build these cypses & compase the with walles and towres/ gates & barres/ whyle we haue the lande quyet. For we haue sought the Lord our God: & because we haue sought hym/ he hath geue vs rest on euery syde. And so they built and prospered. And Ala had an Arme that bare shield and speare/ out of Juda the hundred thousande/ & out of Benjamin that bare shield & bowe two hundred & lxxx. thousande/ and were all stronge men.

And there came out agaynst the Zarah & Mozan wth an host of ten hundred thousande/ & the hundred charrettes/ and came as ferre as Marefa. And Ala went out to hym/ & they put in arraye to battell in the balke of Zephatah besyde Marefa. And Ala cryed vnto the Lord his God and sayde: Lord it is all one wth the to helpe them that haue no power/ wth few or wth many: helpe vs O Lord our God/ for we trust to the/ & in thyne name be come agaynst this multitude. Thou art the Lord our God/ let not man preyale agaynst the.

And the Lord smote the blacke Mozes before Ala and Juda/ that they fled. And Ala and the people that was with him/ folowed after the as ferre as Gerar. And the blacke Mozes were ouerthrowen/ that there bode none a lyue of the/ but were destroyed of the Lord & of his hoste. And they carped awaye a myghty great praye. And they smote all the cypses rounde aboute Gerar. For the feare of the Lord came vpon the. And they robbed all the cities for ther was excedynge moche to be robbed in them. And thereto they smote the tentes of catell and carped awaye plentye of shepe & camelles/ and returned to Jerusalem.

Ala by the monition of the prophet Asaria after he had put downe the ydols/ in cryeth to the Lord. He depyeth his mother of her doynges.

The. xlv. Chapter.

And the spirit of God came on Asaria. And he sonne of Obed. And he wet out agaynst Ala and sayde to hym: heare me Ala & all Juda and Benjamin. The Lord is with you/ whyle ye be with hym/ and if ye shall seke hym/ he will be founde of you. But if ye shall forsake hym/ he will forsake you. There will come many dayes in Israel/ in whiche there shalbe no true God no prest & teacheth/ no any law. And in their tribulacyō they shall turne vnto the Lord God of Israel and shall seke hym/ & he shall be founde of the. And in those dayes there shalbe no peace to the that go out & in. But great vexacion vpon the inhabytors of all landes

Jeholaphat. all landes. For one nacron shall destroye another/ and one cypse another: for God will browne the with all aduersyte. But plucke you by youre hertes & let not youre handes faunte/ for youre workes shalbe rewarded.

When Ala hearde those wordes & the prophete of Asaria the sonne of Obed the prophete/ he toke courage & put awaye the abominacions out of all the lande of Juda & Benjamin/ & out of the cities whiche he wane in mount Ephraim/ & renewed the altar of the Lord that was before the porche of the Lord. And he gathered all Juda & Benjamin/ and the straungers wth them out of Ephraim/ Manasseh and Simeon. For there fell many to hym out of Israel/ when they saw that God was wth hym. And they assembled at Jerusalem the thyrde monethe of the systene yere of the raygne of Ala. And they offered vnto the Lord that same tyme of the spoyle whiche they had brought. vij. hundred oxen & vij. thousande shepe.

And they made a couenaunt to seke the Lord God of their fathers/ wth all their hertes & all their soules: so that all that sought not the Lord God of Israel/ should dye for it/ whether he were smalle or grete/ man or woman.

And they sware vnto the Lord with a loude voyce and shoutynge & wth trumpets and hornes. And all Juda reioysed in the othe/ for they had sowne wth all their hertes/ and sought hym wth all their luff/ & he was founde of them. And the Lord gaue the rest rounde aboute.

And thereto kyng Ala put Maacah his mother out of auctoryte/ because she had made an ydole in a groue: & brake downe her ydole & stampe it and burnt it by the broke Cedron. But they put not the high alters out of Israel: neuertheless the hert of Ala was pure all his life. And he brought into the house of God the dedycat gyftes which he & his father had dedicate/ in goulde/ syluer and other gemelles. And there was no more warre vnto the. xxx. yere of the raygne of Ala.

Ala for feare of Baasa kyng of Israel/ maketh a couenaunt with Benhadad kyng of Siria.

The. xlvj. Chapter.

In the. xxxi. yere of the raygne of Ala/ came Baasa kyng of Israel agaynst Juda & buyt Ramah/ to the entent that he wolde let none that pertayned to Ala kyng of Juda haue passage in and out. Whereupon Ala fet out syluer and goulde out of the treasures of the house of the Lord and of the kynges house/ & sent it to Benhadad kyng of Siria that dwelt at Damasco/ & sayde. There is a confederacyō betwene me and the/ & so was betwene my father & thine/ wherfore I haue sent the syluer

and goulde/ that thou go and breake thyne apoyntment with Baasa kyng of Israel/ & he maye departe from me. And Benhadad graunted vnto kyng Ala/ & sent the capitayn of his armie agaynst the cypses of Israel. And they bet Xion/ Ban/ Abelmaim & all the cypses of Nephthali. And when Baasa hearde that/ he left buildinge of Ramah and let his workes cease. And then Ala the kyng toke all Juda & carped awaye stones & tymber of Ramah wherwith Baasa & Maacah a buildinge: & he buyt therewith Gabaa & Mazphah.

At that same tyme Hanani the sear/ came to Ala kyng of Juda & sayde to hym: be cause thou trustest in the kyng of Siria/ & trustest not in the Lord thy God/ therfore is the hoste of the kyng of Siria escaped out of thyne hande. Wder not the blacke mozes and they of Libia a great hoste wth excedynge many charrettes and horsemen? And yet because thou trusteddest in the Lord/ he deliuered the in to thyne handes. For the eyes of the Lord beholde all the erthe/ to strengthe the hertes of the that are hoale with hym. Herein thou hast done folyshly/ and therfore from henceforth thou shalt haue warre. Whereupon Ala was wroth wth the sear & put him in the conuertynge house/ for he was displeased wth hym because of that. Whereupon Ala oppressed certayne of the people the same reason.

The dedes of Ala both fyrst and last/ are written in the boke of the kynges of Juda & Israel. And the. xxxij. yere of his raygne Ala fell sycke of his fete/ and that his dyscase excedid. And thereto in his sicknesse he called no counsell of the Lord/ but of Physycons. And at the last Ala fell on slepe wth his fathers and died when he had raygned. xli. yere. And they buried hym in his awne sepulchre whiche he had made in the cypse of Dauid/ and layed hym in the bed whiche he had fylled wth sweete oboures of dyuerse kynde/ made by the crafte of the potecaryes. And they dyd excedynge great coste aboute buryenge of hym.

Jeholaphat succeedeth after Ala/ whiche causeth the feare of the Lord to be renewed amonge the people.

The. xlvij. Chapter.

And Jeholaphat his sonne raygned in his steade & was myghtyer then Israel. And he put souldyours in all the stronge cypses of Juda/ and set rulers bothe in the lande of Juda and also in the cypses of Ephraim whiche Ala his father had wonne. And the Lord was wth Jeholaphat/ because he walked in the olde wayes of his father Dauid/ and sought not Baals: But sought the Lord God of his father and walked in his commaundementes & not after the doynges of Israel. Therfore the Lord stablyshed the kyngedome in his hande/

and all Juda brought hym presentes / that he became excedyngre ryche & glazpoule. And hys hert was corageous in the wayes of the Lorde / and he put downe yet moare of the hillaiters and groues out of Juda.

And the thyrde yere of hys raygne he sente of his Lorde: Benhail / Abdiab / Zachariah / Nathanael / Michah to teache in the citres of Juda: and wyth them / Semeliah / Nathaniah / Sabadiah / Alahel / Semiramoth / Jehonathan / Aboniah / Chobiah and Chobodoniah Levites: & wyth the Elisama & Joiam prestes. And they taught in Juda / & had the boke of the law wth the / & w^{et} aboute thozout all the cyties of Juda & taught the people.

And the feare of the Lorde fell upon all the kyngedomes of the landes that were tourne aboute Juda / that they durst not warre wth Jehosaphat. And the Philistines brought Jehosaphat giffes & tribute spher. And therto the Arabiens brought hym of shepe / seven thousande & seven hundred rammes / & seven thousande & seven hundred he gottes. And so Jehosaphat prospered & grue by on hys. And he built in Juda / castels and toze citres. And he had great substaice in the citres of Juda / & fygthinge men & m^e of myght in Jerusalem.

And this is the order in the houses of their fathers / of the capitaynes ouer thousandes in Juda: Ednah the capytayne and wyth him of fygthinge men thze hundred thousande. And nexte to hym Jehohanan a capytayne & wth hym two hundred & lxxx. thousande. And by his syde Amariah the sonne of Jehoi wil-lynge unto the Lorde / & wth him two hundred thousande mightie men. And of the chyliden of Benjamin / Elada was a m^a of myght / and had wth hym armed wth bowes and shildes two hundred thousande. And by hys syde Jehosabad wth whome were an hundred & lxxx. thousande trimmed for warre. These w^{et} on the kyng / besydes those which the kyng had put in stryge citres thozout all Juda.

After Ahab had asked counsell of the four hundred prophetes / he put Michah in prison. he dyeth wth the shot of an arrow.

The. xiii. Chapter.

14. Arg. 77. 4.

And Jehosaphat became bertryche and glazpoule / & toynd affinitie wth Ahab. And after certayne yeres he went downe to Ahab to Samaria. And Ahab shue shepe & open plenteousse for hym & for the people that came wth hym / & entreated hym to go by unto Ramoth in Galaad. And Ahab kyng of Israel sayde to Jehosaphat kyng of Juda: wylt thou go wth me to Ramoth in Galaad? And he answered hym / I wylbe as thou / and my people shalbe as thine and we wyl be wth the in the warre. But Jehosaphat sayde unto the kyng of

Israel: aske the Lorde / the worde of the Lorde. And the kyng of Israel gathered to gether of the prophetes four hundred men / & sayde unto the: Shall we go to Ramoth in Galaad to fygth / or shall I cease? And they sayde / go: the Lorde shall deliuer it into the kyngs hande. And Jehosaphat sayde / is there yet here neuer a prophete moze of the Lorde / that we myght aske of hym? And the kyng of Israel sayde to Jehosaphat / there is yet one / to aske the Lorde by hym: But I hate hym / for he neuer propheseth me good / but allwaye euell / one Michah the sonne of Jemla. And Jehosaphat sayde: let not the kyng say so.

Then the kyng of Israel called one of hys chabylaynes & sayde: fetch heether quickly Michah the sonne of Jemla. And the kyng of Israel and Jehosaphat kyng of Juda late ether of the on hys seate in their apparell / in a chabylaynge slowze besyde the gate of Samaria / & all the prophetes prophesinge besyde the. And one Zedekiah the sonne of Chananah made hym hoynes of yron and sayde / thus sayth the Lorde: wth these thou shalt w^{yn}nowe Siria vntyll thou hast brought the to nought. And all the prophetes prophesyd euil to sayng: Go by to Ramoth in Galaad and prosper / for the Lorde shall deliuer it into the hande of the kyng.

And the messenger that went to call Michah / spake to him sayng: beholde / the word of the prophetes are pleasaunt to the kyng wth one assent / let thy wordes I pray the / be lyke one of thes / & speake the which is pleasaunt. And Michah sayde: as truly as the Lorde lyueth / euil what my God sayeth / that will I speake. And when he was come to the kyng / the kyng sayde to hym: Michah / shall we go to Ramoth in Galaad to fygth / or shall I be in rest? And he answered: go ye & prosper / for the Lorde shall deliuer it into your hand. But the kyng sayde to him: how oft tymes shall I adure the the thou saye no-thing but trueth to me / in the name of the Lorde.

Then he sayde: I se all Israel shatterd in the montayns / as shepe the haue no sheparde. And the Lorde sayde: these haue no maister / let the retorne euery m^a to his house in peace. Then sayde the kyng of Israel to Jehosaphat / did I not tell the / that he wolde not prophesye good vnto me / but euell?

And he answered: therfore heare ye the worde of the Lorde. I saw the Lorde syt by his seat / and all the cōpanye of heauen standyng on his ryght hande & on his left. And the Lorde sayde: who shall decaue Ahab kyng of Israel / that he maye go & be ouerthrowen at Ramoth in Galaad. And whyle one sayde thus & a nother that / there came out a spirite and stode before the Lorde and sayde: I will decaue

decaue him. And the Lorde sayde to him / how? And he sayde: I will go out & wylbe a lyngre spirite in the mouth of all his prophetes. And the Lorde sayde / thou shalt decaue him & shalt preyntle / go out & do euil so. And now beholde the Lorde hath put a lyngre spirite in the mouth of all these thy prophetes / & yet the Lorde hath spokē euell agaynst the. And Zedekiah the sonne of Chananah / w^{et} to a smote Michah by the cheke / & sayde: by what waye w^{et} the spirite of the Lorde fro me / to speake in the? And Michah sayde: thou shalt se the daye when thou shalt rine fro chabylaynge to chambylaynge / for to hyde thy selfe. Then sayde the kyng of Israel / take ye Michah & deliuer him to Imo the gouerner of the cite / & to Joas the kyngs sonne & saye / thus sayth the kyng: put this felow in prison / and fede him wth bread & water of tribulaciō / vntyll I come agayne in peace. And Michah sayd: yf thou come agayne in peace / the hath not the Lorde spokē in me. And Michah saide mozeouer / herken to ye people euery one of you. And so the kyng of Israel & Jehosaphat the kyng of Juda went by to Ramoth in Galaad. Then sayde the kyng of Israel to Jehosaphat: charge the get the to battell / but se the thou haue thine awoie apparell by the. And the kyng of Israel charged himselfe / & they went to battell. But the kyng of Siria commaunded the capytaynes of hys charetes sayng: se the ye fygth not agaynst small or great / saue agaynst the kyng of Israel on ly.

And wh^{et} the capytaynes of the charetes saw Jehosaphat / they had w^{et} he had bene the kyng of Israel / & therfore cōpased aboute him / to fygth. But Jehosaphat cryed out / & the Lorde holpe him / & God tyled the awoie from him. For wh^{et} the capytayn of the charetes perceaued the was not the kyng of Israel / they turned backe agayne fro hym. And a certē m^a dze to his bowe ignozassely a smote the kyng of Israel betwene the shoultres of his haberyngne. And he sayde to the charet m^a / turne thine hand and carpe me out of the hoste / for I am hurt. And the battell arole that daye. Now be it the kyng of Israel contynued standyng in his charet agaynst the Siriens vntyll euen. And about the sonne goyng downe he dyed.

After Jehosaphat was recheved by the prophet Jehu / he called agayne the people to the honouryng of the Lorde God.

The. xix. Chapter.

And Jehosaphat kyng of Juda retorne to hys house safe & sounde to Jerusalem. And Jehu the sonne of Hanani the sear / w^{et} out agaynst him & sayde to the kyng Jehosaphat: oughtest thou to helpe the wycked / & to loue the the hate the Lorde. In this bereyng the wycked of the Lorde by the. Therelater there are good thynges

founde in the / in the thou hast put awaye grouis out of the lande / & hast prepared thine herte to seke God. And as Jehosaphat dwelt at Jerusalem / he w^{et} to agayne & w^{et} amoge the people fro Bersebe to mounte Ephraim / & brought the agayne vnto the Lorde God of their fathers. And he set Judg in the lande / thozout all the stryge citres of Juda / cite by cite / & saide to the Judges: take hede what ye do / for ye be not Judges in the law of m^a / but of God / whych is wth you in the wordes of the law. Wherfore let the feare of the Lorde be wth you / & take hede and do it. For there is no vnryght / & wisnesse in the Lorde oure God / noz regardyng of persones / noz takyng of rewardes.

Mozeouer in Jerusalem did Jehosaphat set of the Levites & of the prestes & of the assciēt heeds of Israel / ouer the custome of the Lorde & causes of stryfe. And then they returned agayne to Jerusalem. And he charged the sayng: do euil so in the feare of the Lorde wth trueth & pure herte. And whatsoeuer come to you of youre brethren / the dwell in their citres / betwene bloud & bloud / law / cōmaudemēt / ordynances & cōstomes: se that ye warne the / the they trespase not agaynst the Lorde / lest the wrath come byd you & on youre brethren. Thus doe ye shall not of-fende. And se here Amariah the prest which is bred ouer you in all matters of the Lorde / & Sabadiah the sonne of Jemla a ruler in the house of Juda / he is ouer all causes concernyng the kyng / wth officers of the Levites before you. Take courage to you and go byd it / and the Lorde shalbe wth the good.

The meruelous victorie that the Lorde gaue Jehosaphat kyng of Juda agaynst the Moabites / and the chylden of Ammon / and them of Siria.

The. xx. Chapter.

After the came the chyliden of Moab & the chyliden of Ammon & the of the Ammonites agaynst Jehosaphat to battell. And ther came the tolbe Jehosaphat sayng: ther cometh a great multitude agaynst the fro the other syde the see out of Siria. And se they be in Hadason Chamar in bychys Engadi. And Jehosaphat feared & set him self to seke the Lorde / & proclaymed sayng thozout all Juda. And Juda gathered them selfes to gether for to aske the counsell of the Lorde. And therto there came out of all the cyties of Juda to seke the Lorde. And Jehosaphat stode in the cōgregaciō of Juda & Jerusalem in the house of the Lorde before the new court & sayde: Lorde God of oure fathers / art not thou God in hea- uē / & raygnest not thou on all the kyngedomes of the hethen? And in thine hand is power & might / & no m^a can stande before the. Art not thou oure God which dydest cast out the inhabi- taters of this lande before thy people Israel / & gauest it to the seed of Abraham thy louer for euer?

ever: And they dwelt therein and have built a temple therein unto thy name: & sayde: whē euell cometh vpon vs / as the swerde of iudgement / pestilence or hongre: then yf we stande before thy house & before thee (for thy name is in thy house) & shall cry vnto thee in our tribulation / thou shalt heare and helpe.

And now beholde / the children of Ammon & Moab & mount Seir / by which thou wouldest not let Israel go / when they came out of Egypt: but they departed fro the & destroyed the not. And lo / how they rewarde vs / to come for to cast vs out of thy possession which thou hast possessed vs with all. O our God / wylt thou not iudge them? for we haue no myght agaynst this great compaignie that cometh agaynst vs. Nether wot we what to do: but our eyes be vnto thee.

And as all Iuda stode before the Lorde in their poure ones / their wiues & their childre: the spirit of the Lorde came vpon Zachariah the sonne of Zachariah the sonne of Banaias the sonne of Iehiel the sonne of Mathaniah a Leuite of the house of Iasaph / euē as he was in the middes of the congregaciō. And he sayde: herke all Iuda & the inhabitants of Ierusalem / and also kynge Jehosaphat. Thus sayth the Lorde vnto you: be not afeide or fayne hearted by reason of this great multitude. For the warre is not yours / but Gods. And to morrow ye shall go downe to the: se / they come by at Siz / and ye shall mete the in the flaggis of the broke before the wilderness of Ieruel. Whoeuer it belongeth not to you for to fight in this quarell: but stepe forth & stande & beholde the helpe of the Lorde which is w you: feare not / nor let your heart faile you / for ye of Iuda and of Ierusalem. To morrow go out to the: for the Lorde is w you.

And Jehosaphat bowed him selfe with his face to the citie / & all Iuda & the inhabitants of Ierusalem fell before the Lorde / to bowe the selfe vnto the Lorde. And the Leuite & the childre of the Cahathites & of the Corahites stode by to praye the Lorde God of Israel in a loude voyce on his. And so they arose crye in the moynge & get the out vnto the wilderness of Ieruel. And as they went out Jehosaphat stode & said: heare me Iuda & ye inhabitants of Ierusalem.

Beleue in the Lorde your God / & so shall ye continue: & beleue his prophetes / & so shall ye prosper. And he gaue the people coucell / & let the singers of the Lorde & the psalmes in holy apparel / to go out before the armie & to saye: praise the Lorde for his mercie lasteth euē. And what tyme they began to laude & praye / then the Lorde set layes awayte agaynst the childre of Ammon & Moab & mount Seir / to destroye the better & to wype the out. And whē they had made an ende of the inhabitants of Seir / then they holpe to destroye eche other.

And when Iuda came to Masphah in the wilderness / they looked vnto the multitude. And beholde / they were deen carcases falle to the erthe / and none escaped. And Jehosaphat & his people wet to robbe a waie the spoyle of the & founde amonge the aboundance of goodes & raimetes of pleasaunt Jewelles / & caught fro them more then they coude carry awaye: so that they were thre dayes in geatheringe of the spoyle / it was so moche. And the fourth daye they asssembled in the valeys of blessinge / for there they blessed the Lorde. And therfore they called the name of the place the valeys of blessinge vnto this daye. And so all the men of Iuda & Ierusalem returned & Jehosaphat amonge the chiefe of the / for to go agayne to Ierusalem with gladnesse: for the Lorde had made them to reioyse of their enemies. And they came to Ierusalem in psalteryes & harpes & trumpets / euē vnto the house of the Lorde. And the feare of God fell in the kyngdomes of all landes / when they had hearde that the Lorde fought agaynst the enemies of Israel. And so the realme of Jehosaphat was in tranquillite: for his God had geuen hym rest on euery syde.

And Jehosaphat raygned vpon Iuda / and was xxxv. yere olde whē he began to raygne & raygned xxx. yere in Ierusalem. And his mothers name was Iubas the daughter of Silhi. And he walked in the waye of Asa his father & bowed not therfro / to do the was pleasaunt in the syght of the Lorde. How be it they put not downe the hillauiters / nether dyd the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Jehosaphat fyrst and last are wyrtten in the booke of Iehu the sonne of Hanani / whych noted the in the booke of the kynges of Israel.

After this / Jehosaphat king of Iuda ioynd him selfe with Ochoziah kyng of Israel / whych was a wycked doer. And he coupled him selfe with him / to make shippes to go to Charis. And they made the shippes in Aziel Gaber. And the seer the sonne of Odanah of Maresha prophesied agaynst Jehosaphat / sayng: because thou hast ioynd thy selfe with Ochoziah the Lorde hath broke thy workes. And the shippes were broke & they were not able to go to Charis.

Jehosaphat dyeth & Jehozam succeadeth him which putted to death his brethren / and was oppressed of the Philistines / and dyeth of the lxx.

The xxi. Chapter.

Jehosaphat sayde him to rest in his fathers / & was buried with his fathers in the citie of David. And Ochoziah his sonne raygned in his rowne: which Iehozah had other brethren / sons of Jehosaphat: Azariah / Jehiel / Zachariah / Azariah / Michael & Serphatiah. All these were the sons of Jehosaphat king of Iuda. And theire father gaue the manye

Ochoziah.

the manye great giftes in syluer / goulde and other precious thinges / with stronge cities in Iuda: but the kyngedome he gaue to Jehozah / because he was the eldest. And whē Jehozam was xxv. yere olde the kyngdome of his father & Ierusalem he stode all his other brethren in the swerde / & dyed. And the Lorde of Israel therto: Jehozah was xxxij. yere olde whē he began to raygne / & he raygned xliij. yere in Ierusalem. And he walked in the wayes of the kynges of Israel / like as dyd the house of Iahab / for a daughter of Iahab was his wife / & he wrought euell in the eyes of the Lorde. How be it the Lorde wolde not destroye the house of David / because of the couenaunt that he had made with David / & as he promised to giue a lyght to him & to his sonnes for euē. In his dayes the Edomites departed fro vnder the hande of Iuda & made the a kyng. And Jehozah met Iotham his sonne & all his brethren / whiche roale by night layde on the Edomites / whiche roaled him in a cavitaynes of his chareys. And so they departed fro vnder the hande of Iuda vnto this daye. At the same tyme also did Iobnah departe fro vnder his power / because he lette the Lorde God of his fathers. Whoeuer he made hillauiters in the mostaynes of Iuda / & caused the inhabitants of Ierusalem to comitt adulterye / & he thrust Iuda out of the waye.

And ther came a writinge to him fro Elias the prophete of this tenoure. Thus sayth the Lorde God of David thy father: because thou walkest not in the wayes of Jehosaphat thy father / & in the wayes of Asa king of Iuda / but walkest in the wayes of the kynges of Israel & hast made Iuda & the dwellers of Ierusalem go a whozinge / like to the whozinge of the house of Iahab / & hast therto slayne thy brethren & were thy fathers house / whych were better then thou: therfore beholde the Lorde will smyte the with a myghtie plague in thy folke / in thy childre / in thy wiues and in thy goodes. And thou shalt haue moche dyscase thowto in infirmite in thy bowelles / vntill thy bowelles fall out by reason of thy sickness / daye by daye.

And the Lorde stered by agaynst Jehozah the spirit of the Philistines & the Arabians & bozder on the blacke mox. which came agaynst Iuda & all to take the lande / & carryd awaye all the substance that was founde in the kyngs house / & therto his sonnes & his wiues: so that there was neuer a sonne left him saue Jehozah his youngest sonne. And after all that the Lorde smote him in his bowelles was an incurable dyscase. And in processe of tyme / euē about the ende of two yere his guttes fell out by reason of his sickness: & so he dyed of euell dyscaies. But they made him no bonesyre / like the bonesyres of his fathers. whē he began to raygne / he was xxxij. yere olde / & raygned in Ierusalem. xliij. yere. And he walked not pleasauntly / & they buried him in

the citie of David: but not in the sepulchre of the kynges.

Ochoziah raygneth in the rowne of Jehozam / Jehozam kyng of Israel killeth Ochoziah. Achaliah putteth to death all the kynges & payge / onely Iosabab escapeth.

The xxii. Chapter.



And the inhabitants of Ierusalem made Ochoziah his youngest sonne kyng in his stede. For the nyie of warre that came to the Arabians in the holte / had slayne all his elder sonnes. And so Ochoziah the sonne of Jehozam kyng of Iuda / was made kyng. And the fourth yere olde was he when he began to raygne / & raygned one yere in Ierusalem. His mothers name was Achaliah the daughter of Amri. And he walked also in the wayes of the house of Iahab / for his mother was his couceller for to do euell. Wherfore he dyd the displeased the Lorde like to the house of Iahab / for they were his coucellers after the death of his father / to his destruction. And he also walked after their coucell. And Jehozah the sonne of Iahab kyng of Israel wet to fight with Hazael kyng of Siria at Ramoth in Galaad: & they of Ramoth wounded him. Wherfore he returned to be healed in Ierusalem of his wound / which were geue him at Ramoth / whē he sought with Hazael kyng of Siria. And Ochoziah the sonne of Jehozah kyng of Iuda wet downe to se Jehozah the sonne of Iahab at Ierusalem / because he was oileased. For it was thrust into Ochoziah of God to go to Jehozah / & whē he was come he shuld go out with Jehozah agaynst Iehu the sonne of Namsi whome the Lorde had appointed to destroye the house of Iahab.

And as Iehu was executyng iustice vpon the house of Iahab. He founde the Lorde of Iuda & the sonnes of the brethren of Ochoziah that wayted on Ochoziah / & he slew them. And he sought Ochoziah / & they caught hym where he was hid in Samaria / and brought him to Iehu. And whē they had slayne him they buried him: because (sayde they) he was the sonne of Jehosaphat which sought the Lorde in all his hert. And there was none of the house of Ochoziah / that coude obtayne to be kyng.

For Achaliah the mother of Ochoziah / whē she saw her sonne was deed / arose & spake to all the seed of the kyngedome of the house of Iuda. But Jehosabab the daughter of the kyng toke Jehozah the sonne of Ochoziah and stode hym fro amonge the kynges sonnes that were slayne / & put him in a clepinge chabre. And so Jehosabab the daughter of the kyng Jehozah & wife of Jehosada the prieste (because she was the sister of Ochoziah) hid him fro Achaliah & she stode hym not. And he was with them in the house of God xij. yere. And Achaliah raygned ouer the lande.

Jehozah the sonne of Ochoziah is made kyng. Achaliah is put to death. The xxiiij. Chapter.

p. 6. Am

For it was thrust into Ochoziah of god / to go to Jehozah / & whē he was come he shuld go out with Jehozah agaynst Iehu the sonne of Namsi whome the Lorde had appointed to destroye the house of Iahab.

that he coming to Jehozam might be ouerthrowne of Iehu.

118. Reg. xi. a.

And in the fourth yere Jehoiaha toke hert, & made a bonde with the capitaynes of hundredes Azariah the sonne of Jeroham, Jismael & sonne of Johana, Azariah & sonne of Obed, Maasiah the sonne of Adaiab and Elisaphat the sonne of Zechi. And they went aboute in Juda and gathered the Levites out of all the cytys of Juda and the auntyent heeres of Jitael: and they came to Jerusalem. And all the congregacion made a bonde with the kynge in the house of God. And Jehoiaha sayde to them: beholde / the kynge's sonne must raigne over the chyldren of David/as the Loyde hath sayde.

B This is it therfore ye shall do. The thirde parte of you prestes & Levites whych come in the Saboth daye, shall kepe the oores & a nother thirde parte shall be in the king's house & a nother thirde parte shall be in the gate of the foundacyon / & all the people shall be in the court of the house of the Loyde. And ther shall none come into the house of the Loyde / save the prestes & the Levites & minstre. They shall go in / for they are holy: & all the people shall kepe the watche of the Loyde. And the Levites shall copase the kynge rounde aboute / & every man his wepō in his hande: & whatsoever other man come into the house of the Loyde, he shall dye for it: and they shall be with the kynge / as he cometh in and as he goeth out.

C And the Levites & all Judah did in all thinges as Jehoiaha the preste commaunded / & toke every man his men: bothe the that came in and the that went out the saboth daye: for Jehoiaha the preste did let none of the companies departe. And Jehoiaha the preste bespured to the capitaynes of hundredes spears & shilds & bowe-lars & pertayned to kynge David & were in the house of God. And he set all the people & every man his wepō in his hande / to the right corner of the house to the left corner of the house / alonge by the aulter and the house rounde about the kynge. And they brought out the kynge's sonne and put upon hym the crowne and the testymonye / and made hym kynge. And Jehoiaha & his sonnes annointed hym and sayde: God save the kynge.

D When Athaliah hearde the noyse of the people runnyng & prayng the kynge / she went amonge the people in to the house of the Loyde. And when she sawe the kynge stande at his pyler in the enterynge / and the Lordes and trompetes about the kynge / and all the people of the lande reioysynge & blowynge with trompetes / and the syngers with instruments of musycke teachinge to prayse. When she rem her clothes and cryed: treason treason. And Jehoiaha the preste went out with the capitaynes of hundredes that were

apoynted to governe the hoste / and sayde to them: have her out without the arayes and whosoever followeth her / let hym be slayne with the swerde. For the preste sayde: she is not in the house of the Loyde. And they layde handes on her / and when she was come out to the enterynge of the horgate in the kynge's house / they slue her there.

E And Jehoiaha made a bonde betwene hym and all the people and the kynge / to be the Loydes people. And all the people went to the house of Baal and destroyed it / & brake his alters and his ymages / and slue Maathan the preste of Baal before the alters. And Jehoiaha put the offyces of the house of the Loyde in the handes of the prestes the Levites / whych David had deuyded in companies for the house of the Loyde / to offer burntofferynge unto the Loyde / as it is wyrtten in the lawe of Moyses / with reioysynge and syngynge / as it was ordeyned by David. And he set porters unto the gates of the house of the Loyde / that none that was uncleane in any poynte shoulde enter in.

F And he toke the capitaynes of hundredes and the nobles / and the gouernours of the people & all the folke of the lande / & brought the kynge downe out of the house of the Loyde / and they went thowto the byre gate in the kynge's house / and set the kynge upon the seate of the kynge-dome. And all the people of the lande reioysed / & the cytie was in tranquillite: but they slue Athaliah with the swerde.

G Jehoas durynge the yere of Jehoiaha kepeth the lawe: but after hys deeth he regardeth it not. He bylyeth Zachariah the prophete. Jehoas so bylyed of hys awne seruantes / and after hym raigneth Amaziah.

The xxiij. Chapter.

Jehoas was leue yere olde when he beganne to raigne / and he raigned fourty yere in Jerusalem. Hys mothers name was Zebiah of Berzabe. And Jehoas dyd & pleased the Loyde all the dayes of Jehoiaha the preste. And Jehoiaha gaue hym two wyues / and he begat sonnes and daughters.

K It chaunced after that / that Jehoas was mynded to mende the house of the Loyde. And upon that he gathered to gether the prestes and the Levites and sayde to them: go out thowto the cyties of Juda and gather of all Jitael syuer / to strength the house of youre God / yere by yere / & so that ye haue the thynge how be it the Levites were slacke. When the kynge called Jehoiaha that was the chiefe / and sayde to hym: why requyrest thou not of the Levites to bynne in / out of Juda and Jerusalem the summe apoynted by Moyses the seruaut of the Loyde / and by

Amaziah.

and by the congregaciō of Jitael / for the tabernacle of wyne. For wicked Athaliah & her chyldren had broken the house of God / & had thereto bestowed all the debekat gyftes of the house of the Loyde / aboute Baals.

L wherfore at the kynge's commaundement / they made a cofer / and set it at the gate of the house of the Loyde: and made proclamation thowto Juda and Jerusalem to bynne in to the Loyde: the taxaciō of Moyses the seruaut of God / whiche he set upon Jitael in the wilderness. And the Lordes and all the people reioysed and brought in and cast in to the cofer untill it was full. And when the tyme came that the chiefe shoulde be brought in by the handes of the Levites at the apoyntment of the kynge / when they sawe there was moche moneye: then came the kynge's scribe & one apoynted by the hys preste / and powred out that was in the cofer / & then toke it & carryed it to hys place agayne / & thus they dyd daye by daye / and gathered moche moneye.

M And the kynge and Jehoiaha gaue it to workemen that wrought upon the house of the Loyde / and byed Masons & carpenters to redresse the house of the Loyde / and soday they artifycers in yron and brasse / to repayre the house of the Loyde. And the workemen wrought & the worche mended thowto their handes / and they made the house of God as it ought to be / and strenghted it. And when they had synfished it / they brought the rest of the moneye to the kynge and Jehoiaha / & therewith were made vessels for the house of the Loyde: euen vessels to mynstre with all and to serue for burntofferynge as labelles and vessels of goulde and syluer. And they offered burntofferynge in the house of the Loyde continuallye all the dayes of Jehoiaha. And Jehoiaha waxed olde and full of yeres and dyed. In hundred and thirtie yere olde was he when he dyed. And they buried hym in the cite of David amonge the kynge's because he had done good in Jitael / and on God and on his house. And after the deeth of Jehoiaha / came the Lordes of Juda & made obeysaunce to the kynge. And then he benedictioynto them. And so they lefte the house of the Loyde God of their fathers / and served groues and ymages. And then came there wrath by Juda & Jerusalem / for theys their trespasses sake. Not withstandinge yet God sent prophetes to the / to bynne the agayne unto the Loyde. And they refused unto them. But they wolde not heare.

N And the spyrte of God came upon Zachariah the sonne of Jehoiaha the preste / and he cryed by about the people and sayde to them. Thus sayth God: why transgresse ye the commaundementes of the Loyde: ye shall therfore

not prosper / but as ye haue forsake hym / so shall he forsake you. When they conspired agaynst hym and stoned hym with stones / at the commaundement of the kynge: euen in the court of the house of the Loyde. And so Jehoas the kynge remembred not the kyndenes whiche Jehoiaha his father had done to him / but slue his sonne. And when he dyed / he sayde: the Loyde se and require a reconynge.

O And when the yere was out / the host of the Syrians came agaynst hym: and they came to Juda and Jerusalem / and destroyed all the Lordes of the people that amonge the people and sent all the spoyle of them unto the kynge to Damasco. And though the armie of Syria came with a smalle compaigne of men / yet the Loyde deliuered a very great hoste into their handes / because they had forsaken the Loyde God of their fathers. And thereto they served Jehoas accordynge.

P And as soon as they were departed from hym / though they left hym in great diseases: yet hys awne seruantes conspired agaynst hym for the bloude of the chyldren of Jehoiaha the preste / & slue him on his bed. And when he was deed / they buried hym in the cytie of David: but not in the sepulchres of the kynge's. And these are they that conspired agaynst hym: Sabad the sonne of Samaath an Ammonite and Jehoabab & sonne of Simrit & Moabite. And hys sonnes and the summe of the tax that came to him / and the foundaciō of the house of God / are wyrtten in the booke of the booke of kynge's. And Amaziah hys sonne raigned in his steade.

Q Amaziah ouercometh the Edomites. And Joas kynge of Jitael ouercometh and bylyeth Amaziah.

The xxv. Chapter.

Amaziah was xlv. yere olde when he beganne to raigne / & he raigned xxx. yere in Jerusalem. Hys mothers name was Jehoiaha of Jerusalem. And he did that pleased the Loyde: but not with the hoale hert. And as soon as he was seteled in the kynge-dome / he slue the that killed the kynge hys father. But he slue not their chyldren as it is wyrtten in the lawe / euen in the boke of Moyses to whome the Loyde commaunded sayinge: the fathers shall not dye for the chyldrens causes / nor the chyldren for the fathers / but every man shall dye for hys awne synne. And Amaziah gathered Juda to gether & made capitaynes ouer thousandes & ouer hundredes in the houses of their fathers thowto out all Juda and Beniamin. And he numbred them from twety yere & aboue / & founde the thre hundred thousande lustie men able to go to battell / and that coude handle speare and shyld. And he byed therto an hundred thousande syghyng men out of

Joas.

Israel for an hundred talents of silver. But there came a man of God to him and sayde: kynge/ let not the armye of Israel go with the: for the Lorde is not with Israel neither wyl any of the house of Ephraim. Whelpe thou neades wylt/ then go & do it/ & make thy selfe stronge to battell: & thou shalt see/ & God shall make þe fall before thine enemyes. For God hath power to helpe o: to cast doune. And Amaziah sayde agayne to þe mā of God/ what shall we do then/ for the hundred talēt which I haue geuē vnto the hoſte of Israel? And the man of God sayde: the Lorde is able to geue the moche more then that.

And then Amaziah leuered the armie that was come to hym out of Ephraim/ to go whome agayne. wherfoze they were excrebynge woth the with Juda/ & returned to their awne whome in great angre.

ii. Reg. xiiij.

And Amaziah toke herte & carped out his host & wēt to salt dale. * wher he slue of the chyldre of Seir ten thousande. And other ten thousande & chyldre of Juda toke alpye/ and caried the vnto the toppes of a rocke & cast the downe fro the toppes of the rocke/ that they al to burst: but þe mē of þe armie which Amaziah had turned backe & wolde not let go with his people to battell/ ranne by þe cittyes of Juda from Samaria vnto Bethhoron & slue thre thousande of them and wanne moche spoyle.

And it chaunced/ after that Amaziah was come from the slaughter of þe Edomites/ & had brought the Gods of the chyldren of Seir/ he set the by to be his Gods/ & bowed hym selfe before the & burned censle vnto the. wherfoze þe Lord was wroth w Amaziah & sent to him a prophete/ & sayde to him: why sekest thou þe Gods of þe people which were not able to deliuer their awne people out of thyn hand? And as þe prophete spake to him/ he saide to þe prophete: haue men made the of the kynge's counsell: cease/ lest thou be beaten. And the prophete ceased & sayde: I am sure that God hath takē counsell to deſtroye þe/ because thou hast done this/ & obest not my counsell.

ii. Reg. xiiij.

Then Amaziah kyng of Juda toke aduſſe & sent to Joas the sonne of Jehoahaz þe sonne of Jehu kyng of Israel & sayde: come/ & let vs see ether other. And Joas kyng of Israel sent agayne to Amaziah kyng of Juda sayig: a thyllell in Libanon sent to a Cedar tree of Libanon & troade doune þe thyllell. Thou thinkest: se/ I haue beate þe Edomites/ wherfoze thynne hert aryleth to glorifye thy selfe. Now hyde at home: what needest þe to prouoke to euell/ that thou perishe and Juda with the.

But Amaziah rested not: for it came of God/ eue to deliuer the into þe hand of these

enemyes: & that because they had sought the Gods of the Edomites. And Joas kyng of Israel came by: & they saw ether other/ both he & Amaziah kyng of Juda at Bethlames in Juda. And Juda was put to the worse before Israel/ & fled euery mā to his tent. And Joas kyng of Israel toke Amaziah kyng of Juda & sonne of Jehoas & sonne of Jehoahaz at Bethlames: & brought hym to Jerusalem/ & tare the walle of Jerusalem fro the gate of Ephraim vnto the corner gate/ four hundred cubytes lōge. And he toke all the goulde & silver & all the velleys that were founde in the house of God wth Obed Edom & the treasure of the kynge's house and hostages/ and returned to Samaria.

And Amaziah þe sonne of Jehoas kyng of Juda lpyed after the deethe of Joas sonne of Jehoahaz kyng of Israel xv. yere. The rest of þe actes of Amaziah fyrst & last are wrytē in the booke of the kynge's of Juda and Israel. And after that tyme that Amaziah dēd turne awaye from the Lorde/ they conspired treason agaynst hym in Jerusalem: and he fled to Lachis. wher they sent after hym and slue hym there/ and brought hym by wth hoſtes and buried hym wth his fathers in the cypse of Juda.

After the deeth of Amaziah raygneth Oziah whych is wrytten with the lxx. and Joatham raygneth in his rowme.

The. xxiij. Chapter.

Then all the people of Juda toke Oziah whych was. xvi. yere olde/ & made hym kyng in the rowme of his father Amaziah. And he buylt cloth and brought it agayne to Juda after the kyng was layde to rest with his fathers. Sixtene yere olde was Oziah whē he began to raygne/ & he raygned. liij. yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dēd that pleased the Lorde/ in all poyntes as dēd his father Amaziah. And he sought God whyle Zachariah the teacher to se God spued: and as long as he sought þe Lorde/ God made hym prosper.

And he went to battell agaynst the Philistines & brake doune the walles of Geth/ & the walles of Jabneh & þe walles of Asdod/ and built cittyes aboute Asdod & amonge the Philistines. And God holpe him agaynst the Philistines & agaynst the Arabians & dwelt in Gurbal/ & agaynst the Ammonites. And þe Ammonites gaue tribute to Oziah/ and his name spred abroade euen to Egypt: for he played the mā & excelled. Wherfoze Oziah buylt towres in Jerusalem ouer the corner gate/ & ouer the baleye gate/ and ouer other corners/ and made the stronge. And he buylt towres in þe wilderness & digged many welles/ for he

Joatham.

for he had moche cattell/ bothe in the baleye and also in the playne: and plowmen and bynders in the mountaynes and in Chamel/ for he loued husbandrye.

And Oziah had an host of fyghtinge men that went out to warre in the armye & were tolde & numbred by Jziel the scribe & Maasiah an officer/ vnder the bande of Hananiah one of þe kynge's Lodes. And þe hoale nūbre of the auncient herdes of the men of myght were. ii. thousande & fyre hundred and vnder the bandes of the was the armie of the hoſte/ thre hundred & seue thousande/ & fyue hundred that made warre wth myght & strenght/ to helpe the kyng agaynst his enemyes. And Oziah prouyded the thowse oute all þe hoſte shields/ speares/ helmes/ habergynes/ bowes & stinges for stones. And he made engynes in Jerusalem by the crafte of artificers to be on þe towres & corners/ to shote arrowes & great stones w all. And his name spred farre abroade/ for he was wonderfyll holpe/ vntyll he was become myghty.

And in his greatnesse his hert arose/ & he was married: & transgressed agaynst þe Lorde his God. For he went in to the temple of the Lorde to burne censle vpon the altier of incense. But Asariah the preste went in after him with foure thowse prestes of the Lorde & were bolde men. And they stepte to Oziah & kyng & sayde to him: it pertayneth not to the Oziah to burne censle vnto the Lorde/ but to the prestes the chyldren of Aaron that are consecrate for to burne incense. Come out of the sanctuarie/ for thou hast trespassed/ and it shalbe no woth to þe before þe Lorde God.

ii. Reg. xxiij.

And Oziah was wroth & had censle in his hande to offer/ and in his indignaciō agaynst the preste/ & he lepye spage in his forehead before the prestes in the house of the Lorde/ euen besyde the incense altier. And Asariah the chefe preste w all the other prestes looked vpon hym: & behold he was a leper in his forehead/ & they bered him thence. And wher to he was fayne to go out/ because þe Lorde had plaged him. And Oziah the kyng cōtynued a lepre vnto the dape of his deethe & dwelt in an house at lybertye: how be it/ he was call out of the house of the Lorde. And Joatham his sonne had the gouernance of the kyng's house and iudged the people of the lande.

The rest of the actes of Oziah both fyrst and last/ dēd Isaiah the prophete the sonne of Amos wryte. And when Oziah was layde to rest with his fathers/ they buried him in his fathers in þe selde of the buriall of the kynge's. For they sayde: he is a leper. And Joatham his sonne raygned in his steade.

Joatham raygneth & ouer cometh the Ammonites. Ahas his sonne raygneth after hym.

The. xxiij. Chapter.

Joatham was. xvi. yere olde when he beganne to raygne/ and raygned. xvi. yere in Jerusalem. His mothers name was Jecaliah & daughter of Zadoc. And he dēd that pleased þe Lorde in all poyntes as dēd his father Oziah: saue/ that he came not to the temple of the Lorde/ and that the people dēd yet corrupt them selues. He built the hie gate of the temple of þe Lorde/ & on the walle Ophel he buylt moche. Wherfoze he built cypses in the mountaynes of Juda/ and in the wood coſtre he built castelles and towres.

And he fought with the kyng of þe chyldre of Ammon/ and preuayled agaynst the. And the chyldre of Ammon gaue him the same yere an hundred talētes of silver/ & tē thousande quarters of whete & as moche barleye. So moche also dēd þe chyldre of Ammon geue him the seconde yere and the thirde too. And Joatham became myghty/ because he directed his waye before the Lorde his God.

The rest of þe actes of Joatham & all his warres and his wayes are wrytten in the booke of the kynge's of Israel & Juda. He was. xvi. yere olde when he beganne to raygne/ & raygned. xvi. yere in Jerusalem. And whē Joatham was layde to rest with his fathers/ they buried hym in the cypse of Dauid: and Ahas his sonne raygned in his steade.

The wrychynesse of Ahas kyng of Juda. After him raygneth Hezekiah.

The. xxiiij. Chapter.

Ahas was. xx. yere olde when he beganne to raygne/ and raygned. xvi. yere in Jerusalem. And he dēd not that pleased the Lorde/ as dēd his father Dauid: but walked in þe wayes of the kynge's of Israel/ and made therto Baals of metall. And he offered censle in the baleye of þe chyldren of Hermon/ and burnt his chyldre in fyre after the abhominaciō of the nacions which þe Lord cast out before þe chyldre of Israel. And he offered burnt censle in his altiers and on mountaynes & vnder euery grene tre.

Wherfoze þe Lorde his God deliuered him into the hand of the kyng of the Sircians: whych bet hym & carped awaye a great multitude of his captiue in to Damascus. And wher to he was deliuered into the hande of the kyng of Israel whych slue of his a myghty slaughter. For Phalach þe sonne of Remeliah slue in Juda an hundred & twēty thousand in one dape/ & all fyghtinge men: & that because they had forsaken þe Lorde God of their fathers. And Zechi a myghty man in moſt Ephraim slue Maasiah the kynges sonne/ & Asiram the Lorde guarde of household/ and Elcanah that was next to the kyng. And the children

p. lxxij. children

remnant of you that are escaped out of the hands of the kynge of Assur. And he ye not lyke your fathers and your brethren which trespassed agaynst the Lord of your fathers/ whych therfore gaue them by that they are wasted as ye be. Wherfore he not styfened lyke unto your fathers/ but yelde your selues vnto the Lord/ & come to his holy place which he hath sanctified for euer/ and serue the Lord your God/ that hys myght maye turne fro you. For ye ye turne vnto the Lord/ then your brethren & your children shall fynde compassion in the presence of the Lord that holde the captiue/ that they maye come agayne vnto this lande: for the Lord your God is full of mercye and compassyō/ & wyl not turne hys face from you/ ye ye turne agayne to him.

And the postes went from ctye to ctye thozou oute the lande of Ephraim and Manasse & eue vnto Zabulō. But they laughed them to scorn & mocked the. Neuertheless yet byuerse of Asser/ Manasse and of Zabulon meakened the selues & came to Jerusalem. And therto the hād of God was in Juda/ to make the of one accord to do the commaundement of the kyng & the capitaynes/ whych was accordyng to the worde of the Lord. And so there assembled to Jerusalem moche people & a myghtie great congregacion/ to holde the feast of twete byrade in the seconde moneth.

And they arose and put away the alters that were in Jerusalem. And therto all the incense they byd away & cast the into the broke Cedron. And they flue passerouer the fourtene daye of the second moneth. And the prestes & Leuites sanctified the selues for blame/ & brought in the burntofferings into the house of the Lord. And they stode in their standing after their maner accordyng to the lawe of Moyses the mā of God. And the prestes sprynkled the bloude receauynge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: and therfore byd the Leuites fley passerouer for all that were not cleane to sanctifye the to the Lord.

There was very moche people oute of Ephraim/ Manasse/ Issachar and Zabulon that were not cleane/ and therfore byd eate passerouer otherwyle then wytyngge specyfeth. But Hezekiah prayed for the & sayd: O good Lord be mercifull to all that sett their hertes to seke the God that is the Lord God of their fathers/ though they do it not accordyng to the cleanness of the holy place. And the Lord heard Hezekiah & healed the people. And so the chyldren of Israel that were founde at Jerusalem/ helde the feast of twete byrade seuen dayes with great gladnesse/ and the Leuites and the prestes prayed the Lord day by day with lowde instrumentes.

And Hezekiah spake hertely vnto the Leuites that had good vnderstanding of the Lord. And they bydeate that seuen dayes long & offered peaceofferings & thanked the Lord God of their fathers. And the hoale assemble toke counsell to kepe seuen dayes more: & they helde those seuen dayes with gladnesse. For Hezekiah kyng of Juda gaue for heaucofferings to the congregacion a thousand oxen & seuen thousand shepe. And the Lord gaue to the congregacion for heaucofferings a thousand oxen & ten thousand shepe. And the prestes sanctified them selues/ that they were ynowe.

And all the congregacion of Juda with the prestes & Leuites/ & all the congregacion that came out of Israel and the straungers/ both that came out of the lande of Israel and that dwelt in Juda/ reioysed: & there was great ioye in Jerusalem. For sence the tyme of Salomon the sonne of Dauid kyng of Israel it happened not so in Jerusalem. And the prestes & the Leuites arose & blessed the people/ and their voyce was heard/ & their prayer went vnto his holy dwelling place heauen.

After Hezekiah had called agayne the people vnto the worde of the Lord: he wrotyng the prestes vnto whiche he commaunded to geue tythes.

The xxxi. Chapter.

And whē they had finished all this: then all Israel that were founde in the ctyes of Juda/ went oute and brake the images & cut downe the grooues/ and all to brake the hyaulters and other alters thozou out all Juda & Beniamin/ Ephraim and Manasse/ vntyll they had made an ende of the. And afterwarde all the chyldren of Israel returned euery man to his possession in their awne ctyes.

And Hezekiah set the prestes and the Leuites in their ordre to waite by course/ euery mā accordyng to his office whither preste or Leuite: so the burntofferings/ & peaceofferings/ & to minstre & to thanke and to praye in the gates of the lodge of the Lord. And the kyng gaue a porcyon of his substance for burntofferings at moynynge & eue/ & for burntofferings on the Saboth dayes & new mones & other solempne feasts/ accordyng as it is wytyt in the lawe of the Lord. And he had the people that dwelt in Jerusalem to geue the parte of the prestes & Leuites/ that they myght be maintained in the lawe of the Lord. And as sone as the worde came abroad the chyldren of Israel brought aboundance of fyrt frutes of corne/ wyne/ oyle & honye/ & of all maner of thyngs brought they in pleteously. And the chyldren of Israel and Juda that dwelt in the ctyes of Juda/ they also brought in the tythes of oxen & shepe/ & tythes of dedycate thyngs which

which were dedicated to the Lord their God/ and put the on heapes. In the thirde moneth they beganne to laye the heapes/ & synedhen them the seuenth.

And whē Hezekiah and the Lordes came & saw the heapes/ they blessed the Lord and his people Israel. And Hezekiah questioned with the prestes & the Leuites concernyng the heapes. And Azariah the chiefe preste of the house of Zadock answered him and sayde sence they beganne to byrge the heaucofferings into the house of the Lord/ we haue eaten and had ynough/ and yet left abundance/ for the Lord hath blessed his people/ and therof is this heape left. And Hezekiah bade byde by the house aboute the house of the Lord. And so they byd/ and caried in the heaucofferings and the tythes and the dedycat gyftes euen of sydelte.

Ouer which Chonaniah the Leuite had the rule. Semei his brother next to him. And Jehiel/ Azariah/ Mahath/ Isaiel/ Jerimoth/ Josabab/ Eliel/ Jesmachiah/ Mahath and Bananiah were ouer sears ordeyned by Chonaniah and Semei his brother/ at the appoyntment of Hezekiah the kyng/ and Azariah the ruler of the house of God. And Choze the sonne of Jemima the Leuite porter of the east doore had the ouersight of the frewillofferings of God/ to geue heaucofferings vnto the Lord/ and was ouer thynges most holy. And vnder him were Eden/ Miniamin/ Jesua/ Semeiah/ Amariah and Secheniah in the ctyes of the preste of their sydelte/ to geue to their brethren their porcyons/ as well to the small as to the great.

And to the males also that were rehed from thye yere and aboute amonge all that wēt in to the house of the Lord day by day/ to do seruyce and to waite by course. And to the prestes that were rehed in the householdes of their fathers from twente yere & aboute/ to waite when their courses came. And to them that were rehed thozou out all their babes/ wyues/ sonnes and daughters thozou out all the congregacion. For to the sydelte of the byd men comitt their sanctified gyftes. And therto amonge the chyldren of Aaron the prestes were men named by name in the felde of the suburbs of all their ctyes/ ctye by ctye/ for to geue porcyons to all the males of the prestes/ and to all that were rehed amonge the Leuites.

And of this maner byd Hezekiah thozou out all Juda/ and byd that was good/ ryghte and true/ before the Lord his God. And in all the wyches that he beganne in the seruyce of the house of God/ to seke his God after the lawe and commaundement/ that byd he with all his herte/ and prospered.

Sennacherib which shulde haue be seged Jerusalem to ryche of the Kingell. Hezekiah dyeth after whiche succeeded Manasse.

The xxxii. Chapter.

After these dead & true/ Sennacherib kyng of Assur came & entered in to Juda & pitched agaynst the stronge ctyes & thought to draw the to him. And when Hezekiah saw that Sennacherib was come and that he was purposed to fyght agaynst Jerusalem: he toke counsell id his capitaynes & men of might/ to stoppe the water of the fountaynes that were without the ctye: & they were content to helpe hym. And so there gathered moche people to geather & stoppe all the welles & the broke that ranne thozou the myddes of the lande/ entendinge the kyng of Assur shulde not fynde moche water when they came. And he wēt to luffe/ & built by the walle where it was broken/ and made towres aboute vpon/ & yet another walle without/ and repayed the walle the ctye of David/ and made many bartes & milles.

And he sett Capitaynes of warre ouer the people & gathered the to geather into the large strete of the gate of the cite & spake ientelye to them/ sayng. Plucke by your hertes and be strong: Be not afrayed or in any wyse discouraged for byrade of the kyng of Assur/ & of great multitude that is with him: for there is one greater with vs then id him with him. Is an arme of flesh: But with vs is the Lord our God for to helpe vs and to fyght our batayles. And the people were well couraged with the wordes of Hezekiah kyng of Juda.

After that Sennacherib kyng of Assur sent of his seruantes to Jerusalem/ he hym self yinge before Lachis & all his kyngdom id him/ vnto Hezekiah kyng of Juda & vnto all Juda that were at Jerusalem sayng. Thus sayth Sennacherib kyng of Assur: where in do ye trust? ye are be seged in Jerusalem: Hezekiah deceaueth you/ to deliuer you to death/ hōgre/ & thurst/ sayng: the Lord our God shall rydde vs out of the hād of the kyng of Assur. Is it not that Hezekiah put downe his hyaulters & his other alters/ & commaunded Juda and Jerusalem sayng: before one altar ye shall bowe your selues & vpon offer also.

Ouerhaue ye not heard what I & my fathers haue done vnto the people of all landes: were the Gods of the people of other landes able to saue their lades out of my hād? which of all the Gods of those nacjons that my fathers destroyed was it/ that coulde deliuer his people out of myne hand/ that your God shuld be able to deliuer you out of myne hande: wherfore now lett not Hezekiah deceaue you ether perswade you of thys facyon/ nor yet beleue hym. For as no God amonge

amonge so manye nacjons & kyngdomes / was able to rydde hys people out of myne hande & the handes of my fathers: eue so moche lesse shall poure God kepe you oute of myne hande. And yet moare dyd his seruante speake agaynst the Lord God & agaynst his seruante Hezekiah. And thereto he wrote a letter to saile on the Lord God of Israel & spake therein sayng: as the Gods of the nacjons of other landes haue not deliuered their people out of myne hande / no moare shall the God of Hezekiah deliuer hys people out of myne hande. And they cryed wyth a lowde voyce in the serues speache vnto the people of Jerusalem & were on the walles / to feare them and to dysmaye them / that they myght haue taken the ctyte.

And they spake agaynst the God of Jerusalem / as agaynst the Gods of the nacjons of the earth / which are the worke of the handes of men.

But Hezekiah the kyng and the prophete Isaias sonne of Amos prayd concerning the ctyte & cryed vnto heauen. And the Lord sent an angell & destroyed all the me of warre and the Lord & capitaynes of the hoste of the kyng of Assur / & he turned his face with shame towarde his awne lande. And whē he was come in to the house of his God / he was there ouerthrowen wth the swerde euē by the that issued oute of hys bowelles. And so the Lord saued Hezekiah & the inhabytters at Jerusalem out of the handes of Sennacherib kyng of Assur & of all other / & mayntened the on all thyngs. In so moche that manye brought presentes vnto the Lord to Jerusalem and precious gyftes to Hezekiah kyng of Iuda: so that he was magnified in the sight of all nacjons from thence forth.

In those dayes Hezekiah was sycke vnto the death and besought the Lord: whych answered him & shewed him a wonderfull myracle. But Hezekiah dyd not accordyng to the cursethe shewed him / for his hert arose: and therfore came there wrath vpon hym & vpon Iuda and Jerusalem. Not withstanding Hezekiah mekened hym selfe for the synne of hys herte / bothe he and the inhabytters of Jerusalem. wherfore the wrath of the Lord fell not vpon them in the dayes of Hezekiah.

And Hezekiah had excedyng moche rychesse & honoure. And he gathered hym treasure of syluer / goude / precious stones / spices / myrrours & of all maner pleasant fuelles: & made stowe houses for the frutes of come / wyne & oyle: & stables for all maner of bestes / and foldes for shepe. And he made hym towynes because he had cattell of wepe & oren great aboundance. For God had geuen hym substaunce excedyng moche. And the sayde Hezekiah stoppeth the upper water sprynges of Syhon & brought them downe to the well

of the ctyte of David. And Hezekiah prospered in all his woorkes. But when the balladours of the Lordes of Babylon were sent to him to enquire of the wonder & chastyce in the land / God leste him: so tempte hym & all that was in his hert myght be knowne.

The rest of the doos of Hezekiah and his goodnesse are writte in the bkyon of Isaias the prophete the sonne of Amos in the booke of the kynges of Iuda and Israel. And then Hezekiah layde hym to rest wth hys fathers / and they buryed hym in the best sepulchre of the sonnes of David: and Iuda & the inhabytters of Jerusalem dyd hym worshippe at his death. And Manasseh his sonne reigned in his steade.

Manasseh was taken prisoner / and after he cometh ouer he dwelt wth the Idoles. He dyeth / and after him succeedeth Amos. After Amos was kylled of his awne people / Josiah his sonne reigned for him.

The xxiii. Chapter.

Manasseh was .xiiij. yere olde whē he was made kyng / & reigned in yere .48. in Jerusalem. And he dyd wiche wyse in the syght of the Lord / lyke vnto the abhominacions of the bethen which the Lord cast out befoze the chyldren of Israel. For he wēt to & buyt agayne the hylaulters which Hezekiah his father had bryghte downe. And he retyed vnto altars vnto Baals & made groues & bowed hym selfe vnto all the host of heauē and serued them. And he buyt altars in the house of the Lord: of which the Lord had sayde * in Jerusalem shall my name be for euer. And he made altars vnto all the hoste of heauen in the two courtres of the house of the Lord. And he burnt his chyldren in fyre in the bale of the sonnes of Beniamon. And he obserued dysmalle dayes & occupied wichecraft & soothsay / and mayntened wycheecraft with spyrtes & sears of fortunes: & wrought moche euell in the syght of the Lord / to angre hym with all.

And he put the heryed Image of an Idole which he had made / in the house of God. Of which house God sayde to David and to Salomon his sonne / in this house here in Jerusalem which I haue chosen out of all the tribes / * I will put my name for euer / & no moare bryng I seate of Israel fro of the land which I haue ordeyned for youre fathers. If so be they walbe diligent to doo all I haue commaunded by Moyses in all the lawe ordynaces and maners. But Manasseh made Iuda and the inhabytters of Jerusalem to erre and to do wyse then the heathē which the Lord destroyed befoze the chyldren of Israel. And when the Lord spake to Manasseh & to hys people / they attended not to him.

Wherfore the Lord brought vpon them the Capitaynes of the hoste of the kyng of Assur /

Assur / which took Manasseh in an holde and bounde hym wth chaynes & caried hym to Babylon. And when he was in tribulacyon he besought the Lord his God / & humbled hym selfe excedyngly befoze the God of hys fathers / & made intercedyon to hym: & he was entreated of hym and hearde hys prayer and brought hym agayne to Jerusalem into hys kyngdom. And then Manasseh knewe how the Lord was the very God.

After that he buyt a wall without the ctyte of David on the west syde of Syhon in the bryche & so forth to the gate & rounde aboute Syhon & brought it by of very a great heygth / & put capitaynes of warre in all the stronge cities of Iuda. And he toke awaye straunge Gods & the Idole out of the house of God / & all the altars that he had buyt in the mount of the house of God & in Jerusalem / & cast the out of the ctyte. And he made an altar vnto the Lord & sacrificed thereon peaceofferynges & thankofferynges / & charged Iuda to serue the Lord God of Israel. Neuertheless the people dyd offer styll in the hylaulters / how be it vnto the Lord their God onlye.

The rest of the actes of Manasseh and his prayer vnto the Lord / & the woordes of the sears of byssions & spake to him in the name of the Lord God of Israel / are writte amonge the deades of the kyngs of Israel. And his prayer & how that he was hearde / & all hys synne & trespase / & the places wher he made hylaulters & set by hylaultes & heryed Images befoze he was mekened / are writte amonge the deades of the sears of byssions. And when Manasseh was layde to rest wth his fathers / they buryed hym in his awne house: and Amos hys sonne reigned in his towne. Amos was .xiiij. yere olde / when he beganne to reigne / & reigned two yere in Jerusalem. And he dyd & displeased the Lord lyke vnto Manasseh his father / for Amos sacrificed to all the heryed Images which Manasseh his father made / & serued them / & mekened not hym selfe befoze the Lord as Manasseh his father had mekened hymselfe. But Amos trespassed greatly. Wherfore his awne seruantes conspired agaynst hym and slue hym in his awne house. And the people of the land slue all that had conspired agaynst kyng Amos. And thereto the people of the land made Josiah his sonne kyng in his towne.

Josiah destroyed the Idoles & restored the temple in which is founde the booke of the lawe. He sendeth to Heliah the prophete for counsell.

The xxiii. Chapter.

Heliah was made kyng when he was .viiij. yere olde / & he reigned in Jerusalem .xiiij. yere. And he dyd & pleased the Lord / & walched in the wayes of David his father bowyng nether to

the ryght hande or to the lefte. In so moche that the eight yere of his raigne / whē he was yet a lad / he beganne to seke after the God of David his father. And in the twelue yere he beganne to purye Iuda & Jerusalem of hylaulters / groues / heryed Images / and Images of metall: so that they brake downe the altars of Baals euē in his presence / & the ydoles that were vpon the / he caused to be destroyed. And the groues / heryed Images / and Images of metall he brake & made dust of the / & strawed it vpon the graues of the that had offered to the. And he burnt the bones of the prestes vnto the altars / & cleynd Iuda and Jerusalem. And so dyd he in the ctytes of Manasseh / Ephraim / Simeon & of Nephthali thereto. And in the wyldernes of the rounde about he plucked a sondre the altars & the groues and dyd beate the & stampe them to powder / and bete downe the ydoles thorow out all the lande of Israel: & then returned to Jerusalem agayne.

And in the .xiiij. yere of his raigne whē he had purged the land & the temple / he sent Saphan the sonne of Azaliah / and Maasiah the gouernour of the ctyte and Joah the sonne of Joahaz the recorder / to repaire the house of the Lord his God. And when they came to Hezekiah the hys preste / men deliuered the money that was brought in to the house of God / which the Leuites that kept the enteries had gathered of the handes of Manasseh & Ephraim & of all that yet remained in Israel & of all Iuda & Benjamin & of the inhabytters of Jerusalem. And they put it in the handes of the wyche-men that had the ouersyght of the house of the Lord / which gaue it to the labourers that wrought on the house of the Lord / to repaire & mend it / & to masons and carpenters to be theywed stone & timber for to make coupls & beams for the houses which the kyngs of Iuda had destroyed. And the men wrought in the wyche of fidelitee.

And the ouer sears of the to courage them forwarde / were Jahath & Obadiah Leuites of the chyldre of Merari: and Secharia and Meshulam of the chyldre of the Cahathites / & as manye other of the Leuites as coude shille of instrumēttes of Musick. And ouer the beaers of burthens & ouer all that wrought / in whatsoeuer wyche-man shipe it were / were there scribes / officers & porters of the Leuites.

And as they brought out the money & was brought into the house / Hezekiah the preste founde the booke of the lawe of the Lord geue by Moyses. And Hezekiah answered and sayd to Saphan the scribe: I haue founde the booke of the lawe in the house of the Lord / & gaue the booke to Saphan. And Saphan caried the booke to the kyng / and brought the kyng worde agayne / sayng: all that was comitted to thy seruantes / that do they. And they haue

potized out the money that was founde in the house of the Lorde and haue deliuered it to the hādes of the ouer sears of the workemen. And then Saphan the scribe shewed the kyng/ saying: Behold the prelate hath geuen me a boke/ and he read it before the kyng.

And whē the kyng had hearde the wordes of the lawe/ he tare his clothes/ & comaūded Helkiah and Ahikam the sonne of Saphan and Abadon the sonne of Micah & the scribe Saphan the scribe & Aiaia a seruant of the kynges/ saying: go & enquire of the Lord for me & for the people that are left in Israel and Juda/ concerning the word of the boke that is founde. For great is the wrath of the Lord that is fallē vpon vs/ because our fathers kept not the word of the Lord/ to do after all that is writtē in this boke.

¶ And Helkiah whē that pertayned to the kyng went to Holdah a propheticke wyfe of Selum the sonne of Chethoth the sonne of Hasarah keper of the wardrobe/ which propheticke dwelt in Jerusalem in the secōde wardē/ & they comuned so to her. And she sayde vnto the: thus sayth the Lord God of Israel/ tell ye the man that sent you to me. And thus sayth the Lord: se/ I will brynge euell vpon this place and vpon the inhabitants therof/ euen all the curses that are writtē in the boke which they haue reade before the kyng of Juda/ because they haue forsake me and haue offered vnto other gods to angre me in all maner worch of their hāds/ therfore is my wrath set on fyre agaynst this place & shall not be quenched.

And as for the kyng of Juda which sent you to enquire of the Lord/ so shall ye saye vnto him: thus sayth the Lord God of Israel concerning the word which thou hast hearde. Because thine hert dyd melt and thou dydest meke thy selfe before God whē thou heardest his wordes agaynst this place and agaynst the inhabitants therof/ & humbledst thy selfe before me/ and tarest thy clothes and wepest before me/ & haue heard also sayth the Lord. Beholde I will take the to thy fathers & thou shalt be put in thy graue in peace/ and thine eyes shall not se all the myscheue that I will brynge vpon this place & vpon the inhabitants of the same. ¶ And they brought the kyng worde agayne. ¶ Then the kyng sent & geathered to geather all the elders of Juda and Jerusalem. And the kyng went vp in to the house of the Lord/ & all the men of Juda and the inhabitants of Jerusalem & the prestes & Leuites & all the people great and smalle: & reade all the wordes of the boke of the couenaunt that was founde in the house of the Lord. And the kyng stode at his standynge & made a couenaunt before the Lord/ to folowe the Lord and to kepe his comaūdementes/ his ioy-

nelles and his statutes with all his herte and with all his soule & to fulfyll the wordes of the appoyntment writtē in the sayde boke.

And he made to come forth all that were founde in Jerusalem and Benjamin/ & the inhabitants of Jerusalem promysed to kepe the couenaunt of the Lord which was the God of their fathers. And Josiah put away all maner of abhominacions out of all landes that pertayned to the chyldren of Israel/ and brought all that were founde in Israel to serue the Lord their God. And they turned not a syde fro after the Lord God of their fathers as long as he lyued.

¶ Josiah holdeth passeouer. He fyghteth agaynst the kyng of Egypt/ and dyeth. The people bryng hym.

¶ The xxv. Chapter.

¶ And Josiah helde the feast of passeouer vnto the Lord in Jerusalem/ in the fourth daye of the fyrst moneth. And he let the prestes in their offices & asyd them in the seruyce of the house of the Lord. And he sayde to the Leuites that taught thowow out all Israel and were sanctified vnto the Lord: put the holy arche in the house which Salomon the sonne of Dauid kyng of Israel did builde/ ye made not to beare it vpon your shoulders. Wherfore now serue the Lord your God & his people Israel. And prepare your selues by your auncient householde & companies/ accordyng to the wytyng of Dauid kyng of Israel/ and the wytyng of Salomon his sonne. And stande in the holy place accordyng to the deuytyng of the auncient householde of your brythre the chyldren of the people/ and after the deuytyng of the auncient householde of the Leuites/ & kept passeouer/ sanctifye & prepare your brythre that they may do accordyng to the word of the Lord by the hand of Moses.

And Josiah gaue to the comen people in lambs & kyddes/ for passeouer offeringes only/ vnto all that were present. xxx. thousande by tale/ & thre thousande oxen/ & of the kyngs substance. And his Lord gaue wyllinglye both vnto the people & also vnto the prestes & vnto the Leuites. Helkiah/ Zachariah & Jehiel/ rulers of the house of God/ gaue vnto the prelat for passeouer offeringes two thousand & fyre hundred lambs & kyddes/ & thre hundred oxen. And Comanah with Semeiah and Nathaneel his brythre/ and Dalabiah and Jaie and Josabab Lordes of the Leuites/ gaue vnto the Leuites fyue thousande passeouer offeringes/ & fyue hundred oxen.

And so the seruyce went forwarde: and the prelat stode in their places/ & the Leuites in their companies at the kynges comaūdement. And they stode passeouer: & the prelat sprynckled the bloude receauynge it of the Leuites/ and

Enahim. Jehoahaz. Jehoahaz.

and the Leuites stripte the beastes. And they set a waye the burnt offeringes/ to geue the vnto the comen people as they were deuyded by auncient house/ for to offer vnto the Lord/ lyke as it is wytyen in the boke of Moses. And so dyd they in the open to. And they brysted the passeouer with fyre as the maner was. But the other halowed beest that beastes they sodde in pottes/ caulderns & pannes & deuyded the quychlye amonge all the comen people. And afterwarde they made readye for them selues & for the prestes and for the chyldren of Aaron/ which were busied in offeringe of burnt offeringes & the fatt vntyll nyght. And therfore the Leuites prepared for the selues and for the prestes the sonnes of Aaron. And the syngers the chyldren of Asaph stode in their standynge accordyng to the comaūdement of Dauid and Asaph/ Oeman & Duthun the kynges sear of visions: & the porters wayted at euery gate/ and might not departe from their seruyce. But their brythre the Leuites prepared for the. And so all the seruyce of the Lord went forwarde the sayde daye/ in offeringe passeouer of burnt offeringes vpon the altier of the Lord/ accordyng to the comaūdement of kyng Josiah.

And so the chyldren of Israel that coulde be founde/ offered passeouer the same tyme and kepte the feast of stete brynde seuen dayes. And ther was no passeouer lyke to this/ kepte in Israel fro the tyme of Samuel the prophete: neither dyd anye of the kynges of Israel holde soche a passeouer feast as dyd Josiah and the prestes and Leuites & all Juda/ & as moche of Israel as coulde be had/ & the inhabitants of Jerusalem. And this passeouer was holdē in the xxv. yere of the reygne of Josiah.

¶ After all this/ whē Josiah had finished the temple/ Necho kyng of Egypt came by to fight agaynst Caranis vpon Euphrates/ and Josiah wēt out agaynst him. And the other sent messengers to him/ sayinge: what haue I to do with the thou kyng of Juda? I came not agaynst the nowe at this tyme/ but agaynst an house with whom I haue warre/ and God bade me haue. Leane of therfore and medle not in God which is to me/ leaste he destroye the. Neuertheless Josiah turned not his face fro him/ but made hym readye to fyght with him/ & hearkenē not vnto the wordes of Necho out of the mouth of God. And when he was come to fyght in the baley of Magado/ the shoters shotte agaynst the kyng Josiah. And the kyng sayde to his seruants: carie me awaye/ for I am sore hurt. And his seruantes had him out of the charet and put him in a nother/ & brought him to Jerusalem where he dyed & was buried in the sepulchre of his fathers. ¶ And all Juda & Jerusalem mourned for

Josiah. And Jeremias lamented Josiah/ & all syngynge men & syngynge women speake of Josiah to this daye/ & made it an ordinaunce in Israel: & they be wyttē in lamentacions. The rest of the actes of Josiah & his goodnes in folowynge the wytyng of the lawe/ & his deades fyrst & last are wyttē in the boke of the kynges of Israel and Juda.

¶ After Josiah reyneth Jehoahaz/ after Jehoahaz Jehonim after Jehoahaz Jehonim/ after Jehoahaz Zedekiah/ in whose tyme all the people were caried awaye to Babilon and were brought agayne. lxx. yere after/ by kyng Cyrus.

¶ The xxvi. Chapter.

¶ And the people of the lande toke Jehoahaz the sonne of Josiah & made hym kyng for his father in Jerusalem. And Jehoahaz was xiii. yere olde whē he beganne to raigne/ & he reigned thre monethes in Jerusalem. For the kyng of Egypt put him downe at Jerusalem & merced the lande in an hundred talentes of syluer & a talent of goulde. And the kyng of Egypt made Eliahim his brother kyng vpon Juda & Jerusalem/ & turned his name vnto Jehoahaz/ but Jehoahaz had his brother Necho toke & caried him to Egypt. And Jehoahaz was xxi. yere olde whē he beganne to raigne/ & he reigned a xi. yere in Jerusalem: & he dyd that displeased the Lord his God. Agaynst him came Nabucho donozor kyng of Babilon & bounde hym in fetters to carie him to Babilon. Therto the kyng Nabuchodonozor caried of the vessels of the house of the Lord to Babilon and put them in his temple at Babilon. The rest of the actes of Jehoahaz & his abhominacions/ and that was layde to his charge/ are wyttē in the boke of the kynges of Israel: and Jehoahaz had his sonne reigned in his stede. Jehoahaz was xiii. yere olde whē he beganne to raigne/ & he reigned thre monethes & ten dayes in Jerusalem: & dyd that displeased the Lord. And whē he was out/ kyng Nabuchodonozor sent and fet him to Babilon with the goodlye vessels of the house of the Lord/ & made Zedekiah his brother kyng ouer Juda & Jerusalem. ¶ Here brother Josiah is taken for vnto the tyme of the speache of the prophet.

¶ And Zedekiah was xxi. yere olde when he beganne to raigne/ & reigned a xi. yere in Jerusalem. And he dyd that displeased the Lord his God/ & humbled not him selfe before Jeremias the prophete at the mouth of the Lord. And therto he rebelled agaynst Nabuchodonozor which had receaued on othe of hym by the Lord/ & was to fyne necked & to harde herted to turne vnto the Lord God of Israel. Therto all the rulers of the prestes with the people trespassed a pace after all maner of abhominacions of the hethen & polluted the house of the Lord which he had halowed in Jerusalem.

And the Lord God of their fathers sent to the by his messengers/ sendynge the be tyme/ for the

for he had compassyon on hys people and on
his dwellynge place. But they mocked the
messengers of God and despised their wordes
& myste bled his prophetes / untill the wrath
of the Lord so arose agaynst hys people that
it was past remedie. And so he brought vnto
them the kynge of Caldeye & slue their young
men with þe swerde in their holy temple / & ne-
ther spared younge man nor mayden / nether
olde man / nether so moche as hym þe stowped
for age: But gaue all into his hande.

And all þe vessels of þe house of God bothe great and smalle/ & the treasures of þe house of God/ & the treasures of the kynge and hye Lord/ he caried to Babilon euery whit. And they burnt the house of God & brake downe the walles of Ierusalem / and burnt all the palaces therof with fyre with all the goodly stoffe therof / and marred it. And he caried awaye them that had escaped the swerde / to Babilon / where they were seruantes to him & his chyldren / vntill the kynghom of Persia beganne to rule / to fullfyll the worde of the Lorde by the mouthe of Ieremial / vntyll þe lande had her pleasure of her Sabothes: for as longe as she laye desolate / she keppe Saboth vntyll she had fullfylled .lxx. yeres.

J. Edgar Hoover
 Jerome F. ...
 and ...

* And the first parte of Cyrus king of Persia
to signify the worde of the Lord by þe mouth
of Jeremiah / the Lorde stered by the spirit
of Cyrus king of Persia / þe he made a procla-
macion thozou out all his kingdome / a therto
sett it by in wytyng / sayinge : Thus sayth
Cyrus king of Persia / all the kingdomes of
the erthe hath the Lord God of heauen geue
me / which hath charged me to builde him an
house in Jerusalem that is in the land of Ju-
da . wherfoze whosoever is amonge you of
all his people / þe Lord his God be with him /
and let him go by .

**The end of the second booke of the Chrono-
nycles of the Kings of Iuda,**

The fyrst boke of
Esdraſ the pꝛophete.

¶ Thus sendeth againe the people that was in cap-
tivitye, and restored them their holpe & Iels: And com-
mandeth them to builde againe the temple.

The first Chapter.

• 1984-1985



In the fyrst yere of Cy-
rus kynge of Persia (that the
woorde of the Lorde spoke* by
the mouth of Jeremy myght
be fulfilled) the Lorde stered
by the spere of Cyrus kynge
of Persia, & he caused it be proclaimed thorow
out all his empyre, &c. and by wyrtynge also,

capit: Thus sayth Cyrus þe kyng of Persia:
The Lorde God of heauē hath geuen me all
the kyngdomes in the lande* and hath com- Era. xliij.
maunded me to buyde him an house at Ieru-
salem in Iuda. Whosoever now among you
is of his people/ the Lorde his God be wyth
him/ & let him go by to Ierusalem in Iuda/
& buyde the house of the Lorde God of Is-
rael. He is the God that is at Ierusalem. And
whosoever remaineth yet in eny maner of
of place (where he is a straunger) let the men
of his place helpe him with syluer & goulde/
with good & cattell/ besyde þe which they wyl-
lynge offer/ for þe house of God at Ierusalem.

Then gat by p pynce pall fathers of Ju-
da and BenJamin / & the prelates and Leu-
ites / & all they whose spzee God had rayed
to go by / and to buyde the house of p Lorde
at Jerusalem. And all thep that were aboute
them / strenghted their hand with vessels of
syluer and golde / with good & catell / and Je-
wels / helpe that which they gaue of their
awne frewill. And kynge Cyrus brought
forth of the vessels of the house of the Lorde /
which Nabuchodonozor had taken oute of
Jerusalem / & put in the house of his God. But
Cyrus the kynge of Persia brought th^e forth
by Mithridates the treasurer / numbred the
bnto Sefbazar the pynce of Juda. And this
is the numbre of the: thirtie balens of goulde /
and a thousand balens of syluer / & nyne and
twentie knyues / thirtie cuppes of goulde / &
of other syluer cuppes foure hundred & ten /
and of other vessels a thousande. So that all
p vessels both of goulde & syluer / were fyue
thousand & foure hundred. Sefbazar brought
them all by / with the that came by out of p
captiuite of Babilon bnto Jerusalem.

☛ The number of them that returned to captivity.

¶ The seconde Chapter.

These are the chyldren of the land þ
went by out of the captiuite (whō
Nabuchodonozor the kynge of Ba-
billion had caried awaye vnto Babi-
lion) and came agayne vnto Ierusalem and in-
to Iuda/ euery one vnto hys cyte / and came
in Zorobabel: Iesua/ Rehemiah/ Saraiab/
Raelatah/ Mardochai/ Belsan/ Melphar/
Begaui/ Rehum & Baanah. This is now þ
numbre of the men of the people of Irael:
The chyldren of Phares/ two thousande/an
hundred & two and seuentye: the chyldren of
Saphatiah thre hundred and two & leuetye:
the chyldren of Erath/ seuen hundred & fyue
and seuentye: the chyldre of Iehazabab
amonge the chyldre of Iesua Ioaab/ two thou-
sande right hundred and twelue: the chyldre
of Elam / a thousande / two hundred & foure
and fiftye: the chyldren of Iethus/ nyne hun-
dred & fyue & fourtye: the chyldre of Sarai /
seuen

* ~~Source~~ ~~is~~ ~~the~~
the capture of
2000.

seuen hundred & thre score: the chyldre of Bani/ syre hundred & thre and fourty: the chyldren of Bebai/ syre hundred and thre & twenty: the chyldren of Abigad/ a thousande two hundred and two & twenty: the chyldren of Adoniam/ syre hundred & syre & sytty: the chyldren of Beguai/ two thousand and syre and sytty: the chyldren of Adin/ four hundred & four and sytty: the chyldren of Betir of Bezekiah/ epght and nyneety: the chyldre of Bezai/ thre hundred and thre and twenty: the chyldren of Jozath/ an hundred & twelue: the chyldren of Salum/ two hundred and thre & twenty: the chyldren of Sebar/ syre and nyneety: the chyldren of Bethlehem/ an hundred and thre & twenty: the men of Metopha syre and fiftty: the men of Anathoth/ an hundred/ and epght and twenty: the chyldre of Asmaueith/ two & fourty: the chyldren of Bariath Jarim/ Cephirah and Beeroth seuen hundred and thre and fourty: the chyldren of Ramiah and Gabaah/ syre hundred and one & twentie: the men of Machmas/ an hundred and two and twenty: the men of Bethel and Ai/ two hundred and thre and twenty: the chyldre of Nebo/ two and sytty: the chyldren of Magbis/ an hundred and syre and sytty: the chyldren of the other Giam a thousande/ two hundred and four and sytty: the chyldren of Harim/ thre hundred and twenty: the chyldre of Lothadis and Ono/ seuen hundred and syre and twenty: the chyldren of Jericho/ thre hundred and syre & fourty: the chyldren of Seenaah/ thre thousande/ syre hundred & thirtty.

The pzesties. The chyldzen of Jedasab of the house of Ielus / nyne hundred and thze a seuenty: the chyldzen of Emur / a thousande and two and fiftye: the chyldzen of Phasbur / a thousande and two hundred and seven and fourty: the chyldzen of Parim / a thousande and seuentyne.

The Levites. The chyldren of Jesua and
Cadmuel of the chyldren of Hodaniah / four
and seuentye. The syngers / the chyldren of
Asaph / an hundred and eyght and twentye.
The chyldren of the doorekeepers. The chyldre
of Selum / the chyldren of Ater / the chyldren
of Salmon / the chyldre Abub / the chyldren
of Hattita / and the chyldren of Sobai : all to
geather an hundred and nyne and thirtye.

The Methinims/the chyldren of Ziba/the
chyldre of Hafupha/the chyldre of Abaath/
the chyldren of Ceros/the chyldre of Sieha/
the chyldren of Phadon/the chyldren of Le-
banah/the chyldren of Hagabah/the chyldre
of Acub/the chyldren of Hagab/the chyldre
of Samlai/the chyldren of Haran/the chy-
ldren of Gadel/the chyldre of Sahar/the chy-
ldren of Rearah/the chyldren of Razin/the
chyldren of Mecuba/the chyldren of Safan/

the chyldren of wisa / the chyldre of ishaiah /
the chyldren of Belsai / the chyldren of Ana
na / the chyldren of Beunim / the chyldren of
Nephullim / the chyldren of Bacbuc / the chil
dren of Bacupha / the chyldren of Barhur / &
chyldre of Bezeliuth / & chyldre of Bahra / &
chyldre of Barla / the chyldre of Barcom / the
chyldre of Silara / the chyldre of Chamah / &
chyldren of Meziah / the chyldre of Batipha.

The chyldren of Salomons seruauntes/
The chyldren of Sotai/the chyldren of Sop-
phereth/the chyldren of Pharuba / the chy-
ldren of Jaalah/the chyldren of Barcon / the
chyldren of Gedell/ the chyldren of Sapha-
tiah/the chyldren of Battill / the chyldren of
Pochereth of Zebaim/the chyldren of Ami.
All the Nethinims and the chyldren of Sa-
lomons seruauntes were all to gather/thre
hundred and two and nygetye.

And these went bp also / Chelmelah / Chel
Baria / Cherub / Adon and Emer . But they
could not shewe their fathers house noz their
sede / whether they were of Israel . The chy-
ldzen of Balaiah / the chyldzen of Tobiah / the
chyldzen of Necoda / fyre hundred and two &
fiftye . And of the chyldze of the prestes . The
chyldzen of Bobaiah / the chyldzen of Bahoz /
the chyldzen of Berzilai / which toke one of
the daughters of Berzilai the Galaadite to
wyfe / and was counted amonge the same
names : these soughte the registryer of their
byrth / and founde none / therfore were they
put fro the presthode . And Hachisatha sayde
vnto them / that they shulde not eate of the
most holy / tyl there rose bp a prest with the
* lyghte and perfectnesse .

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The whole congregacion as one man/ was
two and fourty thousande/ thye hundred and
thye score: beyde their seruantes and may-
dens/ of whom there were seuen thousande/
thye hundred and seuen and thyrtye. And they
had two hundred syngyng men and women/
seuen hundred and fyve and thyrtye horses/
two hundred and fyve and fourty Mules/
four hundred and fyve and thyrtye Camels/
and fyve thousand/ seuen hundred and thren-
tye asses. And certayne of the chiefe fathers/
when they came to the house of the Lorde at
Jerusalem/ they offered wellsynghly vnto the
house of God/ þ̄ it shulde be sett in his place/
and gaue after their abyltye vnto the treasu-
re of the worke/ one and thye score thousand
dynames/ a fyve thousande pounde of syluer/
and an hundred prestes garments. So the
priestes and the Leuites/ and certayne of þ̄
people and the syngers/ and the porters/ and
the Nethinims dwelt in their cyties/ and all
Israel in their cyties.

■ After the foundation of a temple once reared they sacrifice unto the Lord.

The.iii. Chapter.

s. & dr. b. 15. a
ij. Edoas. c.Num. xxiij. a.
25s. & ther. xviij. a.
Japho.

i. Para. xviij. b.



And when the seventh month came / in the captivity of Israel were now gathered even as one man / unto Jerusalem. And there stood by Jesus the sonne of Josedec and his brethren the priests / and Zorobabel the sonne of Salathiel a his brethren / and buylded the aultare of the God of Israel / to offre burntofferings thereon / as it is wrytten in the lawe of Moses the man of God / a the aultare set they by his sockettes (for there was a fearfulness amonge them because of the nations and landes) and offered burntofferings thereon unto the Lorde * in the morninge and at even. And helde a feast of Tabernacles as it is wrytten / and offered burntofferings daylye in order / according to the custome / daye by daye. Afterwarde the daylye burntofferings also / and of the new Moones & of all the feast dayes of the Lorde that were halowed / and all manner of frewill offerings / which they dyd of their awne fre will unto the Lorde.

Upon the xxiij. daye of the seventh month beganne they to offre burntofferings unto the Lorde. But the foundation of the temple of the Lorde was not yet layed. Nevertheless they gaue money unto the masons and carpenters / and meate and drynke and oyle unto them of Zidon and of Tyre / to buyng the Cedre tymber from Libanus by See unto Cyprus the kynge of Persia.

In the seconde yere of their commynge into the house of God at Jerusalem in the seconde month / beganne Zorobabel the sonne of Salathiel / and Jesus the sonne of Josedec / a the remnant of their brethren the priests and Levites / and all they that were come out of the captivite unto Jerusalem / a appoynted the Levites from twentye yere olde and above / to se that the worke of the house of the Lorde went forwarde. And Jesus stode with his sonnes and brethren / and Cadmiel with his sonnes / and the chyldren of Juda / to fortifye the workemen of the house of God / namelye the chyldren of Henadab with their chyldren and their brethren the Levites.

And when the buylders layde the foundation of the temple of the Lorde / the priests stode in their arraye / with trompettes. And the Levites the chyldren of Asaph with cymballes / to praye the Lorde * after the maner of David kynge of Israel. And they sang to geather / geuyng praye and thanks unto the Lorde / because he is gracious / and because his mercy endureth for ever upon Israel. And all the people shouted loude in praisinge the Lorde / because the foundation of

the house of the Lorde was layde. Manye also of the olde prestes and Levites and auncient fathers / which had sene the fyrst house / wher the foundation of this house was layed before their eyes / wepte with a loude voyce. And many shouted with joye / so that the noyse gaue a great sounde / in so much that the people coulde not knowe the ioyfull sounde for the noyse of the wepyng amonge the people: for the people shouted with a loude crye / so that the noyse was herde farre of.

The buyldynge of the temple is hyndered / and let.

The.iii. Chapter.

And when the adversaries of Juda and Benjamin heard / that the chyldren of the captivite buylded the temple unto the Lorde God of Israel / they came to Zorobabel and to the principall fathers / and sayde unto them: we will buyde with you: for we seke the Lorde your God lyke as ye do. And we have done sacrifice unto him: sence the tyme that Asor Hadon the kynge of Assyria broughte us byther. But Zorobabel and Jesus and the other auncient fathers of Israel answered them: It belongeth not to you / but to us to buyde the house unto our God: for we are selues will buyde alone unto the Lorde our God of Israel. * as Cyrus the kynge of Persia hath commaunded us.

Then the folke of the lande hyndered the people of Juda / and made them afrayed to buyde / and hyndred their deuyce / as long as Cyrus the kynge of Persia lyved / buttill the raigne of Darius kynge of Persia. But when Hasmith was kynge / in the begynnyng of his raigne wrote they unto hym a complainte agaynst them of Juda and Jerusalem.

And in the tyme of Artaxerxes / wrote Belsai / Mithredates / Gabiel and the other of their counsell unto Artaxerxes the kynge of Persia. But the scripture of the letter was wrytten in the Syrians speech / and was interpreted in the langage of the Syrians. Rehum the chaunceler / and Samai the scribe / wrote this letter agaynst Jerusalem to Artaxerxes the kynge.

We Rehum the chaunceler / and Samai the scribe / and other of the counsell of Babilon / of Arphasath / of Carpiat / of Persia / of Babilon / of Susan / of Media / and of Elam / and other of the people / whom the greates and noble Menaphar broughte over / and set in the cities of Samaria / and other on this syde the water / and * in Eneeth. And this is the summe of the letter that they sent unto kynge Artaxerxes.

By servauntes the men on this syde the water and in Eneeth. We it knowne unto the kynge /

some resche
the kinges
made maynt
more damage.

kyng / that the Jewes are come by from the to bylded Jerusalem a cite sedycious and frowarde / and buyde the same / and laye the foundation of the walles therof / and repayre them. Be it knowne now therfore unto the kynge / that if this cite be buylded and the walles made by agayne / then shall not they geue tribute / tolles / and yearly custome / * a but unto the kynge shall this hurt redownde. But now that we all are thereby which destroyed the temple / we wolde no longer se the kynge dishonoure. Therfore sent we out / a caused the kynge to be certified therof: That it maye be soughte in the Chronycles of thy progenitours / and so shalt thou fynde in the same Chronycles / a perceave / that this cite is sedycious a noysome unto kynge a lād / and that they cause other also to rebell of olde / a for the same cause was this cite destroyed. Therfore do we certifie the kynge / that if this cite be buylded / and the walles therof made by / thou shalt kepe nothyng on this syde the water by the reason of it.

Then sent the kynge an answer unto Rehum the chaunceler / and Samai the scribe / a to the other of their counsell that dwelt in Samaria / a unto the other beyonde the water. Peace a salutation. The letter which ye sent unto us / hath bene openly red before me / and I have commaunded to make search: and it is founde / that this cite of olde hath made insurrection agaynst kynge / a how the bytore a rebellion hath bene committed therein. There have bene manye kynge also at Jerusalem which have raigned over all that is beyonde the water / a tolles / tribute a yearly custome was geuen unto them. Do ye now after this commaundement / forbyd the same men / that the cite be not buylded / till I have geue commaundement. Take hede now that ye be not negligent here in / lest the kynge have harme there thorow.

Now when kynge Artaxerxes letter was red before Rehum the chaunceler and Samai the scribe and their counsell / they went by in all the haste to Jerusalem unto the Jewes / a forbad the with byolence and power. Then ceased the worke of the house of God at Jerusalem / a continued so unto the seconde yere of Darius kynge of Persia.

By the exhortacion of Aggeus and Zacharye the temple buylded agayne.

The.iiij. Chapter.

The Prophetes / Aggeus and Zacharye the sonne of Ido / prophesied unto the Jewes that were in Juda and Jerusalem / in the name of the God of Israel. Then gat by Zorobabel the sonne of Salathiel / and Jesus the sonne of Josedec / and beganne to buyde the house of

God at Jerusalem / and with them the Prophetes of God which helped them. At the same tyme came to them Hathanaï the captayne on this syde the water / and Satharbazanaï / and their counsellors / and sayde thus unto them: Who hath commaunded you to buyde this house / and to make by the walles therof? Then tolde we the names of the men / that made this buyldynge. But the eye of their God came by the Elders of the Jewes / that they coulde not cause them to ceasse / till the matter was brought before Darius / and till they had answered by letters therunto.

This is the coppe of the letter that Hathanaï the captayne on this syde the water / and Satharbazanaï / and their counsellors of Aphasach / which were on this syde the water / sent unto kynge Darius. And this is the content of the wordes that they sent unto hym: Unto Darius the kynge / All peace. We it knowne unto the kynge / that we came into Jewry to the house of the greates God / which is buylded by rough stone / a beames are layed in the walles / and the worke goeth fast forth / a prospereth in their handes. We asked therfore the Elders a sayde unto them: Who hath commaunded you to buyde this house / and to make by the walles therof? We asked their names also / that we myght certifie the / and have wrytten the names of the men that were their rulers.

But they answered us with these wordes / and sayde: We are the servauntes of the God of heauen and erth / a buyde the house that was buylded many yeres agoe / which a greates kynge of Israel buylded and set by. And after our fathers had prouoked the God of heauen unto wrath / he gaue the over in to the hande of Nabuchodonosor the kynge of Babilon / a Calder / which brake downe this house / and caryed the people awaye unto Babilon.

But in the fyrst yere of Cyrus the kynge of Babilon / the same kynge Cyrus commaunded to buyde this house of God / for he belles of goulde a silver in the house of God / which Nabuchodonosor toke out of the temple at Jerusalem / a brought the into the temple at Babilon / those byd Cyrus the kynge take out of the temple at Babilon / a delivred them unto Sathazar by name / who he made captayne / a sayde unto him. Take these vessels / go thy waye and buyng them unto the temple at Jerusalem / and let the house of God be buylded in his place. Then came the same Sathazar and layde the foundation of the house of God at Jerusalem. Sence that tyme hath it bene in buyldynge / and yet is it not finished. If it please the kynge now / lett there be search made in the kynge's treasure house which is at Babilon / whether it have bene

the kynge

kyng Cyrus comaunderment / that the house of God at Jerusalem shulde be buylded: a sende by the kynges mynde concerning the same.

At the comaunderment of Darius kyng of Persia after the temple was buylded and dedycatid: the chyldren of Israel kept the feast of vnleuened bredd.

The vii. Chapter.

13. Esdras.

Some reade. And there was a castle in a cistern in the land of Mesopotamia: there was founde a booke: in it was there an acte wyrtten after this maner: In the fyfth yere of kyng Cyrus / commaunded the same kyng Cyrus to buylde the house of God at Jerusalem: in the place where the sacrifice is made: to laye the foundation to beare the thre scoze cubyt height: the thre scoze cubytes bredth: the walles of roughe stones: a one wall of tymbre: the expences shalbe geue of the kyng house. And the goulde and syluer vessel of the house of God (which Nabuchodonosor toke out of the temple at Jerusalem: a brought unto Babylon) shalbe restozed agayne: that they maye be brought unto the temple at Jerusalem to their place into the house of God.

Get you farre fro the therfore: thou Chathanai captayne beyonde the water: a Scharbuzanai: a poure counsellors which are beyonde the water: get ye awaye from the. Let the woche in the house of God: that the captayne of the Jewes and their elders maye buylde the house of God in his place. I haue commaunded also: what shalbe done to the elders of Iuda for the buyldinge of the house of God: that there shall diligently be taken of the kynges goodes: euē of the rentes beyonde the water: and geue unto the men: and the they be not hyned. And if they haue nede of calues: lamber: or goates: for the burnt-offerynge vnto the God of heauē: wheate: salt: myne: a oyle: after the custome of the preast at Jerusalem: there shalbe geuen the daylie as is accordyng: a se that this be done with oute fault: that they maye offre swete sauoures vnto the God of heauē: a praye for the kyngs lyfe: a for his chyldre. This comaunderment haue I geue. And what mā so euer be that altereth these wordes: there shall a beame be take fro his house: a set by: a he shalbe haged theron: a his house shalbe pylded for the deade.

But the God that dwelleth in heauen: deuore all kynges a people: that put to their hande to alter: a to bryake downe the house of God at Jerusalem. I Darius haue commaunded: that this be diligently done.

Then Chathanai the captayne beyonde the water: and Scharbuzanai with their counsellors (to whom kyng Darius had sent) dyd

their diligence. And the elders of the Jewes buylded: a they prospered thowto the prophete of Aggeus the prophet and Zachary the sonne of Ido: a they buylded: a set by the woche: accordyng to the comaunderment of the God of Israel: a after the comaunderment of Cyrus: Darius and Artaxerxes kynges of Persia. And they perfourmed the house vnto the thirde daye of the moneth Adar: the was in the fyfth yere of the raigne of kyng Darius.

And the chyldre of Israel: the preastes: the Leuites: a the other chyldre of the captiuite helde the dedycacion of the house of God with sope: a offered at the dedycacion of the house of God: an hundred calues: two hundred lamber: four hundred goates: a for the synofferynge for all Israel twelue he goates: accordyng to the nombze of the trybes of Israel: a set the preast in their courses: a the Leuites in their offyses to mynister vnto God which is at Jerusalem: as it is wyrtte in the booke of Moyses.

And the chyldren of the captiuite helde Passouer vnto the fourteenth daye of the fyfth moneth: for the preastes and Leuites had purged the selues: so that they were all cleane as one man: a kyled Passouer for all the chyldren of the captiuite: and for their brythren the preastes: and for them selues. And the chyldren of Israel which were come agayne out of captiuite: a all such as had separated the selues vnto them from the synnyng of the hepyen in the lande: to seke the Lord God of Israel: ate a helde the feast of vnleuened bred seue dayes with sope: for the Lord had made them glad: a turned the hert of the kyng of Assur vnto them: so that their handes were strenghted in the woche of the house of God: which is the God of Israel.

By the comaunderment of Artaxerxes: Esdras takeh his compaynours the chyldre of Israel: and returneth to Jerusalem.

The viii. Chapter.

After these actes in the raigne of Artaxerxes kyng of Persia: there went by fro Babylon: Esdras the sonne of Sathiah: the sonne of Asariab: the sonne of Helkiah: the sonne of Sheum: the sonne of Zador: the sonne of Ahitob: the sonne of Amariab: the sonne of Asariab: the sonne of Marathoth: the sonne of Sathiah: the sonne of Mzi: the sonne of Boki: the sonne of Abissua: the sonne of Phinehes: the sonne of Eleazar: the sonne of Aaron the preast. This Esdras was a quicke scribe in the lawe of Moyses: which the Lord God of Israel dyd geue. And the kyng gaue him all he requyred: accordyng to the hāde of the Lord his God vpon him. And there went by certayne of the chyldre of Israel: a of the preastes: and of the Leuites: of the syngers: of the porters: and of the

of the Methunims vnto Jerusalem: in the seuenth yere of kyng Artaxerxes. And they came to Jerusalem in the fyfth moneth: that is the seuenth yere of the kyng. For vpon the fyfth daye of the fyfth moneth: deuylded he to go by from Babylon: and on the fyfth daye of the fyfth moneth came he to Jerusalem: accordyng to the good hande of God vpon him. For Esdras prepared his hert to seke the lawe of the Lord: and to do it: and to teach the precept and iudgment in Israel.

And this is the coppe of the letter: the kyng Artaxerxes gaue vnto Esdras the preast: the scribe: which was a teacher in the wordes of the Lord: a of his statutes ouer Israel. Vnto Esdras the preast and scribe in the lawe of the God of heauē: peace and saluacion. I haue commaunded: that all they of the people of Israel: and of the preastes and Leuites in my realme: which are mynded of their awne good wyll to go by to Jerusalem: that they go with the: beynge sent of the kyng: and of the seue Lordes of the counsell: to byset Iuda a Jerusalem: accordyng to the lawe of God: which is in the hand: And that thou shouldest take with the: syluer and goulde: which the kyng a the lordes of his counsell geue of their awne good wyll vnto the God of Israel: (whose habytacion is at Jerusalem) and all the syluer a goulde: the thou canst fynde in all the costre of Babylon: with it that the people a preast geue of their awne good wyll vnto the house of God at Jerusalem.

Take thou the same: a bye diligently to the same money: calues: lamber: goates: a meate offerynges: a bynke offerynges: to be offered vnto the altare of the house of poure God at Jerusalem. And loke what it lyeth the and the brythren: to do with the remnaunt of the money: the do after the wyll of poure God. And the vessels that are geuen the for the mynistracion in the house of the God: those deuyer thou before God at Jerusalem.

And whatsoeuer thyng moze shall be necessary for the house of the God: which is necessary for the to spende: let the same be geue out of the kyngs chamber. I kyng Artaxerxes haue commaunded all the treasures beyonde the water: that loke whatsoeuer Esdras the preast and scribe in the lawe of the God of heauen: requyeth of you: that ye fulfill the same diligently: vntill an hundred talentes of syluer: vntill an hundred quarters of wheate: and vntill an hundred Batthes of wyne: and vntill an hundred Batthes of oyle: and sale without measure. Whatsoeuer belongeth to the lawe of the God of heauē: let the same be done with diligence for the house of the God of heauē: that there come no wrath vpon the kynges realme and his chyldren.

And knowen be it vnto you: that ye shall haue no auctorite to requyre taxynge a custome: a yearly rentes vnto any of the preast: Leuites: syngers: porters: Methunims a mynisters in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) sett thou iudges and arbyters: to iudge all the people that is beyonde Jordan: euen all such as knowe the lawe of the God: and them that knowe it not: those se that ye teache. And whosoever wyll not diligently fulfill the lawe of the God: and the kynges lawe: shall haue his iudgment: the deade whe: ther it be vnto deatch: or to be banished: or to be cōdemned in good: or to be put in prison.

Prayed be the Lord God of oure fathers: which so hath inspired the kyng: hert to garnish the house of God at Jerusalem: a hath enclined his mercie vnto me in the presence of the kyng: a his counsellors: and before all the kyngs hye estates. And I was counforted (accordyng to the hāde of the Lord my God ouer me) a so gathered I the heades of Israel to geather: that they myghte go by with me.

The nombze of them that returned to Jerusalem with Esdras.

The ix. Chapter.

These are the breddes of their fathers that were named: which wente by with me fro Babylon: what tyme as kyng Artaxerxes raigned. Of the chyldren of Phinehes: Bersom: of the chyldren of Phamar: Daniel: of the chyldren of David: Batus: of the chyldre of Zecanah: of the chyldren of Pharos: Zachary: a with him were nombzed an hundred a fyftie men. Of the chyldre of Pahath Moab: Elioenai the sonne of Sathiah: and with hym two hundred men. Of the chyldren of Zechanai: the sonne of Japhiel: and with hym the hundred men. Of the chyldren of Adin: Abed the sonne of Jonathan: and with hym fyftie men. Of the chyldren of Elam: Jhsah the sonne of Athaliah: and with hym seuentie men. Of the chyldren of Saphatias: Sabadiah the sonne of Michael: and with hym foure scoze men.

Of the chyldre of Joab: Obadiah the sonne of Jehiel: and with hym two hundred and cyghtene men. Of the chyldre of Selomith: the sonne of Josphiah: and with hym an hundred and thre men.

Of the chyldren of Bebai: Zachary the sonne of Bebai: and with hym cyght a twentye men. Of the chyldre of Bsgab: Johanan: the sonne of Bakatan: and with hym an hundred and ten men. Of the last chyldre of Adoniam: and these were their names: Eliphelet: Jehiel and Samalah: and with the thre scoze men. Of the chyldre of Begui: Uthai: and Sabud and with them seutye men. And gathered

I gathered the to gather by the water that
raneth toward Ahaia/and there abode we
three dayes. And whē I looked anōge & people
and the preastes/ I founde no Leuites there.
Then sent I Eliezer/ Aziel/ Semeiah/ Elia-
than/ Jarib/ Elnathan/ Nathan/ Zachary &
Hosolam & rulers/ and Josarib and Elia-
than the teachers/ & those sent I into the
cheest at Casphia/ that they shulde fetch us
mynters for the house of our God/ and I
tolde the what they shulde saye vnto God and
to his brythren the Bethinims at Casphia.

And (accoyng to the good hande of our
God vpon vs) they brought vs a wyse man
from amonge the chyldren of Moab the
sonne of Levi the sonne of Israel/ euē Sa-
rabia with his formes and brythē/ egyptene
And Halabia/ and with him I saiah of the chy-
ldren of Merari/ with his brythren and their
formes/ twentie. And of the Bethinims/ whō
David & the Prynces gaue to mynter vnto
the Leuites/ two hundred and twentie/ all
named by name.

And euen there at the water besyde Aha-
ia/ caused I a fastyng to be proclaimed/ &
we myghte humble our selues before our
God/ to seke of him a ryghte waye for vs/ &
our chyldren and all our substance. For
I was ashamed to requyre of the kyng/ cou-
nyngers and hoymen/ to helpe vs agaynst the
enemye in the waye. For we had sayde vnto
the kyng/ The hande of our God is vpon all
them that seke him in goodnes/ and hys po-
lence and wrath vpon all them that forsake
him. So we fasted/ and soughte this at our
God/ and he hearde vs.

And I toke out twelue of the chefe prea-
stes/ Sarabia and Halabia/ and ten of their
brythren with them/ and weyed them there
the syluer and goulde and beels for & heue-
offeryng vnto the house of our God/ which
the kyng and the Lozdes of hys counsell &
prynces/ and all Israel that were at hande/
had geue to the heueofferyng: & there weyed
I them vnder their hande syre hundred & fyfte
talentes of syluer/ & in syluer beell an hun-
dred talentes/ and in goulde an hundred ta-
lentes/ twentie cuppes of goulde of a thou-
sande bymes/ and two costly ornaments of
good byasse/ as cleare as goulde/ & sayde vnto
them: Ye are holy vnto the Lord/ therfore
are the beels holy also/ and so is the syluer
& goulde that is geuen of a good wyll vnto the
Lord God of your fathers: Watch ye ther-
fore and kepe it/ tyll ye weye it downe before
the chefe preastes and Leuites/ and auncest
fathers of Israel at Jerusalem in the cheest
of the house of the Lord. Then toke I prea-
stes and Leuites that weyed syluer & goulde
and beell/ to bryng it to Jerusalem vnto the

house of our God. So we brake by/ from
the water of Ahaia on the twelue daye of
the fyrst moneth/ to go vnto Jerusalem: and
the hande of our God was vpon vs/ and de-
liuered vs from the hande of the enemyes &
pysur wartynges by the waye. And we came
to Jerusalem/ & abode there thre dayes. But
on the fourth daye was the syluer and goulde/
and beell weyed in the house of our God
vnder the hande of Meremoth the sonne of
Azariah the preast/ and with him Eleazar the
sonne of Phinehes/ and with them Josabad
the sonne of Telua/ and Moabiah the sonne
of Benot & Leuites/ accoing to the nombre
& weyght of euery one. And the weyght was
all wyrtten by at the same tyme.

And the chyldren of the captyuite/ whych
were come out of prysen/ offered burnt offe-
rynges vnto the God of Israel: twelue bul-
locks for all Israel/ syre & nyntye rāmes/
seuen and seyntye lambes/ & twelue goates
for a synofferyng/ all to the burnt offeryng
of the Lord. And they deliuered the kynges
comynge vnto the kynges officers/ & to
the capytaynes on this syde the water. And they
promoted the people and the house of God.

Eldras complayneth on the people that had turned
them selues from God/ and married with the gentyls.
The ix. Chapter.

When all this was perfourmed/ the
rulers came to me/ and sayde: The
people of Israel/ and the preastes/
and Leuites are not separatd frō
the nacyns in the landes as touchyng their
abhomynacions/ namely of the Cananites/
Hethites/ Phereites/ Jebusites/ Ammoni-
tes/ Moabites/ Egyptians/ and Amozites.
For they haue taken the daughters of the
same/ and their sonnes/ and haue myrte the
holy sede with the nacyns in the landes: And
the hand of the prynces and rulers hath bene
pyncipall in this trespase.

Whē I hearde thys/ I rente my clothes
and my rayment/ and plucte of the hearte
of my heade and of my beard/ and late mour-
nyng. And there resorted vnto me all such as
feared the worde of the Lord God of Israel
because of the greate transgredyon. And I
late mourninge vntill the euengye sacry-
fyce. And aboute the euengye sacryfyce I
rose by from my heuynges/ and rete my clothes
and my rayment/ and fell vpon my knees/ &
syred out my handes vnto the Lord my God/
and sayde.

O Lord God/ I am ashamed/ and darre not
lyfte by myne eyes vnto the my God: for our
wyckednes are growne ouer our heede/ &
our trespases are woren greate vnto the hea-
uen. Hence the tyme of our fathers haue we
bene in greate trespase vnto this daye/ and
because

because of our wyckednes haue we and
our kynges bene deliuered into the hāde of
the kynges of the nacyns/ in to the swerde/
in to captiuite/ in to spoyll/ and into confu-
sion of face/ as it is come to passe thys daye.

But now is there a lytle and sodayne gra-
cioulnes come from the Lord our God/ so
that some of vs are escaped/ & he maye geue
vs a nape in hys holy place/ that our God
maye lyghte our eyes/ and geue vs a lytle
lyfe in our bondage. For we are bondmen/
& our God hath not forsake vs in our bon-
dage/ and hath enclined mercy vnto vs in the
syghte of the kynges of Persia/ & he shulde
geue vs lyfe/ and promote the house of our
God/ & to sett by the desolacyon therof/ & to
geue vs an hedge in Iuda and Jerusalem.

And now O our God/ what shall we saye
after this: for we haue forsake thy commaun-
demētes/ which thou hast comaunded by thy
seruautes the prophetes/ and sayde: The
lande vnto which ye go to possesse it is an vn-
cleane lande thowm & fylthynes of the people
of the landes/ in their abhominacyōs wher-
with they haue made it full of vncienness on
euery syde.

Therfore shall ye not geue your
daughters vnto their sonnes/ and their
daughters shall ye not take vnto your sonnes/
and seke not their peace and welth for euer/
that ye maye be stronge/ and enioye the good
in the lande/ and that ye and your chyldren
maye haue the inheritaunce of it for euermore.

And after all thys that is come vpon vs
(because of our euell deades & greate trespase)
thou our God hast spared our wyckednes/
and hast geuen vs a deliuerance as it is come
to passe this daye.

As for vs/ we haue turned backe/ & haue
let go thy commaundementes/ to make con-
tracte with the people of these abhominacions.
Wilt thou then be wroth at vs/ tyll we be be-
terly consumed/ so that nothyng remayne/
and tyll there be no deliuerance? O Lord
God of Israel/ thou art righteous/ for we re-
maine yet escaped/ as it is this daye. Beholde
in thy presence are we in our trespase/ for
because of it is there no standyng before the.

The people repente them and turne/ & put awaye
their straunge wyues.

The x. Chapter.

When Eldras prayed after this
maner/ & knowleged/ wepte/ and
saye before the house of God/ there
resorted vnto hym ouste of Israel a
bery greate cōgregacion of men and womē/
and chyldren: for the people wepte bery soze.
And Sechaniah the sonne of Jehiel one of the
chyldren of Elam/ answered/ and sayde vnto
Eldras: We haue trespassed agaynst the Lord
our God/ in that we haue taken straunge

wyues of all the people of the lande. Now
there is hope yet in Israel cōcernyng thys
therfore let vs make a couenaunt now with
our God/ that we shall put awaye all the
wyues (and such as are borne of them) acco-
yng to the counsell of the Lord/ & of them
that feare the commaundemēt of our God/
that we maye do accoing to the lawe. See
the by therfore/ for the matter belongeth vnto
the. We wyll be with the/ be of good com-
forte/ and do it.

Then rose Eldras/ and toke an othe of the
rulers/ preastes and Leuites/ & of all Israel/
that they shulde do accoing to this worde. And
they swore. And Eldras stode by before
the house of God/ and went in to the chāber
of Iohanan the sonne of Eliaib. And when
he came thither/ he ate no bred/ nor dranke
water: for he mourned because of the trans-
gredyon of the that had bene in captyuite.

And they caused a proclamacion be made
thowm out Iuda and Jerusalem/ vnto all the
chyldren which had bene in captyuite/ that
they shulde gather the selues to gather vnto
Jerusalem: And that whosoever came not
with in thre dayes accoing to the deuyce
of the rulers and elders/ all hys substance
shulde be forfett/ and be put out from the cō-
gregacion of the captyue.

Then all the men of Iuda and Benjamin
gathered them selues to gather vnto Jeru-
salem in thre dayes/ that is on the twentie
daye of the nyenth moneth/ and all the people
late in the strete before the house of God/ and
trembled because of the matter/ and for the
rayne. And Eldras the preast stode by/ and
sayde vnto them: Ye haue transgreded/ that
ye haue taken straunge wyues/ to make the
trespace of Israel yet more: cōfesse now ther-
fore vnto the Lord God of your fathers/ &
do hys pleasure/ and separate your selues
from the people of the land/ & frō the straunge
wyues. Then answered all the cōgregacion/
and sayde with a loude voyce: Let it be done
as thou hast sayde. But the people are many/
& it is a rāmye wether/ & they can not stande
here without/ nether is this a worke of one
daye or two/ for we are many that haue offen-
ded in this transgredyon. Let vs appoynte
our rulers therfore in all the cōgregacion/
& all they which haue takē straunge wyues
in our cyties/ maye come at the tyme appoynted/
& the elders of euery cytie & their Iudges
with them/ tyll the wrath of our God be
turned awaye from vs for this offence.

Then were appoynted Jonathan the sonne
of Alahel and Jahasfa the sonne of Thehuah
ouer this matter: And Hosolam & Sabab
that the rulers holpe them. And the chyldren
of the captyuite byd euen so. And Eldras the
preast/

a. fastynges. as the scriptur
e maketh mē-
cyon haue bene
common humi-
lyacions & sup-
plycacyōs done
byuers and hoymen / to helpe vs agaynst the
enemye in the waye. For we had sayde vnto
the kyng/ The hande of our God is vpon all
them that seke him in goodnes/ and hys po-
lence and wrath vpon all them that forsake
him. So we fasted/ and soughte this at our
God/ and he hearde vs.

Deut. 28. 28.
and 28. 28.
John. 8. 12.
John. 8. 12.

Deut. 28. 28.

Deut. 28. 28.
John. 8. 12.

Deut. 28. 28.

Deut. 28. 28.

The seconde boke of Eldas/otherwyle called the boke of Nehemiah.

*Nehemiah butelar to kynge Artaxerxes prayeth
to God for the people.*

The fyrst Chapter.

Ihele are the actes of Ne-
hemiah sonne of *Bachalia.
He was in the twentie yere / that
I was in the castell at Susa:
and Panant one of my bre-
thre came with certayne men of Juda / and
I asked them how the Jewes dyd that were de-
spoyled & escaped from the captivite / & how
it went at Jerusalem. And they sayde unto me:
The remnant of the captivite are there in
the lande in greute misfortune and rebuke.
*The walles of Jerusalem are broke downe /
and the gates therof are burnt with fyre.

And I hearde these wordes / I sat me downe
and wepte / and mourned two dayes / & fasted
and prayed before the God of heauen & sayde:
O Lord God of heauen / thou greute & ter-
rible God / thou that kepest couenaunt and
mercy for them that loue the & obserue thy
commandementes: let thine eares heare
a thynne eyes be open / & thou mayest heare
the prayer of thy seruante / which I praye now
before the daye and nyghte for the chyl-
dren of Israel thy seruantes / and knowledg
the synnes of the chyl-
dren of Israel / whych we
haue committed agaynste the.

And I & my fathers house haue synned al-
so. We haue bene corrupte vnto the / in that
we haue not kepte the commaundementes / sta-
tutes & lawes / which thou commaundedst thy
seruaunt Moses. Yet call to remembrance
the wordes that thou commaundedst thy seruante
Moses / and saydest: If ye transgresse / then
will I scatter you abroade amonge the naci-
ons. But yet ye turne vnto me / and kepe my com-
maundementes and do the: though ye were
cast out vnto the uttermost parte of heauen
yet will I gather you from thence / & will
brynge you from thence / euē vnto the place /
the which I haue chosen for my name to dwell there.
They are thy seruantes / & thy people whō
thou hast deliuered from the hande of thy
enemys / and myghtie hande. O Lord / let thynne eares
hearken to the prayer of thy seruante / and the
prayer of thy seruantes / whose desyre is to
feare thy name / and let thy seruante prosper
this daye / & graunte him mercy in the syght
of this man: for I was the kynge's butelar.

And after Nehemiah had obtained letters of Artaxerxes
he cometh to Jerusalem & buyldeth the walles.
The seconde Chapter.

The seconde Chapter.

The seconde Chapter.

In the moneth Nisan in the twetieth
yeare of kynge Artaxerxes / when
the wyne stode before hym / I toke
bp the wyne / & gaue it vnto the king &
I was heuy in his presence. Then sayde the king
vnto me: why lokest thou so sadly? Thou art
not sicke / that is not the matter / but thou art
heuy hearted. Neuertheles I was soze astrayd
& sayde vnto the king: God saue the kynge
life for euer / whildest thou lokest sadly: the cite
of my fathers burpall lyeth waste & the gates
therof are consumed with fyre. Then sayde the
kinge vnto me: what is the thy request: then
made I my prayer to the God of heauen / & sayde
vnto the kinge: if it please the kinge / & if the
seruaunt be fauoured in thy sighte / I beseeche the
kinge to sende me into Juda vnto the citty of my fa-
thers burpall / that I maye buylde it.

And the kinge sayde vnto me / & so dyd the
quene & sat by him: how longe shall thy jour-
ney continue / & when wilt thou come agayne?
And it pleased the kinge to sende me / and I let
him a tyme / & sayde vnto the kinge: if it please
the kinge / let him geue me letters to the cap-
taines beyonde the water / & they maye con-
ueye me ouer / till I come into Juda: & letters
vnto Asaph the Lord of the kynge's wood / &
he maye geue me wood for beames to the gates
of the palace / which are harde on the house &
harde on the walles of the citty / and for the
house that I shall entre in to. And the kinge
gaue me accordyng to the good hande of God
vpon me: And when I came to the captaines
beyonde the water / I gaue them the kynge's
letters. And the kinge sent captaines and
horsemen with me.

But when Sanabalat the Hozonite and
Cobiah the seruante of the Ammonites hearde
the / it greued the soze / & there was come a mis-
doughte the welth of the chyl-
dren of Israel. And when I came to Jerusalem / and had
bene there thre dayes / I gat me bp in the nyght
season / & a fewe men with me: for I tolde no
man what God had geue me in my hert to do
at Jerusalem: and there was not one bea-
st in me / save it that I rode vpon. And I rode by
nyghte vnto the halley porte before the dra-
gon well / and to the Dongeporte / and consi-
dered the walles of Jerusalem that were broke
downe / and the portes therof consumed with
the fyre. And I wet ouer vnto the wellpore /
and to the kynge's condyte / and there was no
tollome for my beast / that it coude go vnder
me. Then wete I on in the nyghte by the broke
syde / & considered the wall / and turned back
and came home agayne to the halley porte.

And the rulers knewe not whither I wete
of what I dyd: for hitherto had I not tolde the
Jewes & the prestes / the counsellors and the
rulers / & other I laboured in my worke. And

I sayde vnto them: ye se the myserie & we are
in how Jerusalem lyeth waste / & how the gates
therof are burnt with fyre / come let vs buylde
bp the walles of Jerusalem / & we be no more a
rebuke. And I tolde the of the good hande of
my God whych was vpon me: and the kynge's
wordes that he had spokē vnto me. And they
sayde: then let vs get bp / & buylde: and their
handes were strenghted to good.

But when Sanabalat the Hozonite / and
Cobiah the seruante of the Ammonites / and
Gesem the Arabian herde it / they laughed vs
to scorn / & despised vs / & sayde: what is this
that ye do? Wyl ye fall awaye agayne from
the kinge? Then answered I the / and sayde:
the God of heauen he it is that causeth vs to
prosper: & we be his seruantes. Let vs get
bp and buylde. As for you / ye haue no porci-
on / righte / nor remembrance in Jerusalem.

The nombre of them that buylded the walles.

The iij. Chapter.

Iddelias the hie prest gat him bp
vnto his brethren the prestes / & buylded
the Shepegate. They repaired it / &
set bp the dozes of it: euē vnto the
tower. Neah repaired the / namely vnto the
*tower of Hananeel. Nexte vnto him buylded
the men of Jericho. And besyde him buylded
Sachur the sonne of Amri. But the fyfth porte
dyd the chyl-
dren of Manah buylde / they co-
uered it / and set on the dozes / lockes & barres
of it. Nexte vnto him buylded Marimuth the
sonne of Aziah the sonne of Bakhor. Nexte
vnto him buylded Mosolam the sonne of Ba-
rachiah the sonne of Metesabeel. Nexte vnto
hym buylded Zadoe the sonne of Baana.
Nexte vnto hym buylded they of the heue.
But the greute men put not their neckes
to the seruyce of their Lord.

The Odegate buylded Jecholadah & some
of Palseah / & Mosola the sonne of Besodiah
they couered it / and set on the dozes / lockes &
barres of it. Nexte vnto them buylded Ma-
latiah of Gabaon / & Jaddon of Merano / men
of Gabaon & of Mazpah for the seate of the
captayne on thys syde the water. Nexte vnto
hym buylded Estel the sonne of Barthiah &
goldsmith. Nexte vnto hym buylded Pana-
niah the *Apotecarys sonne & they repaired
Jerusalem vnto the broke wall. Nexte vnto hym
buylded Baphaiah the sonne of Hur / & ruler
of the halfe quarter of Jerusalem. Nexte vnto
him buylded Jedaiah the sonne of Haremaph
ouer agaynste his house. Nexte vnto hym
buylded Hatus the sonne of Hasadoniah.
But Melchias the sonne of Barim / and Ha-
sub the sonne of Pahath Moab buylded
the other pece / and the tower besyde the for-
nace. Nexte vnto hym buylded Selum
the sonne of Baloch the ruler of the halfe
quarter

*What is the
myserie that
synne in nom-
brynge all the
men & had a c.*

*Some reade the chyl-
dren of Pharo
the captayne of
Moab.*

*Otherwyle
Nehemiah
the moneth
Nisan (as the
Jewes call it) is
the moneth
of December
in the
calender.*

*Ex. 37. 4.
and 37. 4.
Deut. 34. 4.*

*Some reade
the sonne of
Paracum.*

quarter of Jerusalem/ and his daughters.

The halley gate buylded Hanun/ & the ci-
telins of Zanoah. They buylded it/ and set on
the dozes/ lockes & barres therof/ & a thou-
sande cubytes on the wall/ vnto the Donge-
poyte. But the Dongepoyte buylded Mel-
chiah sonne of Rechab/ the ruler of the fourth

part of the bynepardes: he buylded it/ & set
on the dozes/ lockes & barres therof. But the
wellgate buylded Selum the sonne of Choh-
holah/ & ruler of the fourth parte of Masphah
he buylded it/ & couered it/ & set on the dozes/
lockes/ & barres therof/ & the wall vnto the

of Salaph the syte/ & other pece. After him
buylded Mosolam the sonne of Barachiah
ouer agaynst his chest. After hym buylded
Melchiah the goldsmithes sonne/ vntill the
house of the Methinims/ & of the merchants
ouer agaynst the coscell gate/ & to the parter
in the corner. And betwene the parlor of the
corner vnto the Shepegate buylded the gold-
smithes and the merchautes.

The buylding of Jerusalem is hyndred and let/ but
the Jewes buylded it byng readye hardyde: lest their
enemys shuld invade them.

The. iiii. Chapter.

But when Sanabalat hearde that
we buylded the wall/ he was wroth
& toke grete indignacion/ & mocked
the Jewes & sayde befoze his bre-
thren and the hoite of Samaria: what do the
impotent Jewes? Shall they be thus builded?
Shall they offre? Shall they persourne it in one
daye? Shall they make the stones whole agayne
that are brought to dust/ & byent? And Gobiah
the Ammonite beside him saide: let the builde
on/ yf a foxe go by/ he shall breake downe
their stonewall. Heare O thou oure God/
how we are despised/ turne their shame vpon
their awne heade/ & thou mayest geue them
ouer in to despayre in the lande of their cap-
tivitye. Couer not their wickednesse/ & put not
out their sinne fro thy presence: for they haue
prouoked the buylders. Yet buylded we the
wall/ and ioynded it whole together/ vnto the
halfe bergh. And the people were well
mynded to labour.

But when Sanabalat/ & Tobiah/ & the
Arabians/ & Ammonites/ & Asdodites hearde
that the walles of Jerusalem were made by/ and
that they had begonne to stoppe by/ & gappes
they were very wroth/ & conspired al to gether
to come & fight agaynst Jerusalem/ & to make
an hinderance therein. Nevertheless we made
our prayer vnto oure God/ & set watchmen
vpon the wall daye & nyght ouer agaynst the.
And Juda sayde: the strength of the beaters
is to feble/ & ther is to moch dust/ we are not
able to buyde on the wall. And oure aduer-
saries thought: they shall not knowe neither
se/ tyll we come in the myddes amonge the/ &
slaye the/ and hynder the worke. But when
the Jewes that dwelt besyde the/ came out of al
the places where they dwelt aboute vs/ and
tolde vs as good as ten tymes/ then set I the
people after their kindes with their swerdes/
speares & bowes beneth in the lowe places
behynde the wall/ & looked/ & gat me by/ and
sayde vnto the chiefe men & rulers/ and to the
other people: be not ye affraid of the/ thinke
vpon the grete Lord which ought to be feared
& fighte for youe brethren/ sonnes/ daugh-
ters/ wyues/ and houses. Nevertheless when
oure

oure enemies hearde that we had gotte worde
of it/ God broughte their coscell to noughte/
and we turned all agayne to the wall/ every
one vnto his labour. And fro that time forth
it came to passe/ & the halfe parte of the yoge
men byd the labour/ & the other halfe parte
helde the speares/ byldes/ bowes/ and byst-
plates: and the rulers stode behynde all the
house of Juda/ which buylded on the wall/ &
bare burthens/ from those that laded them.
With one hande did they the worke/ and with
the other helde they their weapen. And every
one that buylded/ had bys swerde girted by
his syde/ and so buylded they. And the from-
petters stode besyde me.

And I sayde vnto the principall men/ and
rulers/ and to the other people: the worke is
grete & large/ & we are separated vpon the
wall one farre from another. Loke in what
place now ye heare the noyse of the troppet/ re-
soyrt ye thither vnto vs. Oure God shall fight
for vs/ & we will be labouringe in the worke.
And the halfe parte of the helde the speares fro
the morninge synginge/ till the starres came forth.
And at the same tyme sayde I vnto the people:
every one abyde with his seruauant at Jeru-
salem/ that in the night season we maye geue
attendaunce to the watch/ and to labour on
the daye tyme. As for me and my brethren/ &
my seruantes/ and the men of the watch be-
hynde me/ we put neuer of oure clothes/ so
moch as to washe oure selues.

The people are wroth with hangre. Nehemiah for-
getteth the people. He requyrt not the luyng of a
captayne.

The. v. Chapter.

No there arose a grete cōplaine
of the people/ & of their wiues agaynst
their brethren the Jewes. And ther
were some that sayde: oure sonnes &
daughters are to many/ let vs take comye for
the/ & eate/ & we maye lyue. Some sayde: let
vs set oure landes/ bynepardes and houses to
pledge/ & take by comye in the darth. But some
sayde: let vs borrowe money of the kinges tri-
bute for oure landes & bynepardes. Now are
oure brethrens bodies as oure awne bodies
and their children as oure chyldre: els shulde
we subdue oure sonnes and daughters vnto
bondage/ and some of oure daughters are
subdued already/ & no strength is there
in oure handes/ & other men shall haue oure
landes & bynepardes.

After the helpe
of the Jewes
we have not
whereby to
sustaine them.

But when I hearde their cōplaine and
loke wroth/ it displeased me sore/ and I ad-
uised so by my mynde/ that I rebuked the cos-
cellers/ and the rulers/ and sayde vnto them:
Will ye requyre the luyng of one of another? And
I brought a grete congregacion agaynst the
and sayde vnto them: we (after oure abylte)

haue boughte oure brethren the Jewes/ which
were solde vnto the Hethen. And will ye sell
your brethren/ who we haue boughte vnto
vs? Then helde they their peace/ and coude
sende nothyng to answer.

And I sayde: It is not good that ye do.
Dughe ye not to walke in the feare of God/
because of the rebuke of the Hethen oure
enemies? I and my brethren/ & my seruantes
haue lent them money and comye: but as for
the luyng/ let vs leaue it. Therfore this same daye
I that ye restore them their landes agayne/
their bynepardes/ oyle gardens and houses/
and the hundred parte of the money of the comye/
wyne and oyle that ye haue wonne of them.
Then sayde they: we will restore the agayne
and will requyre nothyng of them/ and will
do as thou hast spoken. And I called the prests/
and toke an ooth of them/ that they shulde do
so. And I toke my lappe/ and sayde: God
make out every man after the same maner
from his house and labour/ that mayntey-
neth not this worde: euen thus be he shaken
out/ and boyde. And all the congregacion
sayde: Amen/ and prayled the Lord. And the
people dyd so.

And from the tyme forth that it was com-
mitted vnto me to be a captayne in the lande
of Juda/ namely from the twentyeth yere
vnto the two and thirtie yere of kynge
Artaxerxes (that is twelue yere) I and my
brethren lyued not of loch sustenance as was
geuen to a captayne: for the olde captaynes
that were befoze me/ had bene chargeable
vnto the people/ and had taken of them byed
and wyne/ and fortye cycles of silver: yee and
their seruantes had oppressed the people.
But so dyd not I/ and that because of the feare
of God. I laboured also in the worke vpon the
wall/ and boughte no lande. And all my ser-
uantes came thither to gether vnto the worke.
Moreover there were at my table an hun-
dred and fyfte of the Jewes & rulers/ which
came vnto me/ from amonge the Hethen/
that are aboute vs. And there was prepared
me daylye an oxe/ and fyve cholen shepe/ and
byddes/ and euer once in ten dayes a grete
summe of wyne. Yet requyred not I the luy-
ng of a captayne for the bondage was
griuous vnto the people. * Chyncke byd me
my God vnto the best/ accordyng to all that
I haue done for this people.

6. Eldas. b. h.
and. sig. b.

The buylding is yet agayne hyndred and left.

The. vi. Chapter.

No when Sanabalat/ Tobiah and
Geselem the Arabian/ and the other
of oure enemies hearde that I had
buylded the wall/ & that there were no
mo gappes therein (howbeit at the same tyme
had I not hanged the dozes vpon the gates)
Sanabalat

6. Par. xxxij. c.

But from the Hozigate forth buylded the
prestes/ every one ouer agaynst his house.
After the buylded Zadok the sonne of Emer
ouer agaynst his house. After hym buylded
Semariah the sonne of Sechaniah & keeper
of the eastgate. After him buylded Hananiah
the sonne of Seleniah/ & Hanun the sonne

6. Eldas. b. h.
and. sig. b.

Jerusalem is ii. Eldas, buylded agayne.

Sanabalat & Geseu sent vnto me / sayinge
After & Geseu come & let vs mete together in the byllages
Some reade. In
Topharim.

Upon the playne of & cite Dno. Neuertheles
they thoughte to do me euell. Notwithstand-
dinge I sent messengers vnto them / sayinge:
I haue a greate busynesse to do / I cannot come
downe. The worke shulde stande still / yf I
were negligente / & came downe to you. How-
beit they sent vnto me as good as foure tymes
after the same maner. And I gaue the same an-
swere. Then sent Sanabalat hys seruauent
vnto me the fyfth tyme / wryth an open letter
in his hande / wherein was wrytten: it is tolde
the Hethen / & Geseu hath sayde it / & thou
& I Iewes thinke to reuel: for which cause
thou buyldest the wall / & wylt be their kynge
in these matters / and hast obeyned the Pro-
phetes to preach of the at Jerusalem / and to
saye: He is kynge of Iuda.

Now shall this come to the kynges eares:
come now therfore / & let vs take our counsell
together. Neuertheles I sent vnto him sayinge
there is no suche thyng done as thou sayst:
thou hast sayned it out of thyne awne hert.
For they were all minded to make vs afrayed
& thoughte: they shall withdrawe their handes
from the worke / & they shall not laboure. How-
beit I strengthened my hande the more. And I
came vnto the house of Semaiiah the sonne
of Delatah the sonne of Shebabeel / and he
had shut him selfe within / & sayde: let vs come
together in to the house of God / euē vnto the
myddes of the temple / & shutte the doores of the
temple: for they wyl come to slaye the / & see euē
in the night will they come to put the to deatch.
But I sayd: shuld any such mā as I be? who
is that / being as I am / that wyl go in to the
temple / to saue his life? I will not go in.

For I perceaued / & God had not sent him:
yet spake he propheticke vnto me neuertheles
Cobiah & Sanabalat had hired him for mo-
ney. Therfore toke he & money / & thoughte
searely shuld he do / & slaye: & they might haue
an euell repoyte of me / to blasphemie me. My
God thinke thou vnto Cobiah & Sanabalat
accordeynge vnto these their wordes / & of the
Prophet Noadiah & of the other Prophetes /
that wolde haue put me in feare.

And the wall was synished on the fyue and
twentye daye of the moneth Elul / in two and
fiftye dayes. And when all oure enemyes
of August 109. heard thereof / all the Hethen & were aboute
ned thereto / it was afrayed / & their courage sayled the:
for they perceaued / that this worke came of
God. And at the same tyme were there many
of the chiefe of Iuda / whose letters wete vnto
Cobiah / & vnto Cobiah vnto the / for they were
many in Iuda that were twoyne vnto hym:
for he was the sonne in lawe of Sechaniah
& sonne of Arah / and his sonne Jehohanan

had the daughter of Hosolaim the sonne of
Barachiah & they spake good of hym before
me / and tolde hym my wordes / and Cobiah
sent letters / to put me in feare.

After the wall ones buylded is the watch apoynted.
They that returned fro the captiuite are nomyned.
The. liij. Chapter.

Now when we had buylded the wall / I
hanged on the doores / & the porters
syngers & Leuites were apoynted.
And I commaunded my brother Pa-
nani / & Pananiah the ruler of the palace at
Jerusalem: for he was a saythfull mā / & feared
God more then dyd many other / and I sayde
vnto the: let not the gates of Jerusalem be ope-
ned vntill the sonne be whote. And whyle they
are yet standinge in the watch / the doores shall
be shut & barred. And there were certayne ci-
tiens of Jerusalem apoynted to be watchmen
euery one in hys watch / & aboute hys house.
As for the cite / it was large of towne / and
greate / but the people were fewe therein / and
the houses were not buylded.

And my God gaue me in my hert / that I
gathered to gether the principall men & the
people to nūbre the & I founde a regystrer of the
nūbre of the / which came by afoze out of
the captiuite: & founde wrytten therein: these
are the sonnes of the lande & wete by from the
captiuite of the carryinge awaye (whō Nabu-
chodonosor king of Babilō had brought
awaye) & came agayne to Jerusalem & Iuda /
euery one vnto his cite / which came to Zo-
robabel: Iesua / Nehemiah / Azariah / Ra-
mah / Nahamani / Haradochee / Belsan / Per-
parath / Beguai / Nahum and Baanah.

This is the nūbre of the men of the people
of Israel. The children of Pharus were two
thousande / an hundred & two & seuentye: the
childre of Saphattah / thre hundred & two &
seuentye: the children of Arah / fyve hundred &
two and fiftye: the childre of Mahath Mosab
amonge the childre of Iesua and Joab / two
thousande / eight hundred / and eightene: the
childre of Elam / a thousande / two hundred &
a foure & fiftie: the childre of Zachua / eynge
hundred & fyue & foztye: the childre of Zachai
seue hundred & thre thoz: the childre of Banu
fye hundred & eight & foztie: the childre of
Behar / fyve hundred & eynge & twentye: the
childre of Bsgad / two thousande / thre hun-
dred and two & twentye: the childre of Ado-
niscam / fyve hundred & seuen & thre thoz: the
childre of Begoi / two thousande / & seuen
and thre thoz: the childre of Adin / fyve hun-
dred and fyue and fiftye: the childre of Ater
of Bezekiah / eynge and nyentye.

The childre of Salom / thre hundred and
eighte & twentye: the childre of Bezai / thre
hundred and foure & twentye: the childre
of Hariph /

The lawe is read. Nehemiah.

of Hariph / an hundred & twelue: the childre
of Gabao / fyue & nyentye: the men of Beth-
lehem & Bethophah / an hundred and eynge &
foure thoz: the men of Beth Anoth / an hundred
& eight and twentye: the men of Beth Shmoth /
two and foztye: the men of Baniath / Arim /
Cephirah & Beeroth / seuen hundred & thre &
foztye: the men of Ramah and Gaba / fyve
hundred & one & twentye: the men of Mach-
mas / an hundred and two and twentye: the
men of Bethel and Ai / an hundred and thre
and twentye: the men of Nebo / an hundred
and two and fiftye: the childre of the other
Elam / a thousande / two hundred and foure &
fiftye: the childre of Harim / thre hundred &
twentye: the childre of Jericho: thre hundred
and fyue and foztie: the childre of Lodhabin
and Ono / seuen hundred and one and twentye:
the childre of Senaah / thre thousande / nine
hundred and thretye.

The prestes. The childre of Jadaiah of
the house of Iesua / nyne hundred and thre &
seuentye: the childre of Emier / a thousande
and two and fiftye: the childre of Pasbur /
a thousande / two hundred and seuen and
foztye: the childre of Harim / a thousande
and seuentene.

The Leuites. The childre of Iesua of
Cadmiel amonge the childre of Hoduab /
foure and seuentye. The syngers. The childre
of Alaph / an hundred and eynge and foztye.
The porters: the childre of Selum / the
childre of Ater / the childre of Calmion /
the childre of Arah / the childre of Hatita /
the childre of Sobai / all together an hun-
dred and eynge and thretye.

The Hethinims. The childre of Ziba / &
childre of Balupha / the childre of Geba-
both / the childre of Ceros / the childre of
Sia / the childre of Phadon / the childre of
Lebanah / the childre of Hagaba / the
childre of Salmai / the childre of Hanan
the childre of Gidel / the childre of Gaber /
the childre of Raia / the childre of Ra-
zin / the childre of Decoda / the childre of
Geseu / the childre of Asa / the childre of
Phaseah / the childre of Belai / the childre
of Merum / the childre of Nephusalim /
the childre of Bachuc / the childre of Ba-
cupha / the childre of Harhur / the childre
of Bazlith / the childre of Bahida / the childre
of Harla / the childre of Berco / the childre
of Sidera / the childre of Chamah / the childre
of Meziah / the childre of Batipha.

The childre of Salomons seruantes:
The childre of Sotai / the childre of So-
phereh / the childre of Phereda / the childre
of Jaala / the childre of Warcon / the chil-
dren of Gidel / the childre of Saphattah /
the childre of Batil / the childre of Poche-

ter of Zababim / the childre of Anon: All
the Hethinims and the childre of Salomons
seruantes / were thre hundred & two & nyentye.

And these wente by also of Chel Beia /
Chel Harla / Cherub / Adon & Emier: but they
coude not dwelle their fathers house nor
their fede / whether they were of Israel. The
childre of Balatah / the childre of Cobiah
and the childre of Decoda / fyve hundred and
two and foztye. And of the prestes the childre
of Jadaiah: the childre of Hacos / the child-
re of Berilai / whych toke one of the daugh-
ters of Berilai the Galaadite to wyfe / and
was named after their name. These soughte
the register of their generacion & when they
founde it not / they were put from the prest-
hode. And Bathisatha sayde vnto them / that
they shulde not eate of the moost holy / till
there came by a preast wryth the lyght and
perfectnesse.

The whole congregacion as one mā / was
two and foztye thousande thre hundred / and
thre thoz: besyde their seruantes and may-
des / of whom there were seuen thousande /
thre hundred and seuen and thretye. And they
had two hundred and seuen and foztye syn-
gyng men and women / seuen hundred and
fyve and thretye hoyses / two hundred & fyue
and foztye wyles / foure hundred and fyue
and thretye Camels: fyve thousande / seuen
hundred and twentye Asses.

And certayne of the auncient fathers ga-
ue vnto the worke. Bathisatha gaue to the
treasure a thousande dymmes / fiftie basens /
fyue hundred and thretye prestes garmen-
tes. And some of the chiefe fathers gaue vnto
the treasure of the worke / twentie thousande
dymmes / two thousande and two hundred
pounde of syluer. And the other people gaue
twentye thousande dymmes / and two thou-
sande pounde of syluer / & seuen & thre thoz
prestes garmetes. And the prestes and Le-
uites / the porters / the syngers / and the other
of the people / and the Hethinims / and all Is-
rael / dwelt in their ctyes.

Edas gathered to gether the people and readeth
to them the lawe. They hepe the feath of tabernacles
or boches.

The. liij. Chapter.

Now when the seuen moneth dnye I
wrote / & the childre of Israel were & Eldas.
in their ctyes / all the people ga-
thered the selues together as one
man vpon the strete before the watergate /
and sayde vnto Eldas the scrbye / the shulde
fetch the boke of the lawe of Moyses / whych
the Lorde commaunded to Israel. * And Eldas
drys the preast brought the lawe before the
congregacion both of men and women / & of
all that coude vnderstande it / vpon the fyfth
daye of

* Eldas com-
pared to oure
Joh with part
of August 109.
heard thereof /
ned thereto / it
was afrayed /
for they perce-
aued / that this
worke came of
God. And at the
same tyme were
there many of
the chiefe of Iuda
whose letters wete
vnto Cobiah / &
vnto Cobiah vnto
the / for they were
many in Iuda that
were twoyne vnto
hym: for he was
the sonne in lawe
of Sechaniah &
sonne of Arah /
and his sonne Je-
hohanan

* And Eldas
drys the preast
brought the lawe
before the congre-
gacion both of men
and women / & of
all that coude
vnderstande it /
vpon the fyfth
daye of

haye of the seventh moneth/ & red therein in þe strete that is befoze the watergate/ from the morninge vntill the noone haye befoze men and women/ soch as coude vnderstande it: & the eares of all þe people were inclined vnto þe boke of the lawe. And Eldras the scribe stode vpon an hye pulpit of wod/ whych they had made for the preachinge/ & besyde hym stode Machathiah/ Sema/ Ananah/ Azariah/ Helkiah/ & Maasiah/ on hys ryghte hand: and on hys left hande stode Phadajah/ Misael/ Melchiah/ Basum/ Pasebadanah/ Zachary and Mosolam.

And Eldras opened the boke befoze all the people/ for he stode aboute all the people. And whē he opened it/ all the people stode vp. And Eldras prayed the Lorde the grete God. And all the people answered Amen/ Amen/ with their handes vp/ & bowed the selues/ & worshipped the Lorde with their faces to the grounde. And Iesua/ Baani/ Serabiah/ Sami/ Acuba/ Sebatiah/ Hodajah/ Maasiah/ Celita/ Azariah/ Jozabed/ Banā/ Phalajah/ & the Leuites/ caused þe people to geue hede vnto þe lawe/ & the people stode in their place. And they red in the boke of the lawe of God distinctly & planely/ so þe men vnderstode the thinge that was red. And Nehemiah (whyche is Bathisathah) & Eldras the prest & scribe/ and the Leuites/ caused the people to take hede/ sayde vnto all the people: this daye is holy vnto the Lorde your God: be not ye soz therfore/ & wepe not. For all þe people wepte when they herde the wordes of the lawe.

Therfore sayde he vnto them: * go youre waye/ and eate the fat/ & dryncke þe swete/ & sende parte vnto the also that haue not prepared the selu: for this daye is holy vnto our Lorde/ be not ye soz therfore: for the tope of þe Lorde is youre strength. And the Leuites filled all þe people/ & sayde: holde youre peace for the daye is holy/ here not ye youre selues. And all the people wote their waye to eate & dryncke/ & to sende parte vnto other/ & to make grete myght/ because they had vnderstand the wordes that were declared vnto them.

And on the nexte daye were gathered together the chiefe fathers amonge all þe people and the prestes and Leuites/ vnto Eldras the scribe/ þe he shulde teach them the wordes of the lawe. And they founde written in þe lawe * how þe Lorde had comaunded by Moyses that the chyldre of Israel shulde dwell in booths in the feast of the seventh moneth. And so they caused it be declared and proclaimed in all their cyties/ & at Jerusalem/ sayinge: go vp vnto the moūt & fetch Olyue bzaunches/ Pynedzaunches/ Myrrezaunches/ Palmebzaunches/ & bzaunches of thicke trees/ to make bothes as it is wyrtten.

And the people went vp/ and sett them/ & made them bothes/ every one vpon the rofe of his house/ & in their courtes/ & in the courtes of the house of God/ & in the strete by þe watergate/ & in þe strete by porte Ephraim. And al the congregaciō of the þe were come agayne out of the captiuite/ made bothes/ & dwelt therein: for sence the tyme of Josua the sonne of Nun vnto this daye/ had not the chyldre of Israel done so/ & ther was very grete gladnesse. And every daye fro the fyrst daye vnto the last/ red he in the boke of þe lawe of God. And seuen dayes helde they the feast/ and on the eyghte daye the geatheringe together/ accordinge vnto the maner.

The people repēt & forsake their strange wōdes. Eldras receiveth the benedictiōs of God and the synnes of the people.

The .ij. Chapter.

In the fourte & twente daye of this moneth came the chyldre of Israel together with fastinge & sack clothes/ and erth vpo the/ & separated the sede of Israel fro all the straunge chyldre and stode & knowleged their synnes/ and the wychednesse of their fathers/ & stode vp in their place/ & red in the boke of the lawe of þe Lorde their God foure tymes on þe daye/ and they knowleged/ & worshipped þe Lorde their God foure tymes on the daye. And the Leuites stode on hye/ namely Iesua/ Bani/ Cadmiel/ Sabanah/ Buni/ Sarebiah/ Bani & Chanani/ & cryed loude vnto the Lorde their God. And the Leuites/ Iesua/ Cadmiel/ Bani/ Sababiah/ Serebiah/ Hodiah/ Sebaniah/ Phathahiah/ sayde: stande vp praye þe Lorde your God for euer: & let thankes be geue vnto the name of thy glozpe/ whych excellith all thankesgeuinge & prayse. Lorde/ thou alone hast made heaue/ & the heauen of all heaues/ with all their hooft/ the erth & all þe is therein/ the see and all that is therein: thou geuest life vnto all/ & the hooft of heauen bowe the selu vnto the. Thou art the Lorde God/ that hast cholen Abrahā/ & broughtst hym out of Chaldea/ * & calledst hym Abrahā & foundest his hert saythfull befoze the * & made a couenaunt with hym to geue vnto hys sede the lande of the Cananites/ Hethites/ Amorites/ Phereites/ Jebusites/ & Gerseites/ and hast made good thy word: for thou art righteous/ and hast consydered the mystry of our fathers in Egypte/ & hearde their cōplaynte by the reed see/ and shewed tokens and wonders vpon Pharaō/ & on all hys seruantes/ & on all the people of hys lande: for thou knowest þe they were presumptuous & cruell agaynst them/ and so made thou * the a name as it is this daye. And the reed see drydest thou be- ynde in lunder befoze them/ so that they wēt thozow

thozow the myddes of the see drye shoode: and their persecuters threwest thou in to þe depe as a stone/ in þe nightie waters/ & leddest the on the daye tyme in a cloudy pplier/ & on the nyghte season in a pplier of fyre/ to shewe the lyghte in the waye that they wente.

Thou camest downe also vpo moūt Sinai/ and spakest vnto them from heaue/ and gauest them righte iudgements/ true lawes good commaundementes and statutes/ and declaredst vnto them thy holy Saboth/ and commaundedst them preceptes/ ordinaūces/ and lawes/ by Moyses thy seruante: and gauest them byed from heauen when they were hongrye/ and broughtest forth water for the out of the rock when they were thyrstye: and promysedst them/ that they shulde go in/ and take possession of the lande/ ouer whych thou haddest lyfte by thyne hande for to geue the.

But our fathers were proude and hardnecked/ so that they folowed not the commaundementes/ and refused to heare/ & were not mynde full of the wonders that thou dydest for them: but became obstynate & heaby in so moche that they turned backe to their bondage in their disobedience. But thou my God forgauest/ and wast gracious/ mercifull/ pacient/ and of grete goodnesse/ and forsokest them not. And though they made a moultē calse (and sayde: this is thy God/ that broughte the out of the lande of Egypte) and dyd grete blasphemies/ yet forsokest thou them not in the wyldernes/ accordinge to thy grete mercy. And the cloudy pplier departed not from them on the daye tyme to leade them the waye/ nether the pplier of fyre in the nyghte season/ to shewe them lyghte in the waye that they wente.

And thou gauest them thy good spete to enforme them/ * & withheldest not thy Manā from their mouth/ * and gauest them water when they were thyrstye. For thy peares longe madest thou prouyde for them in þe wyldernes/ so that they lacked nothinge: * their clothes waxed not olde/ and their fete swelled not. And thou gauest them kynge- domes and nacyns/ and partedst them accordinge to their poztions/ so that they possessed the lande of Sehon kynge of Moabon/ and the lande of Og the kynge of Basan. And their chyldren multiplied thou as the starrs of heauen/ and broughtest them in to the lande wherof thou haddest spoken vnto their fathers/ that they shulde go in to it/ and haue it in possession.

And the chyldren went in/ and possessed the lande/ * and thou subdudest befoze the the inhabytters of the lande/ & the Cananites/ & gauest them in to their hande/ & their kinglynges and the people of the lande/ that they myght

do with the what they wolde. And they wāne & their stronge cyties/ & a fat lande/ and toke a possession of houses & were full of all maner goodes/ welles dygged out/ vineyardes/ olde legardens/ and many frutefull trees: & they wōch all good ate & were fylled/ & became fat/ and lyued in felicitye/ & they wōch all good les they were disobedient/ & rebelled agaynst the/ and cast thy lawe behynde their backs/ and clewe thy prophetes (which exhorted the to earnestly/ that they shulde couerte vnto the) and dyd grete blasphemies. Therfore gauest thou them ouer in to the hande of their enemyes that beyed them.

And in the tyme of their trouble they cried vnto the/ and thou hardest them from heauen and thozow thy grete mercy thou gauest them sauiours/ whych helped them out of þe hande of their enemyes. But whē they came to rest/ they turned backe agayne to do euell befoze the: therfore lestest thou them in the hande of their enemyes/ so that they had the cryed vnto the/ and thou herdest them from heauen/ and many tymes hast thou deliuered them accordinge to thy grete mercy/ and testifiedst vnto them/ that they shulde turne agayne vnto thy lawe.

Notwithstandyng they were proude/ and herkened not vnto thy commaundementes/ but synned in thy lawes/ (whyche a mā shulde do/ & liue in them) & turned the shoulder & were styfnecked/ & wolde not heare. And many yeares dydest thou forbeare them/ & testifiedst vnto them thozow thy spete/ & by the offyce of thy prophetes/ and yet wolde they not heare. Therfore gauest thou the in to þe hande of þe naciōs in the landes. But for thy grete mercyes sake thou hast not biterly columed them/ nether forsaken the: for thou art a gracious and mercifull God.

Now oure God/ thou grete God/ myghty & terrible/ & thou that kepest couenaunt and mercy/ regarde not a lytle all þe trauayle that hath happened vnto vs/ & oure kinglynges/ princes/ prestes/ prophetes/ fathers & all the people/ sence the tyme of the kinglynges of Asur vnto this daye. Thou art ryghteous in all þe thou hast broughte vpon vs: for thou hast done righte. As for vs/ we haue bene vngodly/ & oure kinglynges/ princes/ prestes & fathers haue not done after thy lawe/ nor regarded thy commaundementes/ & thy earnest exhortaciōs wherwith thou hast exhorted them/ and haue not serued the in their kinglyngdomes/ and in thy grete goodes that thou gauest them/ and in the large and plenteous lande whych thou gauest them/ and haue not conuerted from their wyched wozykes. Beholde/ therfore are we in bondage this daye: yee euen in the lande that

The couenaunte ii. Eldras, of the people,

lande that thou gauest vnto our fathers/to enioye the frutes and goodes therof/behold there are we bondmen. And greates is the increase of it vnto the kynges/whō thou hast set ouer vs because of oure synnes/and they haue dominion ouer oure bodies and catell/and we are in great trouble. And in all thyng make we a sure couenaunt/and write it/and let oure prynces/Leuites & prestes seale it.

The names of them that sealed the couenaunt betwene God and the people.

The .x. Chapter.

These sealers were: Nehemiah (that is) Parthistatha & sonne of Hachabiah & Zedekiah / Sarafah / Alastah / Jeremy / Phachur / Amariah / Malchiah / Hatus / Sebaniah / Malluch / Barim / Merimoth / Obadiah / Daniel / Jenthon / Baruch / Mosolam / Abiah / Shamin / Maaliah / Belgai and Semeiah: these were prestes. The Leuites were: Jesua the sonne of Jariyah / Benusi amonge the chyldren of Henadab & Cadmiel. And their brethren: Sechaniah / Hodiah / Celita / Phalaiah / Hanan / Michah / Rohob / Halabiah / Saraiur / Barabiah / Sabanah / Hodiah / Bari & Barinu. The heades of the people were: Phares / Pahath Moab / Elam / Zachua / Bani / Boni / Algad / Bebai / Adoniah / Begoi / Adin / Meremehiah / Alur / Hodiah / Hasum / Bezai / Parph / Anathoth / Nebai / Dagphas / Mosolam / Heli / Meselabel / Zador / Gadua / Phalaris / Hanan / Anarah / Holes / Hananiah / Hasub / Halohes / Phaleha / Sobek / Bebi / Hasebnah / Maaliah / Abiah / Hanan / Anan / Malluch / Barim and Baanah.

And the other people, the prestes / Leuites / porters / syngers. Nehemias / & all they that had separated the selues from the people in the landes vnto the lawe of God / with their wiues / sonnes & daughters / as many as coude vnderstande it / and their lordes that had rule of them / receaued it for their brethren.

And they came to sweare / & to bynde the selues with an ooth to walke in Gods lawe / which was geuen by Moses the seruaunt of God / that they wolde obserue & do accordyng vnto all the commaundementes / iudgements & statutes of the Lorde oure God: & that we wolde not geue our daughters vnto the people in the lande / neither to take their daughters for oure sonnes. And of the people of the lande broughte ware on the sabbath / & all manner of bytapes to sell / & we wolde not take it of the on the sabbath and on the holy dayes. And we wolde let the seventh yere be fre conceyng all manner of charge.

And we decreed a statute by oure selues / to geue yearly the thirde parte of a tyele to the ministracion in the house of oure God / namely

to the sabbath / to the dayly meat offeringe / to the dayly burnt offeringe of the sabbath / of the new mones & feast dayes / & to the thinge that were sanctified / and to the synofferynges / to reconcytle Israel with all / & to all the bysynes in the house of oure God.

And we cast the lot amonge the prestes / Leuites & the people / for offeringe of the wood to be brought vnto the house of oure God fro yere to yere / after the houses of oure fathers / that it might be bzente at tymes appoynted / by the lawe: & yearly to bringe the firstlinges of oure lande / & the firstlinges of oure frutes of all trees / yere by yere / vnto the house of the Lorde: & the firstlinges of oure sonnes / & of oure catell / as it is written in the lawe: & the firstlinges of oure open and of oure shepe / & we shulde bringe all this to the house of oure God vnto the prestes that mynister in the house of oure God: and we shulde bringe the firstlinges of oure dowgh / and of oure heuereofferynges / and the frutes of all maner trees / of wyne also and of oyle / vnto the prestes to the chestes of the house of oure God. And the tithes of oure lande vnto the Leuites / that the Leuites myght haue the tithes in all the cyties of oure mynistracion.

And the prest & sonne of Aaron shall with the Leuites haue also of the tithes of the Leuites / so that the Leuites shall bringe by the tithes of their tithes vnto the house of oure God to the chest in the treasure house. For the chyldren of Israel & the chyldren of Leui shall bringe by the heuereofferynges of the corne / wyne and oyle vnto the chestes. And there shalbe the vessels of the sanctuary / & the prestes that mynister / and the porters & syngers / that we forsake not the house of oure God.

Who dwelled in Jerusalem after it was buylded & who in the cyties of Juda.

The .xi. Chapter.

And the rulers of the people dwelt at Jerusalem. But the other people could not dwell there / so that amonge ten one parte went to Jerusalem into the holy cytie to dwell / & nyne partes in the cyties. And the people thanked all the men that were willinge to dwell at Jerusalem.

These are the heades of the lande & dwelt in Jerusalem and in the cyties of Juda. And euery one dwelt in his possession / & in their cyties of Israel / the prestes / Leuites / the Nehemias / and the chyldren of Salomons seruautes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Beniamin.

Of the chyldren of Juda: Athaliah & sonne of Achaz the sonne of Zachary / the sonne of Amariah / the sonne of Sapthiah / & sonne of Mahalalel / of the chyldren of Phares. And Maadiah

Of Eldras, Clergy.

Maaliah the sonne of Baruch / the sonne of Chal Hosi / the sonne of Basaia / the sonne of Adai / the sonne of Josarib / the sonne of Zachary / the sonne of Siloni. All the chyldren of Phares that dwelt at Jerusalem / were foure & eight and thre score & valeant men.

These are the chyldren of Ben Jamin: Salu the sonne of Mesullam / & sonne of Joeb / the sonne of Phadajah / the sonne of Colaiab / the sonne of Maaliah / the sonne of Jthiel / the sonne of Jalah. And after him Abai / Sela nyne hundredeth and eight and twenty. And Joel the sonne of Zechi had the ouerpyght of them: & Juda the sonne of Senuah ouer the seconde parte of the cite.

Of the prestes there dwelt: Jedaiab the sonne of Josarib / Zachin. Sarafah & sonne of Heliab & sonne of Mosolam / & sonne of Zador / the sonne of Meraioth / the sonne of Abitob / was prync in the house of God: and his brethren that perfourmed the worke in the house: of whom there were. biii. c. and. xxi. And Adaiab the sonne of Jeroham / & sonne of Phalaris / the sonne of Amazi / & sonne of Zachary / the sonne of Phasur the sonne of Melchiah and hys brethren / these amonge the fathers: of whō there were two hundredeth and two and forty. And Amasai the sonne of Alarael the sonne of Abasai & sonne of Mosolam / the sonne of Emer: and his brethren were valiant men / of whom there were an hundredeth & eight & twenty. And their ouerleas was Sabbel the sonne of Dagolm.

Of the Leuites: Semeiah the sonne of Hasub / the sonne of Aserham / the sonne of Halabiah the sonne of Boni: and Sabathai and Josabad of the chefe of the Leuites / in the outwarde busynes of the house of God. And Mathaniah the sonne of Micha / the sonne of Zador / the sonne of Alaph / whych was the pryncipall to begynne the thankesgeuyng vnto prayer. And Babukiah the seconde amonge hys brethren / and Abda the sonne of Samuia / the sonne of Galai / the sonne of Jothun. All the Leuites in the holy cite were two hundredeth and foure & foure score. And the porters Acub and Calmon / and their brethren that kepte the portes / were an hundredeth and two and leuentye. As for the respyue of Israel / the prestes and Leuites / they were in all the cyties of Juda / euery one in his inheritaunce.

And the Nehemias dwelt in Ophel: and Ziba and Gasya belonged vnto the Nehemias. The ouerleas of the Leuites at Jerusalem / was Eli the sonne of Baani / & sonne of Halabiah / the sonne of Mathaniah / the sonne of Micha.

Of the chyldren of Alaph there were syngers aboute the busynes in the house of God:

for it was the kynges commaundement concerninge them / that the syngers shulde deale faithfully euery daye as accordyng was.

And Pathafah the sonne of Meselabel of the chyldren of Sarah the sonne of Juda nexte the kyng in all matters concerninge the people and their byllages / thow ouer all their regyons. And the chyldren of Juda that were without in the towne of their lande / dwelt some at Mariath Arbe / and in the byllages therof / and at Sibon / and in the byllages therof: and at Cabzeel / & in the byllages therof: & at Tefua / Mosolam / Bethphale / Hazerual / Bersabe and in their byllages: & at Sikelag and Moconah / and in their byllages: And at Entemon / Sarah / Jerimoth / Zonoah / Mosolam and in their byllages: & Lachis / and in the feldes therof: & Aschah / and in the byllages therof: and dwelt front Bersabe vnto the valley of Benoni.

The chyldren of Ben Jamin of Gaba / dwelt at Machmas / Aia / Bethel and in their byllages. And at Anathoth / Nob / Ananiah / Hazor / Ramah / Gebaim / Gabib / Seboim / Balath / Lod / Ono & in the carpenters valley. And certayne of the Leuites that had porters in Juda / dwelt in Ben Jamin.

The prestes and Leuites which came with Zerobabel to Jerusalem are numbred: & the wall is decypte.

The .xii. Chapter.

These are the prestes and Leuites that wente by with Zerobabel the sonne of Salathiel & with Jesua: Sarafah / Jeremy / Eldras / Amariah / Meluch / Hatus / Sechaniah / Nehum / Merimoth / Ado / Genthob / Abiah / Shamin / Maadiah / Belgai / Semeiah / Josarib / Zador / Salu / Amok / Heliab & Jedaiab. These were the heades amonge the prestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua / Benusi / Cadmiel / Sarabiah / Juda & Mathaniah ouer the offyce of thankesgeuyng / they and their brethren: Babukiah and Eli and their brethren / were aboute them in the watches.

Jesua begat Joakim. Joakim begat Elisib. Elisib begat Josada. Josada begat Jonathan. Jonathan begat Jada. And in the tyme of Joakim were these the chefe fathers amonge the prestes: vnder Sarafah / Pharah / vnder Jeremy / Hananiah / vnder Eldras / Mosolam / vnder Amariah / Jehonah / vnder Melico / Jonathan / vnder Sebaniah / Joseph / vnder Barim / Edna / vnder Pharaioth / Melca / vnder Adia / Zachary / vnder Genthob / Mosolam / vnder Abia / Zechi / vnder Shamin & Moadia / Peltai / vnder Belgai / Samu / vnder Semeiah / Jehonathan / vnder Josarib / Mathnai / vnder Jedaiab / Eli / vnder Sela / Kela / vnder Amok / Eber / vnder Heliab

chlah Hasabiah/under Nadabab Nathanael. And in the tyme of Eliash. Jotada/Johanan & Jadaua/were the chiefe fathers amonge the Leuites/and the prestes mytten vnder þe raigne of Darus the Persian. The chyl- dzen of Leuit & principall fathers were wri- ten in the Cronicles/vntill the tyme of Jona- than the sonne of Eliash. And these were þe chiefe amonge the Leuites/Hasabiah/Se- rebiah and Jesua the sonne of Cadmiel/and their byethzen ouer agaynst them/to geue praye and thanke/a coioynge as Dauid þe man of God had ordeyned it/one watch ouer agaynst another. Mathania/Balbukiah/Obadiah/Mosolam/Calmou & Abub were porters in the watch at þe thersholdes of the gates. These were in the tyme of Josaphat the sonne of Jesua the sonne of Josedece/and in the tyme of Nehemiah the captayne and of the preste Eldas the scribe.

And in the dedycacyon of the wall at Je- rusalem/were the Leuites soughte out of al these places/that they myghte be broughte to Jerusalem/to kepe the dedicacyon & glad- nesse/with thankegeuynge/with syngeinge withymbales/Psalteries and harpes. And the chyliden of the syngeers gathered them selues together fro þe playne countre aboute Jerusalem/and from the byllages of Betho phathi/and from the house of Galgal/a out of the feldes of Geba and Manueth:for the syngeers had buyden them byllages aboute Jerusalem. And the prestes and Leuites pur- rified them selues/and clenched the people/ the gates and the wall.

And I caused the princes of Juda to go by by þe wall/a appoynted two grete queers of thankegeuynge/which wente on brighte hande of the wall towarde the Donggate/ & after them wente Josaphat/and halfe of the princes of Juda/a Maria/Eldas/Mosolai Juda/Ben Jamin/Semelah and Jeremy: and certayne of the prestes chyliden with tid- pettes/namely Zachary the sonne of Jona- than/the sonne of Semelah/the sonne of Mathaniah/the sonne of Michajah/the sonne of Jecur/the sonne of Asaph/and his byethzen/Semelah/Asarai/Melalai/Ga- lalai/Masi/Nathanael and Juda and Ha- nam/with the muscallynstrumentes of Da- uid the man of God.

And Eldas the Scribe befoze them/to- ward the Wellgate/a they wente by ouer agaynst them upon the steppes of the ctyte of Dauid at the goynge by of the wall to the house of Dauid/vnto the Watergate Eastwarde.

The other queer of thankegeuynge wet ouer agaynst them/and I after the/and the halfe parte of the people upon the wall/to-

ward the Somacgate bywarde/vntill the byode wall/and to the porte of Ephraim/a to the Oldgate/and to the Synagoge/and to the tower of Hananeel/and to the tower of Sheah/vntill the Shepegate. And in þe pre- longate stode they styl/and so stode the two queers of thankegeuynge of the house of God/and I and the halfe of the rulers with me/and the prestes/namely Eliash/Ma- shiah/Miriamin/Michajah/Elioenai/Za- chary/Hananiah/with troppettes/and Ma- shiah/Semelah/Eleazar/Musi/Jehohanan/ Melchiah/Elam and Ser. And the syngeers sange loude/a Jeshiah was the ouerseeer.

And the same daye were there grete sa- crifyces offred/a they reioyced: for God had geue them grete gladnesse/so that both the wyues & chyliden were ioyfull/a the myrty of Jerusalem was heide farre of.

At the same tyme were there men appoy- ned ouer the treasure chestes/wherin were þe Heueofferynges/the synnynges and the sy- ches/that they shulde geather them out of þe feldes aboute the ctytes/to distribute them vnto the prestes and Leuites acordinge to þe lawe:for Juda was glad of the prestes/and Leuites/that they stode and waityd upon þe offyce of their God/and the offyce of the pu- rificacyon. And the syngeers and porters stode after the commaundement of Dauid and of Salomon his sonne:for in the tyme of Da- uid and Asaph/were the chiefe syngeers foun- ded/and the songes of praye and thankege- uynge vnto God. In the tyme of Josobabel and Nehemiah/dyd all Israel/geue porcyon vnto the syngeers and porters/every daye his porcyon/a they gaue thynges halowed vnto the Leuites/a the Leuites gaue thynges þe were sanctified/vnto the chyliden of Aaron.

Deuteronomie is read/and when they haue heard it/they separate from them all straungers &c.

The xiiij. Chapter.

And what tyme as the boke of Mo- ses was red in þe eares of þe people there was founde wrytten therein/that the Ammonites and Moa- bites shulde neuer come in to the congrega- cyon of God/because they mett not the chil- dzen of Israel with byed and water/*and byed Balaam agaynst them/that he shulde curse them: neuertheles oure God turned the curse in to a blessinge. Now when they herde the Lawe/they separated from Is- rael every one that had myrte hym selfe therein. And befoze this had the preste Eli- ash deliuered the chest of the house of oure God vnto his bynman Tobiah:for he had made hym a grete chest/and there had they afoze tyme layed the meatofferynges/tra- hencense/bessell/and the tythes of come/ wyne and

wyne and oyle/acordinge to the comaunde- ment geuen to the Leuites/syngeers & por- ters/and the heueofferynges of the prestes.

But in all this was not I at Jerusalem: for in þe two & thirtieth yere of Artaxerxes kynge of Babylon/came I vnto the kynge/ and after certayne dayes obtayned I licence of the kynge to come to Jerusalem. And I gat knowlege of the euell that Eliash byd vnto Tobiah/that he had made him a chest in þe court of the house of God/and it greued me. Soze/and I went forth all þe vessels of þe house of Tobiah/one of the chest/a comaunded the to clenche the chest. And thither broughte I agayne the vessels of the house of God/the meatofferynges and the incense.

And I perceyued/that the porcyons of the Leuites were not geuen them/for the which cause þe Leuites & syngeers were fled/every one to his owne worke. Then rejoyced I the rulers/and sayde:why forsake we the house of God? But I gathered them toge- ther/a set hem in their place. Then brought all Juda the tythes of come/wyne and oyle vnto þe treasure. And I made treasures ouer the treasure/even Semeliah the preste/and Zador the scribe/and of the Leuites Pha- dajah & bider the hande Hanan the sonne of Jecur the sonne of Mathaniah:for they were costed fithfull/and their offyce was to distribute vnto their byethzen. Chynke vpon me O my God here in/and wyne not out my mercy/that I haue shewed on þe house of my God/and on the officers thereof.

At the same tyme saue I some treoynges wyne prestes on the Saboth and byinginge in clusters/and asses laden with wyne/gra- pes/egges/and byinginge all maner of bur- thens vnto Jerusalem/vpon the Saboth daye. And I rebuked the earnestly the same daye that they solde þe bytapes. There dwelt men of Tyre also therein/whych broughte fysh and all maner of wate/and solde on the Saboth vnto the chyliden of Juda and Je- rusalem. Then rejoyced I the rulers in Ju- da/and sayde vnto the: what euell thyng is this that ye do/a byake the Saboth daye? Dyd not oure fathers euen thus/and oure God broughte all this plage vpon vs & vnto this ctyte? And ye make the wyath moze yet vpon Israel/that ye byake the Saboth.

And it happened/that when the porters of Jerusalem/the shadowe befoze þe Saboth/I comaunded to shut the gates/a charged þe they shuld not be opened till after the Sa- both/and I made of my seruauntes set I at the gates/þe they shulde no burthen be broughte in on the Saboth daye. Then remayned the chapmen the marchauntes once or twyce ouer nyght without Jerusalem with all ma-

ner of wares. Then rejoyced I them for/a sayde vnto the:why tary ye all night aboute the wall? If ye do it once agayne/I will laye handes vpon you. From that tyme forth came they no moze on the Saboth. And I sayde vnto the Leuites whych were cleane/that they shulde some and kepe the gates/to ha- lowe the Saboth daye. Chynke vpon me O my God/chernynge this also/and spart me acordinge to thy grete mercy.

And at the same tyme saue I Jewes/that married wyues of Alod/Amid & of Moab and their chyliden spake halfe in the speache of Alod/and coulde not speake in the Je- wes language/but by the longe myghte a man perceaued every people. And I rejoyced them/and cursed them/and smote certayne men of them/and pluchte them by/and toke an oath of them by God: Ye shall not geue youre daughters vnto their sonnes/nether shall ye take their daughters vnto youre son- nes/or for youre selues. Dyd not Salomō the kynge of Israel synne therein? and yet amonge many byethen was there no kynge lyke hym/and he was deare vnto his God/and God made him kynge ouer all Israel/a yet neuertheles outlandish women caused hym to synne: And shall we then obey vnto you/to do all this grete euell/and to trans- grede agaynst oure God/a marpe straunge wyues?

And one of the chyliden of Jeholada the sonne of Eliash the bye preste/had made a co- tracte with Sanabalat the Moabite: but I chased him fro me. O my God/thinke thou vpon them that are nyte of the presthode/ and haue defyled the couenaunt of the prest- hode and of the Leuites. Thus clenched I the from all such as were outlandish/and ap- poynted the courtiers of the prestes and Leui- tes/every one to his offyce/and to offere the wood at tymes appoynted/and the fyre trutes. Chynke thou vpon me O my God/ for the best.

The ende of the seconde boke of Eldas/ otherwyse called the boke of Nehemiah.

Ja. ij.

The booke of Esther

The kyng Ahasuerus/ which is called Artaxerxes ma-
kerh a roppall feast/ wherunto the quene wasthi wyl-
not come/ for which cause she is denoyed.

The fyrst Chapter.

In the tyme of Ahasue-
rus which raygned in India
vnto ethiopia/ ouer an hun-
dred & seue & twety landes/
what tyme as he late on his
seate roppall in the castell of
Susan in the thirde yere of his raygne/ he
made a feast vnto all his pynces & seruaun-
tes/ namely vnto the mightie men of Persia
& Media/ to the capitaynes & rulers of his
countreys/ that he might shewe the noble ri-
ches of his kingdome/ and the glorious wo-
shippe of his greatnesse/ many dayes longe/
euen an hundred & foure score dayes.

And when these dayes were expyred/ the
kyng made a feast vnto all the people that
were in the castell of Susan/ both vnto greate
& small/ seuen dayes longe in the court of the
gard by the kynges palace: where there han-
ged wythe/ reed & palow clothes/ fastened w-
th cordes of linnen & scarlet in siluer rynges/
vpon pylers of Marble stone.

The beches were of goulde & syluer made
vpon a pauement of grene/ which/ palowe
& black Marble. And the drinke was caried
in vessels of goulde/ & there was euer cha-
nge of vessel. And the kynges wine was moch
acordinge to the power of the kyng. And no
man was appoynted what he shulde drinke:
for the kyng had comaunded all the officers
of his house/ that euery one shulde do as it li-
ked him. And the quene wasthi made a feast
also for the women in the palace of Ahasue-
rus. And on the seuench daye when the kyng
was mery of the wyne/ he comaunded Me-
human/ Bartha/ Harbona/ Bagatha/ Aba-
gatha/ Zathar and Carcas/ the seuen cham-
berlaynes (that dyd seruyce in the presence of
kyng Ahasuerus/ to fetch the quene wasthi
with the crowne regal/ that he might shewe
the people & pynces her fairnesse: for she was
beutifull. But the quene wasthi wolde not
come at the kynges wynde by his chamber-
laynes. Then was the kyng very wroth/ &
his indignacion kyndled in him.

In the kyng spake to the wyse men that
had vnderstandinge in the ordinaunces of the
lande for the kynges matters must be hadled
before all such as haue knowlege of the lawe
and iudgement: and the nexte vnto him were/
Carsena/ Sethar/ Admatha/ Charlis/ Pa-
res/ Marfana & Hamucan/ the seuen pyn-

ces of the Persians/ & Medes/ which saue
the kynges face/ and sat aboute in the kyng-
dome/ What lawe shulde be execute vnto the
quene wasthi/ because she dyd not acordinge
to the wynde of the kyng by his chamberlaynes.
Then sayde Hamucan before the kyng &
the pynces: the quene wasthi hath not onely
done euell agaynst the kyng but also agaynst
all the pynces & all the people in all the landes
of kyng Ahasuerus for this dede of the quene
shall come aboute vnto all women/ so that they
shall despyse their husbandes before their
eyes/ and shall saye: the kyng Ahasuerus com-
maunded wasthi the quene to come before
him/ but she wolde not. And so shall the pyn-
ces in Persia & Media saye likewise vnto
all the kynges pynces/ when they heare of this
dede of the quene/ thus shall there arysen des-
pytelynes and wroth ynough. If it please
the kyng/ let there go a commaundement
from him/ and let it be wyrtten acordinge to
the lawe of the Persians & Medians (that not
to be trasgreded) that wasthi come no more be-
fore kyng Ahasuerus/ & let the kyng geue the
kingdome vnto another that is better then she.

And that this wyrttinge of the kyng which
shalbe made/ be publyshed thorow out all
his empyre (which is grete) that all wyues
maye holde their husbandes in honoure/ both
amonge grete and smal.

This pleased the kyng and the pynces/
and the kyng dyd acordinge to the wynde of
Hamucan. Then were there letters sent
forth in to all the kynges landes/ in to euery
lande acordinge to the wyrttinge therof/ and
to euery people after their language/ that
euery ma shulde be iorde in his awne house.
And thus caused he be spoken after the lan-
guage of his people.

After the quene put awaye/ & ten goodly young da-
moiselles are searched oute. Whiche other wyse called
Esther/ pleased the kyng/ and is made quene. What
hath she openeth vnto the kyng those that wolde be-
traye hym.

The ii. Chapter.

After these actes when the displea-
sure of kyng Ahasuerus was layd
he thoughte vnto wasthi/ what she
had done/ and what was concluded
concerninge her. Then sayde the kynges ser-
uauntes: Let there be sayde young birgins
soughte for the kyng/ and let the kyng ap-
poynte ouersers in all the landes of his em-
pyre/ that they maye byngge together all
sayde young byrgins vnto the castell of
Susan to the womens buyldinge/ vnder the
hande of Hagei the kynges chamberlayne/
that kepeth the women/ and let hym geue
them their apparell. And loke which damsell
please the kyng/ let her be quene in wasthis
steade.

Of Esther.

Alxxxvii.

steade. This pleased the kyng/ and he dyd so.
In the castell of Susan there was a Je-
we/ whose name was Mardocheus/ the sonne
of Jair/ the sonne of Semel/ the sonne of Cis
the sonne of Zimmi/ which was caried awaye
from Ierusalem/ when Jehoniah the kyng
of Iuda was led awaye/ (whom Nabucho-
donosor the kyng of Babilis caried awaye)
and he noyshed Hadasah (that is Esther) his
nicles daughter: for she had nether father
nor mother/ and she was a saye and beuty-
full damsell. And when her father and mo-
ther dyed/ Mardocheus receaued her as his
awne daughter.

Now when the kynges comaundement and
comission was publyshed/ & many damells
were broughte together vnto the castell of
Susan vnder the hande of Hagei/ Esther was
take also vnto the kynges house vnder the
hande of Hagei the keper of the women/ & the damsell
pleased him/ & she founde grace in his sighte.
And he caused her oymment to be geuen her/
and her gyses/ & gaue her. bty. notable getyl
women of the kynges house/ & arayed both
her & her gentyl wome very ryche in the
house of the women. But Esther she wold not
her people nor her kynred: for Mardocheus
had charged her/ that she shulde not tell it. And
Mardocheus walked euery daye before the
courte of the womens buyldinge/ that he might
knowe how Esther dyd/ and what shulde be
come of her.

And when the appoynted tyme of euery
damcell came that she shulde come to the kyng
Ahasuerus/ after that she had bene twelue
monethes in the deckyng of the women (for
their deckyng must haue so moch tyme/ na-
mely six monethes wyth Balme & Myrrer/
& syxe monethes in good spyces/ so were the
wome beutified) then wente there one dale
vnto the kyng/ & what so euer she requyred/ she
must be geuen her to go wyth her out of the
womens buyldinge vnto the kyngs palace. And
when one came in the eueninge/ the same wot
of him on the morow into the seconde house of
women/ vnder the hande of Sadasag the kyngs
chamberlayne/ which kepeth the chubins. And
she must come vnto the kyng nomore/ excepte
it pleased the kyng/ and that he caused her
to be called by name.

Now when the tyme came of Esther the
daughter of Abihail Mardocheus nicle (who
he had receaued as his awne daughter) that
she shulde come to the kyng/ she despyed no-
thinge but what Hagei the kynges chamber-
layne the keper of the women sayde.

And Esther founde sauoure in the syghte
of all them that looked vpon her. And Esther
was taken vnto kyng Ahasuerus in to the
house roppall/ in the tenth moneth which is

called Tebeth/ in the seuench yere of his
raygne.

And the kyng loued Esther aboute all the
women/ and she founde grace and mercy in
his syghte before all the byrgins: and he set
the quenes crowne vpon her head/ and made
her quene in steade of wasthi. And the kyng
made a great feast vnto all his pynces and
seruauntes (whych feast was because of
Esther) and let the landes be in quyetnes/
and gaue roppall gyses.

And when the byrgins were gathered to-
gether the seconde tyme/ Mardocheus sat in
the kynges gate. And as yet had not Esther she-
wed her kynred and her people/ acordinge as
Mardocheus had hydden her: for Esther dyd
after the wynde of Mardocheus/ like as wher
he was her tutoure. At the same tyme whyle
Mardocheus sat in the kynges gate/ two of
the kynges chamberlaynes Bagathan and
Chares which kepeth the doze/ were wroth/ &
sought to laye their handes on the kyng Aha-
suerus: wherof Mardocheus gat knowles-
ge/ and tolde it vnto quene Esther/ & Esther
certified the kyng therof in Mardocheus
name. And when inquisycion was made/ it
was founde so. And they were both hanged
on tre: and it was wyrtten in the Cronicles
before the kyng.

Haman the Macedonian/ after he was cralled/ ob-
tained of the kyng that all the Jewes shulde be put to
deeth/ because Mardocheus had not done hym moze
duty/ as other had.

The iii. Chapter.

After these actes dyd the kyng pzo-
mote Haman the sonne of Amadatha
the Agagite/ and set hym hye/ & set
his seate aboute all the pynces that
were with him. And all the kynges seruauntes
that were in the gate/ bowed their knees/ and
dyd reuerence vnto Haman: for the kyng had
so comaunded. But Mardocheus bowed
not the knee/ and wrothipped him not. Then
the kynges seruauntes whych were in the
kynges gate/ sayde vnto Mardocheus: why
trasgreddest thou the kynges comaundement?
And when they spake this daye vnto hym/ &
he folowed the not/ they tolde Haman/ that
they myghte se whether Mardocheus mar-
ters wolde endure: for he had tolde the/ that
he was a Jewe. And wher Haman saue/ that
Mardocheus bowed not the knee vnto hym/
nor wrothipped hym/ he was full of indig-
nacion & thought it to lytell to laye handes
onely on Mardocheus: for they had shewed
him the nacio of Mardocheus/ but he soughte
to destroye all the Jewes the nacion of Mar-
docheus/ that were in the whole empyre of
Ahasuerus.

In the fyrst moneth (that is the moneth Nissan) in the twelue the yere of kynge Ahasuerus they cast Pur (is a lot) before Haman, on what daye & what moneth this shuld be done: & it went oute the twelue the moneth that is the moneth Adar. And Haman sayde vnto kynge Ahasuerus: There is a people scattered abroad and disperfed amonge all people in all the landes of thyne empire: & their lawe is contrary vnto al people: & they do not after the kynges lawes: nether is it the kyngs pfect to suffice the after this maner. If it please the kyng, let him wyte: that they maye be destroyed: & so will I weye downe ten thousande talentes of syluer, vnder the handes of the workmen, to be brought into the kynges chamber. Then toke the kyng his ringe fro his hande: & gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemye. And the kyng sayde vnto Haman: Let the syluer be geuen the, and that people also, to do with all what pleaseth the.

Then were the kynges scribes called on the thirtenth daye of the fyrst moneth: and there was written (acordinge as Haman commaunded) vnto the kynges pynces and to the captiues euery where in the landes: and to the rulers of euery people in countreys on euery syde, acordinge to the wytyng of euery nacyon: and after their language in the name of kynge Ahasuerus: and sealed with the kynges ryng. And the wytynges were sent by postes in to all the kynges landes: to rote oute: to kyll: and to destroye all Jewes: both yonge and olde: chyldren and women in one daye (namely vpon the thirtenth daye of the twelue the moneth: whych is the moneth Adar) and to spoyle their goodes.

Thys was the summe of the wytyng: & there shulde be a commaundement geuen in all landes, to be published vnto all people: that they shulde be ready agaynst the same daye. And the postes wente in all the haste acordinge to the kynges commaundement. And in the castell of Susan was the commaundement deuyled. And the kyng and Haman late and dranche. But the cyrte of Susan was disquieted.

¶ Hamdocheus geueth the quene knowlege of the cruell decree of the kyng agaynst the Jewes.

The.iii. Chapter.

¶ When Hamdocheus perceaued all that was done, he rete his clothes and put on sack cloth: and affixes: and wente out in to the myddes of the cite: and cried loude and lamentably: and came before the kynges gate: for there might no man entre within the kynges gate: that had sack cloth on. And in all landes and places: as farre as the kynges worde and com-

maundement extended, there was greate lamentacyon amonge the Jewes and many. The Jewes fasted: wepte: mourned: and laye in sack cloth and in ashes. So Esther damels and her chamberlaynes / came and tolde it her. Then was the quene exceedingly aston-ished. And she sent rayment: that Hamdocheus shulde put them on: and laye the sack cloth from hym. But Hamdocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode before her) and gaue hym a commaundement vnto Hamdocheus: that he myght knowe what it were: and wherfore he dyd so. So Hathath wete forth to Hamdocheus vnto the strete of the cyrte: whych was before the kynges gate.

And Hamdocheus tolde him of all that had happened vnto him: and of the summe of syluer that Haman had promysed to weye downe in the kynges chaber because of the Jewes: for to destroye them: and he gaue hym the cōpye of the commaundement: that was deuyled at Susan to destroye them: that he myght shewe it vnto Esther: and to speake to her a charge her, that she shulde go in to the kyng and make her prayer and supplicacion vnto hym for her people.

And whē Hathath came in: & tolde Esther the wordes of Hamdocheus: Esther spake vnto Hathath: and commaunded hym to saye vnto Hamdocheus: all the kynges seruantes: and the people in the landes of the kyng: knowe: that whosoever cometh within the court vnto the kyng, whether it be man or woman: whiche is not called: the commaundement is that the same shall dye immediatly: excepte the kyng holde out the goulde scepter vnto hym, that he maye lyue. As for me: I haue not bene called to come in to the kyng now this thirtie dayes.

And when Hamdocheus was certified of Esthers wordes: Hamdocheus had saye agayne vnto Esther: thinke not to saue thine awne life: whyle thou art in the kynges house before all Jewes: for yf thou holdest thy peace at this tyme: then shall the Jewes haue helpe and deliuerance out of another place: and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome: for this tymes sake? Esther had gaue Hamdocheus this answer: So thou thy waye then: & geather together all the Jewes: & are founde at Susan: and fast ye for me: & ye eate not & drinke not in thre dayes: nether daye nor night. I and my damels will fast & wepe: & so wyl I go in to the kyng contrary to the commaundement: yf I perishe. So Hamdocheus wente his waye: & dyd all that Esther had commaunded him.

¶ Esther

¶ Esther entred in to the kyng and byddeth him and Haman to a feast. Haman prepareth a gallouse for Hamdocheus.

The.ii. Chapter.

¶ On the thirde daye put Esther on her royall apparell: & stode in the court of the kyngs palace within ouer agaynst the kynges house. And the kyng late vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the quene standyng in the court: the founde grace in his syghte. And the kyng helde out the golden scepter in his hande toward Esther. So Esther stepte forth: & touched the toppe of the scepter. Then sayde the kyng vnto her: What wilt thou quene Esther: and what requyrest thou: aske euen the halfe of the empyre: & it shall be geue the. Esther sayde: If it please the kyng: let the kyng & Haman come this daye vnto the banquet that I haue prepared. The kyng sayde: cause Haman to make haste: that he maye do as Esther hath sayde.

Now when the kyng & Haman came to the banquet: Esther had prepared: the kyng sayde vnto Esther at the banquet of wyne: Esther: what is thy peticyon: and it shalbe geuen the. And what requyrest thou: If it be euen the halfe of the empyre: it shalbe done.

¶ Then answered Esther and sayde: my peticion & desyre is: yf I haue founde grace in the syght of the kyng: & yf it please the kyng to geue me my peticion: and to fulfill my request: then let the kyng & Haman come to the banquet that I shall prepare for the: and so will I do to morow as the kyng hath sayde.

¶ Then went Haman forth the same daye forfull and mery in his mynde. And when he sawe Hamdocheus in the kynges gate: he stode not by and kneled before hym: he was full of indignacion at Hamdocheus. Neuertheles he refrayned himselfe: and whē he came home: he sent: and called for his frendes: and Zares his wyfe: & tolde the of the glory of his riches: & the multitude of his chyldren: all to gether how the kyng had promoted him to greatly: and how that he was take about the pynces and seruantes of the kyng. Haman sayde moreouer: Yee & Esther the quene let no man come with the kyng vnto the banquet that she had prepared: excepte me: & to morow am I bidden vnto her also with the kyng. But in all thys am I not satisfied: as longe as I se Hamdocheus the Jewe syttinge at the kynges gate. Then sayde Zares his wyfe & all his frendes vnto hym: Let them make a gallouse of syluer cubites hie: and to morow speake thou vnto the kyng: & Hamdocheus maye be hanged thereon: yf thou comest merely with the kyng vnto the banquet. Haman

was well content with all: and caused a gallouse to be prepared.

¶ The kyng turneth ouer the Chyroncles & fyndeth the synelpe of Hamdocheus: & then to the conspyr of Haman: & Hamdocheus to be had in honoure.

The.iii. Chapter.

¶ The same night coulde not the kyng slepe: and he commaunded to bringe the Chyroncles and stoyres: whych when they were red before the kyng: they happened on a place where it was written: how Hamdocheus had tolde: that the kynges two chaberlaynes (whych kepte the thershold) fought: to laye handes on kynge Ahasuerus. And the kyng sayde: what wo: shippe & good haue we done to Hamdocheus therfore? Then sayde the kynges seruantes: that ministered vnto him. There is nothinge done for hym. And the kyng sayde: Who is in the court? (for Haman was gone in to the court without before the kyngs house: that he myght speake vnto the kyng to hange Hamdocheus on the tre: that he had prepared for him.) And the kynges seruantes sayde vnto him: beholde: Haman standeth in the court. The kyng sayde: let him come in. And when Haman came in: the kyng sayde vnto hym: what shall be done vnto the man: whom the kyng wolde saye bringe vnto wo: shippe? But Haman thought in his hert: Whom shulde the kyng els be glad to bringe vnto wo: shippe: but me? And Haman sayde vnto the kyng: Let the man vnto whom the kyng wolde be glad to do wo: shippe: be broughte hyther: that he maye be arayed with the royall garmentes whych the kyng bleseth to weare: and the horse that the kyng rydeth vpon: and that the crowne royall maye be set vpon his heed. And let this rayment and horse be deliuered vnder the hande of one of the kynges pynces: that he maye araye the man withall (whō the kyng wolde saye honoure) and cary hym vpon the horse thow the strete of the cite: & cause it to be proclaimed before him: thus shal it be done to euery mā: whom the kyng wolde saye honoure.

¶ The kyng sayde: make haste: and take as thou hast sayde: the rayment and the horse: & do euen so with Hamdocheus the Jewe that syttech before the kynges gate: & let nothinge saye of all that thou hast spoken. Then toke Haman the rayment and the horse: & arayed him: and brought hym on horsebacke thow the strete of the cite: and proclaimed before hym: Euen thus shal it be done vnto euery man whom the kyng is disposed to honoure. And Hamdocheus came agayne to the kynges gate: but Haman gat him home in all haste mourninge with bare heade: and tolde Zares his wyfe & all his frendes: euery thyng that had hap-

a.iii.

had hap.

had happened him. Then sayde his wife men
e Iares his wyfe vnto him: If it be Har-
cheus of the seede of the Jewes/ befoze whom
thou hast begonne to fall/ thou canst do no-
thyng vnto hym/ but shalt fall befoze hym.
Whyle they were yet talkinge with him/ ca-
me the kynges chamberlaynes/ and caused
Haman to make haste to come vnto the bac-
ket that Esther had prepared.

¶ The quene biddeth the king and Haman agayne/and prayeth for her selfe and her people. ~~She~~ accuseth Haman: and he is hanged on the gallows: which he had prepared for Mardocheus.

The vii. Chapter.

And when the kynge and Hamas came to þe bancket that quene Elther had p̄pared/ þe kynge sayde vnto Elther on the seconde daye at the bancket of wyne: what is thy peticiō quene Elther/ that it maye be geuen the? And what requyrest thou? Yee/aske euen halfe of þe empyre/ & it shall be done. Elther the quene answered and sayde: If I haue founde grace in thy syghte (O kynge) & yf it please the kynge then graunte me my selfe at my desyre & my people for my peticiōs sake: for we are sold & my people bothe to be destroyed to be slaine

he bondmen and bondwomen/ then wolde I
 holde my tōge/* so shulde not the enemye be
 so hye to the kynges harme. The kynge that
 uetus spake and sayde vnto quene Elther:
 what is he that? O: where is he that darre

to perishe. And wolde god we were solde to
be. he bondmen and bondwomen/ then wolde I
holde my tōge/* so shulde not the enemye be
to hye to the kynges harme. The kynge that
uerus spake and sayde vnto quene Elther:
what is he that? O: where is he that darre
p̄sume in his mynde to do soch a thinge af-
ter that maner? Elther sayde: the enemye and
aduersary is this wicked Haman.

As for Haman he was exceedingly affraid
before the kinge & the quene. And the kinge
arose from the banquet and from the wyne in
hys displeasure and wente into the palace
garden. And Haman fledde by/and besoughte
quene Esther for hys lyfe: for he sawe that
there was a mischefe p;pared for hym of
the kinge already.

And when the kynge came agayne out of
the palace garden into the parter where they
had eaten, Haman had layed hym vpon the
bed that esther sat vpon. then sayde a kynge

* Or, in my presence will he force the queene also besyde* me in the
house? As lone as that worde wete out of the

* To couer
hys face / for to
fret to him too:
thys of death.

standeth a galowes in Hamans house fytte
cubytes hie/ whych he had made for Mar-
docheus/ that spake good for the kynge. The
kynge sayde: hange hym theron. So they
hanged Haman on the galowes that he had
made for Mardocheus. Then was the kynge
wzath pacified.

¶ After the death of Haman is Mordechaus exalted, & then are ther comfortabill letters sent vnto the Jewes.

The. viij. Chapter.

The same daye byd kynge Thasius. Thus geue the house of Haman the Jew enemye vnto quene Esther. And Hardocheus came before the kynge: for Esther tolde how that he beloged vnto her. And the kynge put of his rhyng rhyng/ which he had take from Haman/ and gaue it vnto Hardocheus. And Esther set Hardocheus ouer the house of Haman. And Esther spake yet moze before the kynge/ and fell downe at his fete/ & besought hym/ that he wolde put awaye the wychednes of Haman the Agagite/ and his deuice that he had ymagined agaynst the Jewes. And the kynge helde out the goulden scepter vnto Esther. Then rose Esther/ & stode before the kynge/ and sayde: yf it please the kynge/ & yf I haue founde grace in his sight/ & yf it be couenient for the kynge/ & yf it be accepted in his sight then let it be wyrtten/ that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite/ maye be called agayne: whych letters he wrote/ to destroye the Jewes in all the kynges landes. For how can I se & euell that shall happen vnto my people? & how can I loke vpon the destruction of my kynred?

Then sayde the kynge Thialuerus unto
quene Esther/ and to Harbocheus the Je-
we: Beholde/ I haue geuen Esther the house
of Haman/ and him haue they hanged vpon
a tre/ because he layed hande vpon the Je-
wes. Wryte ye now therfoze for the Jewes/
as it lyeth you in the kynges name/ & seale
it with the kynges rynge (for the wrytinges
that were wrytten in the kynges name/ and
sealed wth the kynges rynge/ durst no man
dysanulle.) Then were the kynges scribes
called at the same tyme in the thirde moneth/
that is the moneth Sivan/ on the thye and
twentyceth daye.

And it was written (as Mardocheus com-
maunded) vnto the Jewes and to the prynces/
to the Debytyes and captaynes in the
landes from India vntyll Ethiopia, namely
an hundred and seven and twenty landes/
vnto euery one accordyng to the wytyng
therof, vnto euery people after their speche/
and to the Jewes accordyng to their wy-
tyng and language.

And it was written in the kynges Thasue-
rus name/and sealed with the kynges ring.
And by postes that rode vpon swyfte yonge
Houles/sent he the wyrtynge/wher in the
kyng graunted the Jewes (in what cytyes
soeuer they were) to gather them selues to-
gether/ and to stande for their lyfe/ and for
to rote

¶ To stande to rote oute / to slaye / and to destroye all the
by their lyfe power of the people & lande that wolde trou-
is a manner of ble them / with chyldren and women / and fe-
of synngue samp- die their good wth one daye in all þe lādes
but to the be- of kynge Hyspanus namely upon the th^{ty}-
lones / fe) the- of kynge Hyspanus namely upon the th^{ty}-
we lape / to be- tenth daye of the twelueyth moneth / which is
fode their ty- the moneth Iidar.

The summe of the wytynge was / how
there was a commaundement geuen in all landes
to be published vnto all þe people / that the
Jewes shoulde be ready agaynst that daye to
avenge them selues on their enemyes . And
the postes that rode vpon the Asules / made
haste with all spede / accordyng to þe kynges
worde: and the commaundement was deu-
ced in the castell of Susan.

As for Harbocheus, he went oute fro the
kyng in royall apparell of yelow & whyte/
and with a greate crowne of goulde, beynge
arrayed with a garment of spynne and purple/
and the cytie of Susan reioyced & was gladd/
but vnto the Jewes there was come lyght &
gladnesse, and ioye & meryshyppe. And in all
landes and cyties/ into what places soeuer
the kynges woorde and commaundemēt rea-
ched/there was ioye and myrth/prospereite &
good dayes amonge the Jewes: in somuch
that many of the people in the lande became
of the Jewes beleefe/ for þe feare of þe Jewes
came vpon them.

¶ At the commandement of the kynge the Jewes put their aduersaries to death. The sonnes of Haman are hanged. The Jewes kepe a feast daye in remembrance of their deliuerance.

of the 11. Chapter.

In the twelueyth moneth / that is
the moneth Adar / vpon the thye-
tenty daye / which the kinges worde
and commaundement had appoynted
that it shulde be done / euen vpon the same
daye that the enemyes shulde haue destroyed
the Jewes to haue oppressed them / it turned
contrary wyse / euen that the Jewes shulde
subdue their enemyes. Then gathered the
Jewes together in their cyties within all the
landes of kynge Darius / to laye hande
on such as woulde do them euell / and no man
could withstand them : for the feare of
them was come ouer all people. And all the
rulers in the landes / and priuces and Deba-
ties / and officers of the kynge promoted the
Jewes: for the feare of Bardocheus came
vpon them. For Bardocheus was greete in
the kynges house / & the reporte of hym was
norsed in all land / how he increased & grewe.

Thus the Jewes smote all their enemies
With a sore slaughter, and slew & destroyed
and dyd after their will vnto such as were
their aduersaries. And at the castell of Su-

Ian slewe the Jewes and destroyed fyue hun-
 drezth men: a slewe Pharisandatha / Delpho /
 Asphatha / Phozatha / Adaisa / Aridatha /
 Pharmastha / Arisai / Aridai / Marzatha / the
 ten sonnes of Haman the sonne of Hamada-
 tha & enemye of the Jewes: but on his good
 they layed no handes. At the same tyme was
 the kynge certyfyed of the nombze of those
 that were slayne at þe castell of Susan. And
 the kynge sayde vnto quene Esther: The Je-
 wes haue slayne & destroyed fyue hundrezth
 men at þe castell of Susan / & the ten sonnes
 of Haman: What shall they do in the other
 landes of the kynge? What is thy peticion /
 that it maye be geuen the? & what requyreth
 thou moze to be done? Esther sayd: If it plea-
 se the kynge / let him suffre the Jewes to mo-
 row also to do accordyng vnto this dayes co-
 maundemēt / that they maye hange Hamans
 ten sonnes vpon the tre. And the kyng char-
 ged to do so / & the commaundemēt was deuys-
 ed at Susan / & Hamans ten sonnes were
 hanged. And the Jewes geathered the selings
 together at Susan / vpon the fourteenth daye
 of the moneth Adar / and slewe thre hundrezth
 men at Susan / but on thre goodes they
 layed no handes.

As for the other Jewes in the kynges lades/
they came together/ & stode for their lyues/
& gat rest from their enemyes: and slewe of
their enemyes spure a fouetçe thousand/ how
beit they layed no handes on their goodes.
This was done on the thirtenth daye of the
moneth Adar/ & on the fourtenth daye of the
same moneth rested they / whych daye they
ordyned to be a daye of feasting & gladnesse
But the Jewes at Susan were come toge-
ther both on the thirtenth daye & on the four-
tenth/ & on the fiftenth daye they rested/ and
the same daye ordyned they to be a daye of
feasting & gladnes. Wherefore the Jewes
dwelt in the billages and burrowes/ &
ordyned the fourtenth daye of the moneth
Adar/ to be a daye of feasting and gladnes/
and one sent gyftes into another.

And Barbocheus wrote these actes/and sent the writings vnto all the Tewes þ were in al the landes of kynges Chaucerius / both nye & farre/that they shulde yearly receaue & holde the fourtenth & fyfteenth daye of the moneth Adar/as the dayes wherein þ Tewes cam to rest fro their enemies/as a moneth wherein their payne was turned to ioye/ and their sorowe into prosperite:that they shulde obserue the same as dayes of wealth & gladnes/and one to sende gyftes vnto another/ & to distribute vnto the poore.

And the Jewes receaued it that they
had begonne to do / and that Barbocheus
wrote vnto them: how that Haman & Ienne
A. b. of Pa.

the next chapter before at the letter D.

Job is plagued of God by the losse of his goodes and chyldren.



The first Chapter.

In the lade of hus there was a man called Job: an innocent & vertuous man, soch one as feared God & eschewed euell. His man had. bii. somm / and. iij. daughters. Hys substance was. bii. M. shepe. iij. M. camels. v. C. pourk of oxen. b. C. she asses / and a very greate housholde: so that he was one of the most principall men amonge all them of the east countre. And his sonnes went / & made banckettes: one daye in one house / another daye in another / & sent for their. iij. syccis to eate & drinke with them. So when they had passed ouer & tyme of their banckettyng rounde aboute / Job sent for them / & clemented them agayne / and gat by early / & offered for euery one a bzentofferyng. For Job thought thus: peradventure my sonnes haue done some offence / and haue bene borthankfull to God in their hertes. And thus dyd Job euery daye. Now byp a tyme / when & seruantes

of God^{as by the seruantes of God} came & stode before the Lorde / & here vnderstande not onely angelles by whō he ordereth the course & workes of the world: but also the godly & chaste / whom he continually curseth and proudereth for. Job. i. a. b. Cam & stode before the Lorde. Chynck not that God some tyme appeareth to the angelles and some tyme not: for the good angells as all wayle se the face of God: & ther comeneth God either with the angelles or with the deuill with bodely speache but the hoip good in the scriptures speaketh many thynges vnto vs as: eachpage is our fealynge and bleth a maner of speakepage samplar to be attyptye tynge apperayng spakepage enquerayng and answerayng to God and to angelles / which thynges mā onely vbleth to thynke that we ther by make the raselepat pertraue his meanynge. & he comynge of the angelles here is no nother thyng than to geue accowntes of the offyce inioyned them: which they geue / knowyng that God seyth wth what trust they dyd it: and to geue thanches and wayte for their reward. They came (sayth Drigca) honouryng mag. aspyng / prayng / geupnge thanches. Of Sathan also wyrteth he th. s. he cam mether with goyng to: & comynge in: but he cam in thought / couereth a most wyched desyre to acule the ryght wyse be fore God. Hs thought and desyre are take as a comynge & he desyre thers is counted to haue come into the syght of God: not that the most wyched. man in dede in the syght of the good God: but because his cruell & most wyched thoughtes cam into the syght of God. And thus euery not a daye also cometh the deuill with them in to the syght of God: in that he wyrteth accuseth / synneth / faule / vpereth / persecuteth & troubleth the godly.

than cam

than cam also amonge them. And the Lorde sayde vnto Sathan: From whence comest thou? Sathan answered the Lorde / & sayde: I haue gone aboute the lande and waiched thow it.

Then sayde the Lorde vnto Sathan: hast thou not considered my seruant Job / how he is an innocent and vertuous mā: soch one as feareth God / and extueth euell / and that there is none lyke him in the lande? Sathan answered / and sayde vnto the Lorde: Dothe Job feare God for nought: hast thou not persecuted him / his house / and all his substance on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But laye thyne hande vpon him a lytle / touche once all that he hath / and (I holde) he shall curse the to thy face. And the Lorde sayd vnto Sathan: lo all that he hath / be in thy power: only vpon hym selfe se that thou laye not thyne hande. Then went Sathan forth from the Lorde.

Now byp a certayne daye whē his sonnes and daughters were eatynge / and drynking wyne in their eldest brothers house / there came a messenger vnto Job / & sayde: I whyle the oxen were a plowynge / & the asses going in the pasture besyde them: the Sabers cam in violently / and toke the all awaye: & they haue slayne thy seruantes with the swerde / and I only raimie my waye / to tell the.

And whyle he was yet speakeynge / there came another / and sayde: The fyre of God is fallen from heauen / it hath consumed / and bynt by all thy shepe and seruantes: and I only raimie my waye / to tell the. In & meane season whyle he was yet speakeynge / there cam another / and sayde: The Caldees made thye armye / & fell in vpon thy camels / which they haue taken awaye / & slayne thy seruantes: & the swerde / and I only am gottē awaye / to tell the: whyle he was speakeynge / there yet another / & sayde: & by sonnes and daughters were eatynge & drynking wyne in their eldest brothers house / & suddenly thye came a mightie grete wynde out of the / & smote the. iij. corners of the house / & fell vpon thy chyldren / so that they are dead: and I am gottē awaye alone / to tell the.

Then sayde the Lorde vnto Sathan: hast thou not considered my seruant Job / how he is an innocent and vertuous mā: soch one as feareth God / and extueth euell / and that there is none lyke him in the lande? Sathan answered / and sayde vnto the Lorde: Dothe Job feare God for nought: hast thou not persecuted him / his house / and all his substance on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But laye thyne hande vpon him a lytle / touche once all that he hath / and (I holde) he shall curse the to thy face. And the Lorde sayd vnto Sathan: lo all that he hath / be in thy power: only vpon hym selfe se that thou laye not thyne hande. Then went Sathan forth from the Lorde.

Job is plagued by sore byles / & afterwards is mocked of his wyfe / his frendes / & byp a tyme / & haue compassion on hym.

The. ij. Chapter.

When the seruantes of God cam here described & stode before the Lorde: Sathan alspynge & deuiling / came amonge them / & stode before the Lorde. And he Lorde sayde vnto Sathan: From whence comest thou? Sathan answered and sayde: I haue gone aboute the lande / and waiched thow it.

Then sayde the Lorde vnto Sathan: hast thou not considered my seruant Job / how he is an innocent and vertuous mā: soch one as feareth God / and extueth euell / and that there is none lyke him in the lande? But thou noudest me agaynst hym / to punysh him: yet is it in bayne / for he contynieth still in his godlyne. Sathan answered & Lorde / and sayde: Skynne for skynne? yee a man will geue all he euer he hath / for his lyfe. But laye thyne hande vpon him / touche him once byp the bone and flesch / and (I holde) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo / there hast thou him in thy power / but spare his lyfe.

So went Sathan forth from the Lorde / and smote Job with maruelous soze byles / from the sole of the fote vnto hys crowne: so that he sat vpon the grounde in the ashes / and scraped of the fylch of hys sozes with a potsherde.

Then sayd his wyfe vnto him: Wofte thou contynue in thy persecucion? curse God / and dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Seynge we haue receaued prosperite at the hande of God / & let soze shoulde we not be content with aduersyte also? In all these thynges / dyd not Job synne wth his lippes.

Now when Jobs frendes herde of all the trouble / that happened vnto hym / there came thre of them / euery one from hys awne place: namely / Eliphaz the Chamanite / Baldad the Subite / and Zophar the Maanathite.

For they were agreed together to come / to shewe their compassion vpon him / and to comforte hym. So when they lyfte by their eyes a farre of / they knewe him not. When they cryed / and wepte: then euery one of them rente hys clothes / and spynched dust vpon their heades in the ayre. They sat them doune by him also byp the grounde by. dayes and. bii. nightes. Neither was there any of them that spake one worde vnto hym / for they sawe that hys payne was very greate.

The

Chap. i. Lot.

Chap. i. c.

of Hamadatha all the Jewes enemye / had deuyled to destiope all the Jewes / & caused to call Phur (that is Lot) for to put them in feare / & to bynge them to naughte: and how Hester wente and spake to the kynge / that thow letters his wyched deupce (which he ymagined agaynst the Jewes) might be turned vpon his awne heede / and how he & hys sonnes were hanged on the tre. For & which cause they called this daye Phurim after the name of Phur / accordyng to all the trozdes of this wyrtynge: and what they them selues had sene / and what had happened vnto them.

And the Jewes set it by / and toke it vpon them and their seide / & byp all soch as loyned them selues vnto them / that they wolde not mysse to obserue these two dayes yearly / accordyng as they were wyrtten and appoynted / how that these dayes are not to be forgotten / but to be kepte of chylders chyldre amonge all kyndes in all landes & cytyes. They are the dayes of Phurim / which are not to be ouerslyte amonge the Jewes / & the memorayll of them oughte not to perlyshe from their seide.

And quene Hester the daughter of Abihail & Haradocheus the Jewe wrote wth all auctorite / to confirme this seconde wyrtynge of Phurim / and sent the letters vnto all the Jewes in the hundreth & seue & twenty landes of the empyre of Thasuerus / wth frendly and faythfull wordes / to confirme these dayes of Phurim / in their tyme appoynted / accordyng as Haradocheus the Jewe and Hester the quene had ordeyned & camynge them: lyke as they byp their soule and vpon their seide had confirmed the actes of the fastynge and of hir copaynte. And Hester commaunded to stablish these actes of this Phurim / and to wyrtte them in a boke.

The glorie and noblenes of Haradocheus: and Authoryte of Haradocheus.

The. i. Chapter.

And the kynge Thasuerus layd tte oute vpon the lande / and vpon the fles of the see. As for all & wyrtke of his power and auctorite / & the greate worshippe of Haradocheus / whych the kynge gaue him / beholde / it is wyrtte in the Cronycles of the kynges of Media and Persia. For Haradocheus the Jewe was the seconne nexte vnto kynge Thasuerus / and greate amonge the Jewes / & accepted amonge the multitude of his brethren / as one that sekerth & welth of his people / and speaketh the best for all his seide.

The ende of the boke of Esther.

The wordes of Job/wherin he declareth that thyng
present lyfe is myserable: that the deeth of the ryght
crimes is yowle and fortunable

The.iiij. Chapter.

After this opened Job his mouth/
and curst his daye/ and sayde:
lost be that daye/ wherein I was
borne: and the nyght/ in the whiche
it was layde: there is a ma chylde conceived
The same daye he turned to darknesse/ and
not regarded of God from above/ neither be
thynged wth lght: but he covered wth
darknesse/ and the shadowe of deeth. Lett
the bynne cloude fall vpon it/ and let it be
lapped in wth sorow. Let the darcknesse
ouercome that nyght/ lett it not be reckened
amonge the dayes of the yere/ ner counted
in the monethes. Weppled be that nyght/
a discomended: let the curse the daye/
and those that be ready to rayse bp mourninge
geue it also their curse. Lett the starres be
dymme thowto darknesse of it. Let it toke
so lght/ but let it be none/ neither the ryng
of the saye moynng: because it shutt not
bp the wombe that bare me/ ner hpd the
sorowes from myne eyes.

Alas/why dyed I not in the byrth? Why
died I not? Why was I borne out of
my mothers wombe? Why let they me vpon
their knees? Why gaue they me suck wth
their brestes? Then shulde I now haue yren
the byll/ I shulde haue a pte/ a bene at rest: like
the hynges and lordes of the erth/ which
buryde them selues spereall places: As the
pynces haue greute substance of gould/
and their houses full of syluer. That I be
buried wth the dead/ as they are: or wte as a chynge
bytter a lye he bozne out of tyme/ (that is put asyde) ether as
lypeth/ or vnto
how great my
terres he was
borne/ as wte
ranny/ there soch as are ouerlaboured be at
rest: there are those lett out fre/ whych haue
bene in pylon/ so that they heare nomore
the voyce of the opprelloure: There are
man repeninge small and greute: the bonde man/ and he that
is fre from his master.

Wherfore is the lght geuen to him that
is in myserie/ and lyfe vnto them/ that haue
heup hertes? Whych longe for deeth/ yf it
come not: a searce for it moare then for trea
sure which also wolde be exceeding glad/ a re
ioyce yf they founde their graue. That shulde
be tope to a man whose waye is hpd/ which
God kepeth backe from him. For my syghes
come before I eate/ a my roaynges fall out
like flowng water. For a thynge I feared/
is come vpon me: and the thynge that I was
afraid of/ is happened vnto me: was I not
happy? Had I not quyetnesse? Was I not in
rest? And now cometh soch myserie vpon me.

Job is reprehended of impaciencie and inuidie/ and
of the presumption of his owne righte wises.

The.iiij. Chapter.

Elen answered Eliphaz the Che
manite and sayd vnto him: Yf we
begyne to comen wth the perad
uature thou wilt be dyscontent/
but who can withholde him self from spea
kyng? Beholde/ thou hast bene a teacher of
many/ and hast comforted the weery handes.
Thy wordes haue set bp those that were fal
len/ thou hast refrethed the weake knees.
But now that the plage is come vpon the
thou wyntest a wape: now that it hath tou
ched thy self/ thou arte saynt harted. Is not
this thy feare/ thy stoufastnesse/ thy paciencie/
and the perfectnesse of thy wayes? Consyde
(I praye the) whowet perpleyed beyng an
innocet? Whowet were the godly destroyed?
As I haue sene them that plowe banysse a
sowt malicie reape the same. With the blas
t of God they perysh/ and wth the byeth of
his anger consumed they awape. The roa
ryng of the lyon/ the boyce of the lyonelle/
and the teeth of the lyons whelpes are broke
The lyon perissheth/ for lacke of praye/ a the
lyons whelpes are scattered abrode.

And vnto me was a woode hyde/ a myne
care hath receaued a lytell thereof. In a ph
talpes and thoughtes of the byfons of the
nyght/ when drepe cometh on men: feare cam
vpon me and drepe made my bones to shake
And when the wynd passed by before my py
lence it made the hearres of my fleshe stand
bp. He stode there and I knew not his face/
an ymage ther was before me and ther was
a byme/ so that I heard thys voyce. Shall
man be moare iust than God? Shall man
be putter than this maker? Beholde ther is
no trust to his seruantes/ a in his aungelles
hath he founde frowardnes. How moche
moare in them that dwell in houses of claye/
whose foundation is but erth: which shalbe
consumed by the wyth. They shalbe smytte
fro the morninge vnto the euening: yee they
shal perysh euerylastyngly/ a no man thynk
therof. Is not their dignitie take a wape
them/ they shal dye and not in wysdome.

Moore ryghtwelle and pure than God but this is impossible: for the
contrarye is shewed vnto me by reuelacion.
Beholde ther is no trust. He labourerth in coufymng that
which he had before propounded. The summe of the reason is this:
gelles are not purer than God/ ergo not men.
Dignitie/ signifieth here what somer they haue wherein they
cell other/ whether it be ryche/ or honoure/ or power/ or countrey:
For none of these shal redeame them from deeth.

The.v. Chapter.

The ende of a fole. The ryghtwises of God The
Lorde chasteneth him/ and deliuereth them agayne.

Ime me one els/ yf thou wilt fynde
any: yee loke aboute the/ vpon eny
of the holymen. As for the folysh
man/ displeasure kylleth him and
anger slayeth the ignorant. I haue sene my
self/ when the folysh was depe roted/ that hys
bely was sodenly destroyed/ that his chy
dren were without prosperite or health: that
they were slayne in the doze/ and no man to
deliuer them: that his harvest was eaten vp
of the hungry: that the weakened man had
spoiled it/ and that the thurle had bronche
bp his ryches. It is not the earth that bringeth
forth trauayle/ neither cometh sorow out of
grounde: but it is ma/ that is bozne vnto my
sery/ lyke as the byrde for to fle.

But now wyl I speake of the Lorde/ and
talke of God: whych doth thynges/ that are
unsearchable/ and maruelous without nom
bre: which geueth rayne vpon the earth/ and
poureth water vpon all thynges: which set
tet bp them of some degre/ and sendeth pros
perite/ to those that are in heuynelle: which
destroyeth the deuycs of the sorpill/ so that
they are not able to performe a thynges that
they take in hande: whych compaseth the
toppe in their awne craftynesse/ and ouer
throweth the counsell of the wyched. In so
much that they runne in to darknesse by saye
daye/ a grope about them at the none daye/
lyke as in the nyght.

And so he deliuereth the pooze from the
swearde/ from their mouth/ and sed the hnde
of the cruell/ that a pooze maye haue hope/
and that the mouth of the opprelloure maye
be stopped.

Beholde/ happye is the man/ whom God
punyssheth: therfore despyle not thou a cha
stenyng of the Almighty. For though he
make a wound/ he geueth a medicine agayne:
though he smyte/ hys hande maketh whole
agayne.

He deliuereth the oute offyre troubles/
so that in the teneith there can no harme touch
the. In the myddest of hunger he saureth the
from deeth: and when it is warre/ from the
power of the swearde.

He shall hope the from the perious tonge
so that when a double cometh/ thou shalt
not nede to feare. In destruction a deeth thou
shalt be me. Thou shalt not be afayed for the
beastes of the earth: But the castels in the
lande shall confederate wth the/ and the
beastes of the erde shall geue the peace.

Ye thou shalt know/ that thy dwellyng
place shalbe in rest: thou shalt beholde thy
substance/ a no moze punysshed for synne
thou shalt be as a oke/ that thy sede shall encrea
se/ and that thy posterite shalbe as the grasse
vpon the erth. Thou shalt come to thy graue

in a saye age/ lyke as the corne threues are
brought in to a barn in due season. Lo/ this
is a matter/ as we our selues haue proued
by experience. Therfore now that thou hea
rest it/ take better hede to thy self.

Job answered/ that his payne was moare greuous/
then his fault: yet not wthstanding he deliuerth hym

The.vi. Chapter.

And answered/ and sayde: O my
miserie were weped/ a my puny
ment layed in the balaynes: for
then shulde it be heuyer/ then the
sande of the see. This is the cause/ that my
wordes are so sorowfull.

For the arrowes of the Almighty are in
me/ whose indignacion hath bronche bp my
sore/ and the terrible feares of God fyght
agaynst me. Both the wyde alle roare wth
he hath graue. Cryeth the ore/ when he
hath fodder ynough. That which is vnsau
ry/ wait it be eaten wth oute salte/ or is ther
any taste in a byt of an egge. The thynge
that some tyme I myght not awaye withal/ is
are now my meate for very sorow. That I
myght haue my desyre: That God wolde
graunte me the thyng/ that I longe for: That
he wolde begynne a myte me: that he wolde
let his hnd go/ a hnd me downe. Then shulde
I haue some comfort: yee I wolde desyre him
in my payne/ that he shulde not spare/ for
I wyl not be agaynst a woordes of a holy one.

What power haue I to endure? What
is myne end/ that my soule myght be paciet?
Is my strength the strength of stones? My
strength is made of byasse: Is it not so that
ther is in me no helpe: a that my substance
is taken from me. He that is in tribulacion
ought to be comforted of his neyghbour: but
the feare of the Lorde is cleane awape. Myne
awne brythren passe ouer by me as the wa
ter broke/ that hastily runneth thowto the
balleys. But they that feare the Lorde/ the
the snowe shall fall vpon them.

When their tyme cometh/ they shalbe de
stroyed and perysh: and when they be set on
fyr/ fearfully layde

agaynst him. Eliphaz in the begynnyng of the fourth Chapter had
sayde/ that the plage was come vpon him/ a had touched him. With this
(saye they) meateth he nowe. Beholde it not onely toucheth me/ but
woundeth me wth Arrowes/ and those venommed wth venoume/
happily wth the gall of dragons/ wth which touchyng/ both my bloud
maye wode/ and all my fyete is lapped bp. Agayne/ God hath
not onely throwe these darres vpon me/ but also his dreadfull feares/
that is/ wharsoer he hathe that is terrible/ layeth he on me.
That my substance is taken fro me. The Chaldee interpy. hath.
Whysome is departed from me/ and that/ after Job. Whysome
dome of byfyllinge iudging a tryng of thynges. As though/ he shal
saye/ so soare is my grete/ lyke my helpe is taken from me/ that I am
not permitted to breathe so longe/ tyll I maye call to remembraunce
what is most acceptable to God. Some reade. Is not all the strength
of myne iustice/ cemet gone from me.

But the feare of the Lorde. As though he sayd. But alas/ now
a daye/ then is no feare of the Lorde left: and therfore it is no mar
uell/ yf charite is also which is wynded to the feare of God/ be not in yle.

theyr they shalbe remooued out of their place/
for þe pathes that they go in/are croked:they
haste after vayne thynges/and shall perishe.
Confyde the pathes of Cheman/a þe wayes
of Saba/wherin they haue put their trust.
Confounded are they:that put any confiden
ce in them:for when they came to opteyne þe
thynges þe they looked for:they were brought
to confusion.

Queen to are ye also come into me: but now
that ye see my mystery / ye are astrayed. Wyl I
deliuer you / to come hyther? Wyl to geue me
eny of youre substaunce? To deliuer me fro
the enemyes hande / or to saue me from the
power of the myghtie? Teach me and I wyl
holde my tonge: and yf I do erre / shewe me
therein.

Wherfoze blame ye then the wordes / **¶**
are well and truly spoken? which of you can
reproue them? Saying only that ye are so-
fyll to check mens sayings / and can speake
many wordes in the wynde. Ye fall vpon the
fatherlesse / & go about to ouerthrowe youre
alone frende. Wherfoze loke not only vpon
me / but vpon youre selues : whether I lye /
or no. Turne into youre alone selu (I praye
you) be indifferent iudges / and cōspoze myne
lōg petytie: whether there be any bntyg-
tuousnesse in my tonge / or bayne wordes in
my mouth.

Job beweth that this lyfe is but a battayle or war

The 6th Chapter.

Not the life of man upon earth
a very batayll? Are not hys dayes
like dayes of an hyred seruante?
For lyke as a bonde seruauent de-
fyeth the shadowe / as an hyrelynge wolde
fayne haue an ende of his worcke: Euen so
haue I laboured whole monethes longe (but
in vayne) and many a carefull nyght haue I
tolde. When I layed me downe to slepe / I
sayde: O whē shall I ryse? Agayne / I longed
saye for the night. Thus am I full of sorowe /
till it be darke. My flesh is clothed with
wormes / with pricke and dust: my thynne is
withered / and cromptled together: my dayes
paste ouer more speedely / then a weeuers
weeue out his webbe: and are gone / or I am
a waite. O remembre / that my life is but a
wynde / and that myne eye shall nomore se
pleasures therof / yee & that none other mans
eye shall se me any more. For yf thou fasten
thine eyes vpon me / I come to naught lyke
as a cloude is consumed & banished a waye /
euen so he that goeth downe to hell / cometh
nomore vp / nee turneth agayne into hys
house / neither shall his place knowe hym any
more.

Therefore I will not spare my mouth, but

will speake in the trouble of my spirit / in
bytternesse of my mynde will I talke. And
a see oꝝ a whalfe / that thou keptst me so in
pyson: When I thynke: my bedd shall com-
forte me. I shall haue some refreshynge by
talkeinge by my self vpon my couche: Then
troublest thou me wyth dreames / & makest
me so afraied thoroꝝ visions / that my soule
wylleth rather to be strangled; & my bones
to be deed.

I can see no remedy / I shall lye none more: **D**
 Spare me then / for my dayes are but bayne
 What is man, that thou hast him in such re-
 putacion / and settest somoch by him? Thou
 takest diligent care for him / & suddenly doest
 thou tye him

Why goest thou not from me / ner lettest me
alone / so longe tyll I swallow downe my
spetle: I haue offended / what shall I do
to thee / O thou preseruer of men: Why hast
thou made me to stande in thy waye / & am so
heuy a burden vnto my self: Why doest thou
not forgive me my synne: Wherefore takest
thou not awaye my wyckednesse. Beholde /
now must I slepe in the dust: & yf thou seek
me to morow in þe morning / I shalbe gone.

Job is reprehended and noted to have defected by
paying a description of his poverty.

• The.boy.Chapter.

Hen answered Balad the Sub-
te/a sayde: How longe wilt thou
talke of such thynges? how longe
shall thy mouth speake so proude
wordes? Both God peruerthe the thyng that
is lausfull? O/, doth the Almyghty destroye
the thyng that is ryght? When thy sonnes
synned agaynst him, dyd not he punish them
for their wyckednesse? If thou woldest now
resorte vnto God by tymes/ and make thyne
humble prayer to the Almyghty: yf thou
woldest lyue a pure and a godly lyfe: shulde
he not wake vp vnto the immediatly/ & geue
the/ the bewtie of rightuousnesse agayne? In
so moch/ that wherein soeuer thou haddest
lyfe afoze/ thou shuldest now haue greate
aboundaunce. Enquire of them that haue be-
ene before the/ search dylygently amonge
thy forefathers: Namely/ that we are but
of yester daye/ and consyde not/ that oure
dayes vpon earth are but a very shadowe.
They shall shewe the/ they shall tell the/ yee
they will gladly confesse the same.

Have a replhe be grene without moyst-
nesse: maye & grasse growe without water:
No: but (oz ever it be bot forth / and oz ever
it be gathered) it withereth / befoze any other
herbe. Euen so goeth it with all them / that
forget God: and euen thus also shall the ppo-
crites hope come to naught. His confidence
shalbe destroyed / for he trusteth in a lybers
treble.

webbe. He leaneth him vpon his house / but he
shall not stande: he holdeth him fast by it, yet
shall he not endure. Of tyme a thynge doth
flozpe, and men thynke that it maye abyde
þ̄ Some wyngynge: it flouteth forth þ̄ bꝛaun-
ches in his garden, it taketh many rotes / in
so much that it is lyke an house of stoncs.

But if it be taken out of his place, every
man dengeth it, saying: I knowe the not. Lo/
thus is it to him, that retoyeth in his stone
boynges: and as for other / they growe out
of the earth.

Beholde/ God wyll not cast away a be-
trayous man/ nether wyll he helpe the vngod-
ly. Thy mouth shall be fylld wth laughtynge/ &
thy teppes wyth gladnesse. They that hate
the/ shall be confounded/ and the dwellenges
of the vngodly shall come to naught.

¶ Job declareth the benefytes of Gods that mannes
syghewelnes is nothyng.

¶ The ix. Chapter.

Answered / & sayd: Is for that /
I knowe it is so of a truth / that a
man compared into God / can not
be iustified. If he will argue with
him, he shall not be able to answer him
to one amonge a thousande. He is wise of
hert / and myghtie in strength. Who euer pro-
fpered / that toke parte against hym: * * He
translateth the mountaynes, or euer they be
a waie / & ouerthroweth them in his wrath.
He remoueth the earth out of her place / that
her pylers make he with all. He commaundeth
the Sonne / and it retyeth not: he closeth by
his starres, as it were vnder a sygnet. He him-
selfe alone spreadeth out the heauens / and
goeth vpon the waues of the see. He maketh
the baynes of heauen / the Orions / the bii-
starres and the secreete places of the south.
He doth greates thynges / such as are vnsearch-
able / pce and wonders without nombre.

In God I trust
with the most
wonderful on
the face of the earth
and also the ar
rivals a proud
traveller. A th
great reason
of the world
which by a ho
towed by each
too often time
in the so right
in signified b
in many a ne
by the the tra
which he
pleased. **H**
Eradic. p. 15. g.
Eradic. p. 15. g.
Eradic. p. 15. g.
Eradic. p. 15. g.

¶ If he can by me / I myght not loke vpon
him: yf he wnt his waye / I shulde not per-
ceauce it. If he be hasty to take eny thyng a-
waye, who will make him restoe it agayne?
¶ Who wyl saye vnto hym: what doest thou?
¶ He is God, whose wrath no man maye with-
stande: but the proudest of all must soupe
vnder him. How shulde I then answer him?
or what wordes shulde I sende out agaynst
him? Yee though I be righteous / yet wyl I
not geue him one worde agayne, but meke-
ly submytte my self to my iudge. I'll be it þ
I call vpon him / and he heare me / yet am I
not sure / þ he hath herde my voyce: he trou-
bleth me so with the tempest / and woundeth
me out of measure without a cause. He wyl
not let my sprete be in rest / but fylleth me
with bytternesse.

¶ If men wyl speake of strength/ he is the
strongest of all: yf men wyl speake of regh-
tuousnes/ who darre be my recorde. ¶ If I
will iustifie my self/ my atone mouth shall
condemne me: yf I wyl put forth my selfe for
a perfecte man/ he shall proue me a wicked
doer: for that I shulde be an innocēt, my con-
science knoweth it not / yee I my selfe am
weary of my lyfe.

This one thing will I saye: He doeth togeth
both the righteous & ungodly. And though
he slay suddenly with the scourge / yet laugh
eth he at the punishment of the innocent.
As for the world, he geueth it ouer in to the
power of the wicked / soch as the rulers be /
wherof all landes are full. Is it not so? where
is there eng / but he is soch one?

My dayes haue bene moze, swifte then a
runner: they are gone sodenly, and haue sente
no good thyng. They are passed awaye, as
the shippes that be good vnder sayle, and as
the Aegle that hattereth to the praye. When I
am purposed to forget my complainynges,
to chaunge my countenaunce / & to cōfōrte
my self: then am I afrayed of all my workes,
for I knowe / thou fauourest not an euill
doer. If I be then a wycked one, why haue I
laboured in vayne? Though I wash my
self with snowe water, & made myne handes
neuer so cleane, yet shuldest thou dyppe me in
the myer, and myne a tūne clothes shulde de-
fyle me. For he that I must geue answere vnto
to, and with whom I go to lawe, is not a mā
as I am. Nether is there any daylman to re-
proue both the partes, / or to laye his hande
betwixte vs. Let him take his roo awaye from
me, / pee let him make me no moze afrayed of
him, and then shall I answere him without
eny feare. For as long as I am in such fear-
fulnesse, I can make no answere; And why?
it greueth my soule to lyue.

to all men / and yet are wrapped in many mysteries and
often tyme ouer cruell. And herein lieth the chiefe of the
troupe Job and his aduersaries / that Job defendeth hym
haue deserved his punishment by his outward leape /
his aduersaries armed onely with manly and fleshly
God to be blypht wth he wolde so greuously puni
had not bene an outward synner agaynst him. Job /
re heaenge hym to ymelle / had lyued innocently
and hurt no man / had also frayed God a tow / hym
his chyldren also had he nourtered to the feare of God /
no man be accused of wychednes. yet to ymelle he ma
all the godly do) that he was not better wth out syn
wth he had bene a lyar. i. John. i. If we say / we haue
become our selues / and trouth is not in vs. Wherefore
where he sayth that he hath not deserved his punnysh
shulde come to shew him his melle / howe / that he the
outward manner of synne / not of the inward
syers of the heart / wherein he was without an offender.

Chapter

Job is weary of his life: & setteth out his fragilitie before God. He despayre the tyme to repēt. A description of death.

Nevertheless/now will I put forth my wordes: I will speake out of my belly heynesse of my soule/ & will saye vnto God: & do not cōdemne me/ but shewe me the cause / wherefore thou iudget me on this maner. Chynkest thou it well done/ to oppresse me/ to cast me of/ being a worke of thy handes/ and to manteine the counsell of the vngodly? Hast thou fleshy eyes then/ or doest thou loke as man loketh? Are thy dayes as the dayes of man / and thy yeares as mans yeares? that thou makest such inquisition for my wickednesse/ & searchest out my synne? where as (notwithstandynge) thou knowest that I am no wycked person/ and that there is no man able to deliuer me out of thyne hande. Thy handes haue made me/ & fashioned me altogether round about/ wilt thou then destroye me suddenly? & rememberest thou the how that thou madest me of the mould of the earth / and shalt brynge me to earth agayne.

Hast thou not miskeid me/ as it were miske: and turned me to cruddes lyke chese? Thou hast couered me with skynne and fleshy / and ioynded me together with bones & synowes. Thou hast graisted me lyfe/ & done me good: & the diligēt hede that thou tokest vpon me/ hath preferred my sperte.

Though thou hydest these thyngs in thine hert/ yet am I sure/ that thou rememberest the all. Wherefore didest thou kepe me/ when I synned/ and hast not clensted me from myne offence? I do wickedly / woe is me therfore: I be vngodly/ yet darre I not lyt by my heade: so full am I of confusyon / & se myne awne mysery.

Thou huntest me out (brynge in heynesse) as it were a Lyon / and troublest me oute of measure. Thou bryngeest fresh wytnesses agaynst me / thy wrath increaseth thou vpon me/ very many are thy plagis & I am in. Wherefore hast thou brought me out of my mothers wombe? & that I had perished / & I no eye had sene me. If they had caried me to my graue/ as sone as I was borne/ then shulde I be not/ as though I had neuer bene.

Shall not my thort lyt come soone to an ende? & holde the from me/ let me alone/ that I maye ease my self a lytle afoze I go thither/ from whence I shall not turne agayne. Namely/ to that lande of darcknesse & shadowe of death: yee into that darck cloudy lande & deadly shadowe/ where as is no odyr/ but terrible feare as in the darcknesse.

Job is vniuersally reprehended of Sophar. God is incomprehensible. He is mercifull to the repentant.

The .xj. Chapter.

When answered Sophar the Naamathite/ and sayd: Shulde not he that maketh many wordes/ be answered? Shulde he that babbleth much/ be cōmended therein? Shulde menigeue care vnto & only? Thou wilt laugh other men to scoone / and shall no body mocke the agayne? Wilt thou saye vnto God: The thing that I take in hande is perfecte/ & I am cleue in thy syght? & that God wolde speake / and open his lippes agaynst the / that he myght shewe the (out of his secreete wysdome) how manyfolde his name is: then shuldest thou knowe/ that God had forgotten the / because of thy synnes.

Wilt thou sende out God by thy sektag? wilt thou attayne to the perfectnesse of the almyghty? He is hyer then heauen / what wilt thou do? Deper then the hell/ how wilt thou then knowe hym? His length exceedeth the length of the earth / & his bredth & bredth of the see. Though he turne all thynges by lyde downe/ close them in/ or thrust them to gether/ who darre check hym therfore?

For it is he that knoweth the banys of men: he seyth their wyckednesse also / shulde he not then cōsidre it? A bayne body exalteth hym selfe/ & the sonne of man is lyke a wyld asses foale. If thou haddest now a right hert/ and lystedst by thyne handes towarde hym: yf thou woldest put awaye the wyckednesse which thou hast in hande/ so that no vngodlynesse dwelt in thy house: then myghtest thou lyt by thy face without shame/ then shuldest thou be sure/ & haue no nede to feare.

Then shuldest thou forget thy mysery/ and thynke nomore vpon it/ then vpon the waters that runne by. When shuld thy lyfe be as cleare as the noone daye / and sprynge forth as the moynynge. When myghtest thou haue comfort/ in the hope that thou hast: & slepe quietly/ whē thou art buryed. When shuldest thou take thy rest / and no man to make the agrayed/ yee many one shuld set moch by the. As for the eyes of & vngodly/ they shalbe consumed/ and not escape: their hope shalbe mysery and sorow of mynde.

Job in the wyng hys patience declareth the myght and power of God.

The .xii. Chapter.

Sophar answered/ and sayde: Then (no doute) ye are the men alone / & wyldome shall perishe with you. But I haue vnderstandynge as well as ye/ and am no lesse then ye. Yee who knoweth not these thynges? Thus he that calleth vpon God/ and whō God heareth/ is mocked of his neyghboure: the godly and innocent mā is laughed to scoone. Godlynesse is a light bespyed in the hertes of the ryche / and is set for

for them to stamble vpon. The houses of robbers are in wealth & prosperite/ & they & maliciously medle agaynst God/ dwell without care: yee God geueth all thynges rychely with hys hande.

Alike the catell/ & they shall infortune the: the towies of the ayre / & they shall tell the: Speake to the earth/ & it shall shewe & to the fylthes of the see/ and they shall certifie the. What is he/ but he knoweth that the hande of the Lorde made all these? In whose hande is the soule of euery lyving thinge/ & the byeth of all men. Haue not & eares pleasure in hearing/ & the mouth in tastynge the thinge & it eateth? Amonge olde personnes there is wyldome/ & amonge the aged is vnderstandynge. Yee with God is wyldome and strength/ it is he that hath counsell and knowledge. I the breake downe a thing/ who can set it by agayne? I the shut a thing/ who will open it? Beholde/ yf he withholde & waters/ they drye by: yf he let them go/ they destroye the earth. With hym is strength and wyldome: he knoweth bothe the disceauer & hym that is disceaued.

He carryeth awaye & wyse men/ as it were a spoyle/ & bryngeth the iudges out of their wyttes. He lowseth the gyrdle of kynge/ & gyrdeth their loynes with a bonde. He ledeyth awaye the prestes in to captiuite/ & turneth the myghty by lyde downe. He taketh the berite fro out of the mouth/ & disapoynteth the aged of their wyldome. He pouereth out confusyon vpon Princes / & conforteth them that haue bene oppressed. Loke what lyeth hyt in darcknesse/ he declareth it openly: and the bery shadowe of death bryngeth he to lyght. He bothe increaseth the people/ & destroyeth them: he maketh the to multiplie/ & dyneth the awaye. He chasigeth the herte of the Princes & kynge of the earth/ & disapoynteth the: so that they go wandrynge out of the waye/ & grope in the darcke without light/ flackering to & fro lyke bzonckē men.

Job reprimeth his frendes in their awne saynges/ and condemneyth hypocrisie.

The .xiii. Chapter.

In all this haue I sene with myne eye/ hearde with myne eare/ & vnderstand it. Loke what ye knowe/ that same do I knowe also/ nether am I inferior vnto you. Nevertheless I am purposed to talke with the almyghty/ & my desyre is to comen with God. As for you/ ye are wzckmaisters of lyes/ & vnpzofyttable Philistias all to gether. Wolde God ye kepte youre tonge/ that ye myght be take for wyse men. Therfore heare my wordes / & ponde the sentence of my lippes. Wyl ye make answer for God with lyes/ and maynteyne

hym with disceate? Wyl ye accepte the perisoun of God/ & intreate for hym? Shall that helpe you/ when he calleth you to reckoning? Chynke ye to begyle him/ as a man is begyled? He shall punyssh you/ & rezyoue you/ yf ye do secretly accepte any personne. Shall he not make you agrayed/ when he sheweth you his terrible feare fall vpon you? Your remembrance shalbe lyke vnto the dust/ & youre pryde shalbe turned to claye. Holde youre tonges now/ and let me speake / for there is some thinge come into my mynde. * Wherefore do I beare my fleshy in my teth/ & myne soule in myne handes? Lo/ there is nether confort nor hope for me/ yf he wyl slaye me. But yf I shewe & rezyoue it as a thynge myne awne wayes in his syght/ he is eue the same/ that maketh me whole: & why? there maye no hypocrite come before hym. Heare my wordes/ & ponde my saynges: yf youre eares. * Beholde/ now haue I prepared my iudgement / & knowe that I shalbe founde ryghtwes. What is he/ that wyl go to lawe with me? For yf I holde my tōge/ I shall dye. Nevertheless graunte me two thynges/ and then wyl I not hyde my selfe from the.

Withdrawe thyne hande fro me/ & let not the fearfull bryde of the make me agrayed. And then sende for me to the lawe/ & I maye answer for my selfe: or els/ let me speake/ & geue thou the answer. How greate are my mysdoes & synnes? Let me knowe my trasgressions & offences. * Wherefore hydest thou my face/ and holdest me for thyne enemye? Wilt thou be so cruel & extreme vnto a flyng lease/ & folowe vpon drye stubble? & thou layest so sharpe lyt to my charge/ & wilt better ly vnto me/ for I synnes of my youth? Thou hast put my fote in the stocks: & marchest the narrowly vnto all my pathes/ & marchest the steppes of my fete: where as I (notwithstan dyng) must consume lyke as a foule carion/ and as a cloth that is moth eaten.

Job describeth the lyfe of a man/ and prophesieth of his hope. the resurrecyon. Hope susceypheth the godly/ & lyt the obtayne that they loke for.

The .xiiii. Chapter.

In that is borne of a womā/ hath but a shorte tyme to lyue/ & is full of diuerse miseries. He cometh by & falleth awaye lyke a floure. He lyeth as it were a shadowe/ & neuer cōtinueth in one state. Chynkest thou it now well done/ to open thyne eyes vpon soche one/ and to brynge me before the in iudgement? Who can make it cleane/ that commeth of an vn-cleane thinge? No body. The dayes of man are shorte/ the nombze of his monethes are knowne only vnto the. Thou hast apoynted hym his boude/ he can not go beyonde the.

So from him that he maye rest a lytle: but
till his daye come, which he loketh for, lyke
as an hyeinge doth.

If a tre be cut downe, there is some hope
yet, that it wyll sproute and shute forth the
bryanches agayne: for though a rote be
waxen olde & ded in the grounde, yet when
the stocke getteth the sent of water, it wyll
budde, & bynge forth bowes, lyke as whē it
was fyrst planted. But as for man, when he
is ded, perished & consumed awaye, what
becommeth of him? The floudes when they
be dzyed by, & the ryuers when they be em-
ptie, are filled agayne thow the flowynge
waters of the see: but when man depeth, he
repleth not agayne, untill the heauen perishe:
he shall not wake by ner ryse out of his slepe.
That thou woldest kepe me, and hyde me
in þe hell, untill thy wrath were styllid: & to
appointe me a tyme, when thou myghtest
remembre me. Make a deed mā lyue a-
gayne: All the dayes of this my pilgrimage
am I lokyng, whē my chaūginge shall come.
If thou woldest but call me, I shulde obeye
the: only despayre not þe worke of thyne awne
handes.

God remem-
bereth a mā whē
he prayeth
him. Job. x. 13.

For thou hast nombred all my goynges,
yet be not thou to extreamē wth my synnes.
Thou hast sealed by myne offencē, as it were
in a bagg: but be mercifull vnto my wyc-
kednesse. The mountaynes fall awaye at þe
last, the rockes are remoued out of their pla-
ce, the waters pearse thow the very stones
by lytle & lytle, the floudes walke awaye &
grauell & earth: quen so be stroyed thou the
hope of mā in lyke maner. Thou preyest
agaynst him, so that he passeth awaye: thou
chaūgest his estate, & puttest him fūthe.
Whether his chyldre come to worshipp, or
no, he can not tell: And yf they be mē of lowe
degre, he knoweth not. While he lyueth, his
fleth must haue trauayle: & whyle the soule
is in him, he must be in sorowe.

Eliphaz reproved Job because he ascribed wyl-
dome & puresse to him selfe. He describeth the curie &
fallerth on the wyched, & chenyng Job to be one of that
nombere. 1

The xv. Chapter.

When answered Eliphaz & Chem-
nite, & sayde: Shulde a wyle mā
answere as the science of þe wynde?
A yll his bely wth the wynde of
þe east: Thou reprovest wth wordes, that
he shulde be hym: are nothinge worth: & speakest the thynges,
which can do no good. As for shame, thou
hast set it ashyde, & is woldest thou not make
thyselfe ashyde, so many wordes before God: but thy wyched-
nesse, the east wynde acheth thy mouth, & so thou hast cho-
sen the a craftie tonge. Thyne awne mouth
condemneth the, and not I: yee thyne awne
belly fylled wth hyppes shapeth the an answer. Art thou the

lyst man, that euer was doyne? Or, wylst thou
made before the hilles: hast thou herbe
the secrete coucell of God, that all wylsdomē
is to lytle for the? What knowest thou, that
we knowe not? What understandest thou,
but we can the same? With his are olde and
aged men, yee soch as haue lpyed lōger then
thy fozefathers.

Chenyest thou it a small thyng of the
consolacions of God? and are they wth the
a lyngē wordē. Why doth thyne herte
make the so proude? Why standest thou so
greatly in thyne awne conceite? Where by-
to loke thyne eyes, that thy minde is so puffed
up agaynst God & lretest soch wordes go out
of thy mouth? What is man, that he shulde
be cleane? what hath he, which is borne of a
woman, wherby he myght be knowne to be
ryghtuous? Beholde ther is no trust to hys
sanctes: yee þe bery* beaues are not cleane
in his syght. How moch more then an abho-
minable and vyle man, which byyncheth
wickednesse like water: I will tell the, heare
me: I wyl shewe the a thyng, that I knowe,
which wyle men haue tolde, & hath not bene
hōd from their fathers: vnto whom only the
lande was geuen, that no straunger shulde
come amonge them.

The vngodly despayreth all the dayes of
his lyfe, & the nobre of a tyrauntes yeres is
vngodly. A fearfull sounde is euer in hys
eares, & when it is peace, yet feareth he de-
struccō: He beleueth neuer to be deliuered
out of darchnesse, the shadowe is alwaye be-
fore his eyes. Whē he goeth forth to get hys
lyuynge, he thynketh plainly, that þe daye of
darchnesse is at hande. Sorow and care ful-
nesse make him astrayed, & cōpasse him rounde
about, lyke as it were a hyngē wth his hooft
redy to þe battayll. For he hath stretched out
his hande agaynst God, & armed hym selfe
agaynst the Almyghty. He runneth proudly
vpon hym, and wth a styff necke fighteth he
agaynst hym: where as he couereth hys face
wth shame, and maketh hys body well ly-
hyngē. Therefore shall his dwelling be in de-
solate cyties, and in houses which nomā in-
habite, but are become heapes of stones.

He shall not be rich, nether shall hys sub-
staunce continue, nether encrease vpon earth.
He shall neuer come out of darchnesse, the
flame shall drye by hys bryanches, wth the
blast of the mouth of God shall he be taken
awaye. He wyl nether applye hym selfe to
faythfulnes, nether treuth, so soze is he discre-
ued wth banite.

He shall perishe, afore his tyme be wozne
out, & his hande shall not be grene. He shall
be plucked of as an vnrype grape fūthe
byne, & shall let his floure fall, as the olyue
doth

doth. For the congregacion of wychedes is
vnfructuall, & the fyre shall consume the hou-
ses of loch, as he grede to receaue gyftes.
He cōcealeth trauayle, he beareth mylche-
te, & his body byngeth forth dyscaite.

Job repeateth his mylche, sayth that he suffereth
more then his wychednesse hath deserued.

The xvi. Chapter.

When answered, and sayde: I haue
heard thy wordes, & I have heard thy
reuerable geuers of cōsolacion: yet
all the loyde of you. Shall not thy
bayne wordes come yet to an ende? Or, hast
thou yet any more to saye? I coude speake,
as ye do also. But wolde God, that your
soules were in my soules strade: then shulde
I heape by wordes agaynst you, and make
my heade at you. I shulde cōsolate you wth
my mouth, and release your payne wth the
talkyng of my hyppes. But what shall I do?
For all my wordes, my sorow wyl not cease:
And though I holde my tounge, yet will it not
departe from me. And now that I am full of
payne, and all that I haue destroyed, wherof
my wyndes beare wytnesse, there standeth
by a dysenabler to make me answer wth
lyes to my face. He is angrie at me, he ha-
teth me, & gnaweth vpon me wth his teth.
Myne enemy shouldeth by me wth hys eyes.

They haue opened their mouthes wth
vpon me, and smytten me vpon the cheke de-
spytfully. They haue calld the felow thow
myne aduersite. God hath geuen me ouer to
the vngodly, & deliuered me into the handes
of the wyched. I was somtyme in wealth,
but sodenly he hath brought me to nought.
He hath taken me by the necke, he hath rente
me, & let me, as it were a match for hym to
dute at. He hath cōpased me rounde aboute
wth his dartes, & he hath wounded my loynes,
and not spared. My bowels hath he poured
vnto the ground, & he hath geue me ouer
vpon anor, & is fallen vpon me lyke a
graunte. I haue sowed a sack cloth vpon my
shynne, & I haue wth my strength in the dust.

My face is hidde wth wepyng, & myne
eyes are hidde wth mynne. Howbeit there is no
wychednesse in my handes, and my praye
is cleane. Deaith, couer not my bloud, &
let my crye come vnto the. For lo, my
wytnesse is aboute me, & he that knoweth me,
is aboute me. My frendes laugh me
to scoyne, & myne eye poureth out teares
vnto God. I haue a body myght please to
God, as of an other, & doth wth another, yet the
nombere of my dayes are come, and I must
go the waye of almyghty. Whence I shall not turne
agayne.

Job sayth
that he
suffereth
more
then
his
wyched-
nesse
hath
deser-
ued.

The xvii. Chapter.

When answered, and sayde: My dayes
are as a breath, & my breathes are as a
floure. I am hardē at deathes doze.
I haue disceaured no mā, yet must I
myne eye cōtinue in heynesse. My
deliuer me, and set me by the wynde, who shall then
be able to thrust my handes together? Thou
hast withholden their hertes, fūthe understan-
dyngē, therefore shall they not be sett by on
hys. He promyseth hys frendes parte of hys
good, but his awne chyldre speide it. He hath
made me as it were a bywode of the comon
people. I am hys gestyngē stocke amonge
the. My countenance is heuy for very an-
ger, & the membes of my body are become
lyke a shadow. Vicious men therefore shall
well consyde this, & the innocent shall take
parte agaynst the wyched.

The ryghteous wyl kepe his waye, & he
that hath cleane hādes, wyl euer be stronger
& stronger. Is for you, turne you, & get you
hence, for I can not se one wyle mā amonge
you. My dayes are past, my thoughtes are
banysht awaye, wherby haue byred myne
herte, chaūginge the nyght in to daye, and
þe light into darchnesse. Though I tary neuer
so moch, yet þe graue is my house, and I must
make my bed in the darche. I call corrupciō
my father, & the wormes call I my mother &
my syster. What helpeth then my longe sa-
ryenge? Or, who wyl fulfyll þe thyng, that
I loke for? All that I haue, shall go downe
in to the pytt, and lye wth me in the dust.

Waldad retheth the paynes of the vnfructuall &
wyched.

The xviii. Chapter.

When answered Waldad & Subite,
and sayde: When wylst thou make an
ende of your wordes? Marke
well, & consyde, we wyl speake
also. Wherfore are we counted as beastes,
and reputed so vyle in your syght? Why de-
stroyest thou thy selfe wth anger? Shall þe
earth be forsaken, or the stones remoued
out of their place because of the? Shall
not the lyght of the vngodly be put out?
yee þe flame of his fyre shall not burne. The
lyght shalbe darche in his dwellinge, & hys
candle shalbe put out wth hym. His presump-
tuous goynges shall be kepte in, & his awne
councell shall cast him downe. For his fete
shalbe taken in the net, and he shall walke
in þe snare. His fete shalbe holdē in þe gylber,
and the thurshe shall catch him. The snare is
layed for hym in the grounde, and a pitfall in
the waye.

Faythfulnesse shall make him astrayed on
every syde, that he shall not knowe, where
he getteth out. Hunger shalbe his sustaunce, &
mylfortune shall hange vpon hym. He shall
rate

eat the strength of his kynne/* the first
that is an boone of death shall eat his members. All
horrible and his comforte a hope shall be roted out of his
dwellinge / very fearfullnesse shall bringe
him to the kynge. * Other men shall dwell
in his house (which now is none of his) and
dwell: that is by my stone shall be scattered upon his habita-
tion. His rotes shall be dyed by beneath/ and
about shall his hart be cutt downe. His
remembrance shall perishe from the earth/ &
his name shall not be praysed in the stretes:
he shall be dyuen from the light into dar-
kenesse/ and be cast cleane out of the world. He
shall nether haue chyldren nor kynfolkes
amonge his people/ no/ ner any posterite in
his countrey: young & olde shall be astonied
at his death. Such are now the dwellinges
of the wycked/ and this the place of him that
knoweth not God.

Job receyvethe his mysteries and greuous paynes.
He prophesyeth of the generall resurrection.
The .xxi. Chapter.

In answered/ & sayde: how longe
will ye bere my mynde/ & trouble
me with wordes? Lo/ ten tymes
haue ye reproued me: are ye not
ashamed/ for to laugh me so to scoone? ye
go to doge/ I go to doge to my selfe. But ye
will enhaunce your selues agaynst me/ & ac-
cuse me to be a wicked personne because of
I haue come by me: knowe this then/
it is God/ which hath badled me to violence/
& hath compassed me aboute with his scour-
ges. Beholde/ though I crye/ yet violence is
done vnto me/ I can not be herde: though
I cōplane/ there is none to geue sentence vnto
me. He hath hedged by my path/ I can not
get awaye. he hath set darcknesse in my ga-
te. He hath spoyled me of myne honoure/ and
take the crowne awaye fro my head. He
hath destroyed me on euery syde/ and I am
bndone: My hope hath he taken awaye fro
me/ as it were a tre plucked by by rote. His
wrath is kindled agaynst me/ he taketh me/
as though I were his enemy.

Job receyvethe his mysteries and greuous paynes.
He prophesyeth of the generall resurrection.
The .xxi. Chapter.

His men of warre came together / which
ryches: for all made their waye ouer me / and beseged my
dwellinge rounde aboute. He hath put my
brythren farre awaye fro me/ & such as were
of myne acquaintance/ are become stra-
ngers vnto me. Myne alone kynfolkes haue
forsake me/ & my frendes haue put me out of
remembrance. The seruantes & maydes of
myne alone house take me for a stranger/ &
I am be come as an aleaunt in their syght.
When I call vpon my seruants/ they geueth
me no answer: no though I praye him with
my mouth. Myne alone wyfe maye not a-
byde my bryth / I am saynte to speake sayre

vnto the chyldren of myne alone body. Yee but to him of his
very deserte sooles despyse me / & when I am
gone from them/ they speake euell vpon me.
All such as were my most familiers/ abhorre
me: & they whom I loued best/ are turned
agaynst me. My bone hageth to my kynne/ &
my flesh is awaye/ only there is left me the
kynne aboute my teth. Haue ye bypō me/
haue ye bypō me (ye my frendes) for the
hande of the Lorde hath touched me. Why
do ye persecute me? as God/ and are not
satisfyed of my flesh?

That my wordes were writen/ & that
they were put in a booke: wolde God they
were graued in an yron peme in leade oʒ in
stone. For I am sure/ I my redeemer lyueth/
& that I shall ryse out of the earth in the latter
daye: that I shall be clothed agayne in this
kynne/ & le God in my flesh. Yee I my selfe
shall beholde him / not with other but with
these same eyes. My reynes are consumed
within me / when ye saye: why do not we
persecute him? we haue founde an occasion
agaynst him. But beware of the swearde/
for the swearde wyll be auenged of wycked-
nesse/ and be sure/ that there is a iudgment.

Sophar sayeth/ that the vnsaythfull the conetous/
and the wycked shall haue a short tyme.
The .xxi. Chapter.

In answered Sophar the Na-
mathite/ and sayde: for the same
cause do my thoughtes cōpell me
to answere. And why? my mynde
is tolled here and there. I haue suffyrnt/
herde thy checking and reprofe/ therefore am
I purposed to make answere after myne vn-
derstandyng. Knowest thou not this/ name-
ly: that from the begynnyng (euer sence the
creation of man vpon earth) the praple of
bngodly hath bene woʒte / and that the soye
of ypocrites continued but the twynchyng
of an eye: though he be magnified by to
heaven/ so that his brade reacheth vnto the
clouds: yet he perissheth at the last lyke desige:
for somoch that they which haue sene hym/
saye: where is he? He hangeth as a drea-
me/ so that he can no moze be founde/ & pas-
seth awaye as a byson in the nyght. So
the eye which sawe him before/ getteth now
no syght of him/ and his place knoweth him
no moze. His chyldren go a begynge / their
handes bringe them to sorow & heynnesse.

Fro his yowth his bones are full of byce/
which shall lye downe with hym in the earth.
When wyckednesse is swete in his mouth/
he hydeth it vnder his tonge. That he fauou-
reth/ that wyll he not forsake/ but keepeth it
close in his throte. The meate he eateth/
shall be turned to the poyson of serpentes/
within

with in his body. The ryches that he deuou-
reth / shall he perbreake agayne / for God
shall drawe the out of his bely: he shall luche
at serpentes heed/ & he adders tonge shall slaye
him: so that he shall nomoze se the ryuers &
byches of honoʒ a butter. But labourer shall
he/ & yet haue nothinge to eate. Create tra-
uayle shall he make for ryches / but he shall
not enioye the. And why? he hath oppresed
the poore/ and not helped them. how les hath
he spoyled/ and not b. ylded them. His bely
coude neuer be filled/ therefore shall he perishe
in his conetousnesse. He deuoured so grede-
ly/ that he left nothinge behinde/ therefore his
goodes shall not prospere. Though he had
plenteousnesse of euery thyng / yet was he
poore / and therefore he is but a wretch on
euery syde.

For though I wycked haue neuer somoch
to fill his bely/ yet God shall sende his wrath
vpon him/ and cause his battayll to raygne
ouer him: so he lyeth in the yron wrapens/ he
shall be thott with the stele bowe. The arrowe
shall be take forth/ and go out at his backe/
and a glistering swearde thozow the gall of
him/ feare shall come bypō him. * Here shall
no darcknes be able to hyde him. And vnkyn-
dled fyre shall consume him/ and loke what re-
mayneth in his house/ it shall be destroyed.
The heauen shall declare his wickednesse/ &
the earth shall take parte agaynst him. The
substaunce that he hath in his house/ shall be
taken awaye and perishe / in the daye of the
Lordes wrath. This is the porcyon that the
wycked shall haue of God/ and the heretage
that he maye lcke for of the Lorde.

Job receyvethe the prosperite of the wycked / & after
deserpyeth their sodayn ruyne and destruccyon.

The .xxi. Chapter.

In answered/ and sayd: I heare
my wordes/ & amende your selues.
Suffre me a lytle / that I maye
speake also / and then laugh my
wordes to scoone/ ye ye wyll. Is it with a mā/
that I make this disputacyon? which ye se
were so/ shulde not my spete be then in soze
trouble? March me well/ be abashed / and
laye your hande vpon your mouth. For
when I ponde & cōsydye this/ I am afrayed/
and my flesh is cōpyttē with feare. Where-
foze do wycked men lyue in health and pros-
perite/ come to their olde age / and increasē
in ryches? Their chylders chyldren lyue in
their syght/ & their generacyon before their
eyes. Their houses are safe fū all feare/ for
the rodd of God doth not smyte them. Their
bulloche genyeth/ & that not oute of tyme:
their cōwe calueth/ and is not bruftefull.

They sende forth their chyldre by flockes/
and their sonnes lede by daunce. They beate

with them tabyettes and harpes / and haue
instrumentes of musyck at their pleasure.
They spende their dayes in welthynesse: but
sodeynly they go downe to hell. They saye vnto
God: go from vs/ we desyre not the know-
ledge of thy wayes. What manner of felowe
is the Almightie/ that we shulde serue him?
What profyt shulde we haue / to submytte
oure selues vnto hym? Lo / there is bitytyn
no goodnesse in the/ therefore will not I haue
to do with the counceill of the bngodly. How
oft shall the chaffe of the wycked be put out?
how oft cometh their destruccyon vpon thes?
What sorowe shall God geue the for their
parte in his wrath? Yee they shall be euē as
chaff before the wynde/ and as dust that the
feyme carryeth awaye.

And though God saue their chyldre from
such sorowe/ yet wyll he so rewarde the sel-
ues/ that they shall knowe it. Their alone de-
struccyon and misery shall they se with their
eyes/ & byncke of the fearful wrath of the
Almightie. For what careth he / what he co-
me of his householde after his death? whose
monethes passe awaye wyfter then an a-
rowe. In as moch the as God hath the myght
power of all/ who can teach him any know-
lege? One dyeth now when he is myghty &
at his best/ rich/ & in prosperite: eue whē his
bowels are at the fatterest/ & his bones full of
marry. An other dyeth in sorowe & heynnesse/
and neuer had good dayes. Now slepe they
both a lyke in the earth/ & the wormes couer
them. But I knowe what ye thynke/ ye &
what ye ymagin agaynst me bngodly. For
ye saye: where is the Prynces palace?
where is the dwellinge of the bngodly? If he
eny mā that goeth by the waye/ & ye ye wyll
not regarde their tokens & dedes/ he shall tell
you/ that the wycked is kepte vnto the daye
of destruccyon / and that the bngodly shall be
brought forth in the daye of wrath. Who
darre reproue him for his wayes to his face?
who rewardeh him for the bngodlynesse
that he doth? Yet shall he be brought to his
graue/ and watch amonge the heape of the
dead. Then shall he be sayre to be buryed a-
monge the stones by the broke syde. All men
must folowe hym/ & there are innumerable
gone before hym. How bayne is the com-
forte he geue me? Are not your answers
cleane contrary to ryght and treuth?

Eliphaz reprehendeth Job of vnnecesarynesse.

The .xxii. Chapter.

Eliphaz the Themanite gaue
answere/ & sayde: Maye a man be
compared vnto God in wysdomne/
though he seme to him selfe / for to
be lyke hym? What pleasure hath God in
the. Wh. m. thou

After the
Book. Home.
cabe pappes.

cause to be ryght. As for me / bntyll myne ende come wyl I neuer goo from myne innocency. My ryghtes dealyng kepe I fast / which I wyl not forlake: my hert shall not reprove me of my dayes. **¶** Therefore myne myghte spent. My enemy shall be founde as the bngodly / as he that taketh parte agaynst me / as an unrighteous man. What hope hath he that putteth his trust in his own strength / and though God geue him victorye he shall not have him the soner / wher he crieth vnto him in his necessity. Hath he such pleasure and delite in the Almighty / he darre alwaye call vpon God? I wyl teach you in the name of God: and the thinge that I haue of the Almighty / wyl I not kepe from you. Beholde / ye shall see in your owne conceite / as though ye knewe all thynges. Wherfore then do ye go aboute with such bayne wordes / sayinge: This is the porcion that the wycked shall haue of God / as the heretage that they shall receaue of the Almighty. If he get many chyldre / they shall periſh with the swerde / as his possesſion shall haue scarceneste of bred. Loke wher he leaueth behynd him / they shall dye & be buried / and no man shall haue pitye of his wyddowes. Though he haue as moche money as the dust of the erth / & raymet as ready as the claye / he maye well prepare it: but the godly shall put it vpon hym / & the innocent shall deale out of money. His house shall endure as the moth / and as a boote that the watchman maketh. When the rich man dyeth / he carrieth nothyng with him: he is gone in the twinklinge of an eye. Destruction taketh holde vpon him as a water floude / & he is swept awaye in a night season. A vehement winde carrieth him hence / & departeth: a storme plucketh him oute of his place. It russeth in vpon him / and sparreth him not / he maye not escape from the power thereof. When claye men their handes at him / yee shall see / wher they loke vpon his place.

¶ Job sheweth that the wyddome of God is vnsearchable.

The xxviii. Chapter.

¶ There are places where syluer is molten / & where golde is tryed: where yron is dygged oute of the grounde / & stones resolu'd to metall. The darcknes shall once come to an ende / he can seeke out of the grounde of all thinges: the stones / the darcke / & the horrible shadowe / with the ryuer of water parteth he a sinder the straunge people / he knoweth no good neyghbourhede: such as are rude & mannerly & boystours. He bringeth foode out of the erth / & that which is vnder / consumeth he it. There is founde a place / whose stones are cleane Saphires / & where he clottes of the

earth are golde. There is a waye also / & the byrdes knowe not / that no vulture eye hath sene: wher in he proude & hye mynded walke not / & wher no yron cometh. There putteth he his hande vpon the stony rockes / and ouerthroweth the mountaynes. Riueres flowe out of the rockes / & loke what is pleasaunt / his eye seyth it. Out of dropes bringeth he greete floudes together / & the thinge that is byd bringeth he to lyght. How cometh a man then by wyddome? Wher is the place he maye fynde vnderstandinge? Surely no man can tell how worthy a thyng he is / nether is the founde in the lande of the lyuinge. He depe sayeth: he is not in me. He see sayeth: he is not with me. She can not be gotten for the most fyne golde / nether maye he pryce of her be bought with any moneye. No wedges of golde of Ophir / no p'cious Smyt stones / no Saphires maye be compared vnto her. No nether golde ner chryſtall / nether sweete odours ner golden plate. There is nothing so worthy / or so excellent / as once to be named vnto her: for perfecte wyddome goeth farre be yonde them all. The wyddome that cometh out of Jnde / maye in no wyse be likened vnto her: yee no maner of apparell how pleasaunt and fayre soeuer it be.

¶ From wher then cometh wyddome? and wher is the place of vnderstandinge? She is byd from the eyes of all men / yee a frowde of payre. Destruction & death saye: we haue herde tell of her vnto our eares. But God seyth her waye / and knoweth her place. For he beholdeth the endes of the world and loketh vpon all that is vnder heauen. When he weyed the wyndes / & measured the waters: when he set the rayne in ordre / and gaue the myghtie floudes a lawe: when dyde he se her / then declared he her / prepared her & knewe her. And vnto man he sayde: Beholde / to feare the Lorde is wyddome: & to forlake euell is vnderstandinge.

¶ Job sheweth of the prosperite of the tyme past / surely reprobunge his frendes of myghte / because they sayde: Job suffered accordyng to his deservyng.

The xxix. Chapter.

¶ Job proceeded and went forth in his communycacyon / sayinge: That I were as I was in the moethes by pass / and in the dayes when God preferred me: when his lyght shyned vpon my head: when I wente after the same light & shynynge as the sonne the darcknesse. As it stode with me / when I was weithy & had ynough: when God prospered my house: wher the Almighty was with me: when my household folkes stode aboute me: wher my wayes ranne ouer with butter / and when the stony rockes gaue me ryuers of oyle

of oyle: when I wente thorow the cite vnto the gate / and wher they set me a chapyne in the street: wher the young men / as soon as they sawe me / hyd them selues / & when the aged arose / and stode vnto me: when the yunges left of their talking / & layed their hande to their mouth: when the myghty keppe still their voyce / and when their tonges cleued to the rofe of their mouthes. When all they heard me / called me happye: and when all they that sawe me / wished me good. For I deliuered the poore when he cryed / and the fatherlesse that wanted helpe. He that shuld haue bene lost / gaue me a good wyde / and the wyddowes herte praysed me. And wher I put vpon me / & myghty / which couered me as a garment / and equyte was my crowne. I was an eye vnto the blinde / and a fote to the lame / I was a father vnto the poore / and when I knew not their cause / I sought it out diligently. I brake the chafers of the unrighteous / and plucke the spoyle out of their teth.

¶ This ryghte I put vpon me / & myghty / which couered me as a garment / and equyte was my crowne. I was an eye vnto the blinde / and a fote to the lame / I was a father vnto the poore / and when I knew not their cause / I sought it out diligently. I brake the chafers of the unrighteous / and plucke the spoyle out of their teth.

¶ Therefore I thought hereby / that I shulde haue dyed in my nest: & that my dayes shulde haue bene as many as the sondes of the see. For my rote was spred out by the water syde / & the dew laye vpon my corn. Myne honour encreased more and more / and my bowe was euer the stronger in my hand. Vnto me men gaue eare / me they regarded / & with sylence they tarped for my counsell. If I had spok / they wolde haue it none other wayes / my wordes were so well taken amonge them. They wayted for me / as the earth doth for the rayne: and gaped vpon me / as the grounde doth to receaue the latter shower. When I laughed / they knewe well it was not earnest: and this testymony of my countenance pleased them nothing at all. When I agreed vnto their waye / I was the chiefe / and sat as a kynge amonge his seruantes: & as one that comforteth soche as be in heynesse.

¶ By the latter shower is my herband holde / my doctryne which causeth iudges not to slyng.

¶ The greete dysp'nyng of men and curse of God that Job suffereth.

The xxx. Chapter.

¶ At now they that are myne inferiours and younger then I / haue me in derisyon: yee euen they / whose fathers I wold haue thought / to haue set with the dogges of my catell. The power & strenght of their handes might do me no good / and as for their age / it is sp'ed and pass awaye without any profit. For by my misery and hunger / they wente aboute in the wyldernesse lyke wretches and beggers / plucking by herbes from amonge the bushes / & the Junipers rote was their meate. And when they were dysp'nyng / men cried after them / as it had bene after a thefe.

¶ Their dwellinge was besyde foule brokes / yee in the caues & denys of the earth. Vpon the dyce heeth wente they aboute crynge / & in the byrme byles they gathered the to gether. They were the chyldren of foolies & bylaines / which are dead awaye fro the world. Now am I their forger / & am become their reast'ng stock: they aduoyte me / they fle farre from me / & stayne my face with spetie. For the Lorde hath opened his quyer / he hath hye me / & put a byrdie in my mouth. Vpon my right hande they rose to gether agaynst me / they haue hurte my fete / made a waye to destroye me / & my path haue they cleue marred. It was so easy for them to do me harme / that they needed no man to helpe them. They fell vpon me / as it had bene the breaking in of waters / & came in by heapes to destroye me. Fearfulnesse is turned agaynst me.

¶ Myne honoure banysheeth awaye more / they then wynde / & my prosperite departed h'ce lyke as it were a cloude. Therefore is my mynde p'ured full of heynesse / & the dayes of trouble haue tak' hold vpon me. My bones are pearled thorow in the nyght season / & my synnes take no rest. With all their power haue they chaunged my garment / & gyrded me therewith / as it were to a coate. I am euill as it were claye / & am become like ashes and dust. When I crye vnto the / thou dost not heare me: & though I stande before the / yet thou regardest me not. Thou art become myne enemye / & vnto thy bypocrite hande thou takest part agaynst me. In tyme past thou dydest set me vpon hye / as it were aboue the wynde / but now hast thou geue me a very soze fall. Sure I am / & thou wylt deliuer me vnto death: where as a lodgyng is prepared for all men lyuynge. Now ble not me to do byolce vnto the / that are destroyed all ready: but wher they herte is done / there ble they to helpe. Wyl not I wepe in the tyme of trouble? Had not my soule compassyon vpon the poore? Yet neuerthelesse wher as I looked for good / euell happened vnto me: and wher as I wayted for lyght / there came darcknesse. My bowels seeth within me / & take no rest / for the dayes of my trouble are come vpon me. He help & lowly came I in / yee & without any displeasure: I stode by in the congregacyon / and communed with them. But now I am a companion of dragons / & a felowe of striches. My shyne vpon me is turned to black / and my bones are byent with heate: my harpe is turned to sorow / & my pype to wepyng.

¶ Job receyved the innocency of his lyuynge and number of his vertues.

The xxxi. Chapter.

b. b. I made

Booke before in
the xv. b.

out amonge our selues/that we may knowe
what is right. And why? Job hath sayde: I
am righteous/ but God doth me wronge. I
must needs be a lyer/ though my cause be
right/ and violently I am plagued where as I
made no fault: where is there soche one as
Job? I saye: he is such a one as is like water.
Which goeth in the company of wicked doers/
and walketh with naughty men: for he sayeth:
Though a man be good/ yet is he naught be-
fore God. Therefore hearken vnto me/ ye that
haue vnderstandynge.

Farre be it from God/ that he shoulde med-
dle with wickednesse: and farre be it from the
almighty/ that he shoulde meddle with vni-
uersal deallynge: but he rewardeth the work-
es of man/ and causeth every man to finde
acordynge to his wayes. For sure it is/ that
God condemneth no man wrongously/ and
the iudgement of the almighty is not vn-
righteous. Who ruleth the earth in his trade?
Whom hath he sett to gouerne the whole
world? To whom hath he geuen his herite/
for to dwelle his spere and dwell vnto hym?
All flesh shall come together vnto naught/ and
all men shall turne agayne vnto earth. If
thou now haue vnderstandynge/ heare what
I saye/ and hearken to the voyce of my wordes.

If saye he be made whole/ that loueth no
right: if thou were a very innocent man/
wouldst thou then be punished? For he is
even the same/ that knoweth the rebellious
kynge/ and sayeth to Princes: Vngodly men
are ye. He hath none respecte vnto the per-
sonnes of the lord/ and regardeth not the rich
more then poore. For they be all the worke
of his handes: in the twinklinge of an eye
shall they be slayne: and at mydnight/ when the
people are they slayned/ and taken awaye without handes.
And why? his eyes loke vpon the wayes of
man/ and he seeth all his goynge. There is
no darcknes nor thycke shadowe/ that can
hysde the wicked doers fro hym. For no man
shall be suffred to go into iudgement with God.

Many one/ yee innumerable doth he pun-
nysh/ and letteth other in their sleades. For
he knoweth their euill and darcke wordes/
therefore shall they be destroyed. They that
were in the sleade of Sears/ shall lyke vn-
godly men. Therefore turned they backe tray-
terously and vnfaithfully from hym/ and wolde
not receaue his wayes. In so much that they
haue caused the voyce of the poore to come
vnto hym/ and now he heareth the complayne
of soche as are in necessity. If he deliuer and
gratifye vnto hym/ who will iudge or condemne?
But yf he hyde awaye his countenance/ who
will turne it aboute agayne/ whether it be

to the people or to any man: for the wicked-

nesse and synne of the people/ he maketh an
epocrypte to repyne ouer them. For so much
then as I haue begonne to talke of God/ I
will not hynde the. If I haue gone a myle/
enfourme me: yf I haue done wronge/ I will
leane of. Wylt thou not geue a reasonable
answer? Art thou afrayed of any thyng/
seinge thou beganst to speake/ and not
for? For is the men of vnderstandynge and wyl-
dome/ that haue herde me/ might saye: what
canst thou speake? Is for? Job be hath nether
spoken to the purpose nor wisely. O father/
let Job be well tryed/ because he hath tur-
ned hym selfe to the wicked: yee aboute his
synnes he hath blasphemed/ which offence
he hath done euen before vs/ in that he stry-
ueth agaynst God with his wordes.

Neither hath god yll will to the vngodlynes hurt
to God but to man

The xxx. Chapter.

As I spake more ouer/ and sayde:
Thyngest thou it right that thou
sayest: I am righteous before
God? Seinge thou sayest so/ how
doest thou knowe it? What thingest thou
more excellent then I? I am a synner? There-
fore wylt thou geue answere vnto the and thy
synners: loke vnto the heauen/ and beholde it:
conspyre the cloudes/ how they are hyer then
thou. If thou synnest/ what doest thou vnto
hym? If thyne offences be many/ how get-
test thou his fauoure? If thou be righteous
what geuest thou hym? What receaueth
he of thy handes? Of soche an vngodly per-
sonne as thou/ or of the sonne of man that is
righteous as thou pretendest to be: there is
a greate cry and complayne made by them that
are oppressed with violence/ yee every man
complayneth vpon the cruell same of tyrants.
For soche one neuer sayeth: Where is
God that made me? and that synneth vpon be/
If we myght prayse hym in the night: which
geueth vs more vnderstanding then he doth
the beastes of the earth/ and teacheth vs more
then the foules of heauen.

If any soche complayne/ no man geueth
an swere/ and that because of the wickednesse
of proude tyrantes. But yf a man call vpon
God/ doth not he heare hym? Doth not the
almighty accepte his crye? When thou
speakest then/ shouldest thou be pardon the/ yf
thou open thy selfe before hym/ and put thy
trust in hym. When blissh he no violence in
his wrath/ nether hath he pleasure in cury-
ous and depe inquisitiōs. Therefore hath Job
opened his mouth but in bayne/ and foloweth
hath he made so many wordes.

And he sheweth wherfore God punisheth and cor-
recteth.

The xxxi. Chapter.

Elu

As I proceeded forth in his talkyn-
g/ I sayde: Holde the still a lyle/ and
I will shewe the/ what I haue yet
to speake on Godes behalfe. I
will open vnto the yet more of myne vnder-
standynge/ and proue my maker righteous.
True are my wordes/ and no lyer: and the know-
ledge wherewith all I argue agaynst the/ is
perfecte. Beholde/ God casteth not awaye
mightye/ for he hath selfe is mighty in power
and wisdom.

As for the vngodly/ he preserveth the not/
but helpeth the poore to their right. He tur-
neth not his eyes awaye fro the righteous/
he setteth by kynge in their throne/ and con-
firmeth them/ so that they allwaye sytt ther
in. But yf they be layed in prison and chey-
nes/ or bounde with the bondes of pouerte:
then sheweth he them their wordes and dedes
and the synners wherewith they haue bled cruell
violence.

With pun-
ishing a mur-
dering to roll-
it down in the
carnes to bring
it to a know-
ledge of their
hearts/ and to
cause the to be
persuaded in
the heart/ that
theye puny-
sheth them.

Behold with punysshynge and nurtyng of
them/ to wounde them in the eares/ warneth
them to leane of from their wickednesse/ and
to amende. If they now wyl take hede and
be obedient/ they shall were out their dayes
in prosperite/ and their yeares in pleasure and
joye. But yf they wyl not obeye/ they shall
go thorow the swearde/ and perish: or euer they
be at warre. As for soche as be fained/ disem-
blers and hypocrites/ they heape by wrath for
the selues: for they call not vpon hym/ though
they be his prisoners. Thus their soule pe-
rilyeth in folyshnesse/ and their lyfe with the
condemned. The poore deliuereth he out of
his straitnesse/ and comforteth soche as be in
necessite and trouble. Euen so shall he kepe
the (yf thou wylt be content) from the bot-
tomlesse pytte that is benethe: and yf thou
wilt holde the quyet/ he shall fyll thy table
with plenteousnesse.

Neuertheless thou hast condemned the
iudgement of the vngodly/ yee euen soche a
iudgement and sentence shalt thou suffre. For
then shall not thy cause be filled with cruel-
tye/ nor pacified with many gyftes. Hath
God ordered then/ that the glorious lyfe of
the/ and all such mighty men shouldest thou be put
downe? Prolonge not thou the tyme/ till they
come a nyght for the/ to set other people in
thy sleade. But beware that thou turne not
a lyde to wickednesse and synne/ which hitherto
thou hast chosen more then mekenesse.

Beholde/ God is of a myghty hye power:
where is there soche a gyde and lawe geuer
as he? Who wyl reproue hym of his waye?
Who will saye vnto hi: thou hast done wronge?

Consider how greate and excellent his
wordes be/ whom all men loue and prayse:
yea wonder at hym/ and yet they se hym but

afarre of. Beholde/ so greate is God/ that he
passeth our knowledge/ nether are we able
to come to the experience of his yeares. He
turneth the water to small drowppes/ he dry-
ueth his cloudes to gether for to rayne/ so
they poure downe and drowpe vpon men. He
can sprede out the cloudes (a couerynge of
his tabernacle) and cause his lyght to shyne
vpon them/ and to couer the botome of the see.
By these thynges gouerneth he his people/
and geueth them aboundance of meate. In the
turnyng of a hande he hydeth the lyght/ and at
his commaundement it cometh agayne.
The ryng by therof sheweth he to his fren-
des and to the catell.

And proueth that the wisdom of God is vnsearch-
able.

The xxxii. Chapter.

As this my heart is affonned/ and mo-
ued out of his place. Heare then the
founde of his voyce/ and the noyse
goeth out of his mouth. He gover-
neth every thing vnder the heauē/ and his light
reacheth vnto the ende of the world. A roa-
tinge voyce foloweth him: for his glorious
maiesty geueth soche a thondre clappe/ that
(though a man heare it) yet maye he not per-
ceave it afterwarde. It geueth an horrible
lownde/ when God sendeth oute his voyce:
greate thynges doth he/ which we can not com-
prehende. When he commaundeth the snowe/
it falleth vpon the earth: As soone as he ge-
ueth the rayne a charge/ immediatly the
lowers haue their strength/ and fall downe.
He sendeth feare vpon every man/ that they
might knowe their awne wordes. The bee-
stes crie into their dens/ and take their rest.
Out of the south cometh the tempest/ and
cride out of the north.

At the breath of God/ the frost cometh/ and
the waters are fered abrode. The cloudes do
their labour in geuynge moystnesse/ the clou-
des poure downe their rayne. He deliuereth
also on every lyde/ accordynge as it plea-
seth him to deale out his wordes/ that they
maye do/ whatsoeuer he commaundeth them
thorow the whole world: whether it be to
punyssh any lande/ or to doo good vnto them/
that seke hym.

Hearken vnto this (O Job) stand still/ and
considre the wondrous wordes of God. Art
thou of counsell wyth God/ when he doth
these thynges? When he causeth the lyght to
come forth of his cloudes? Art thou of his
counsell/ when he spredeth out the cloudes?
Hast thou the perfect knowledge of his
wonders? and how thy clothes are warme/
when the lande is fyll thorow the South
wynde? Hast thou helped hym to sprede
out the heauen/ which is to loke vpon/ as it
were

were cast of cleare metall? Teache vs what we shall saye vnto hym / for we are bnnete because of sarknes. Shall it be tolde hym what I saye? Shuld a man speake, or shulde he kepe it backe? For euery man seyth not the light / that he kepeth cleare in h clouds / whiche he cleareth when he maketh h wynde to blowe. Soide is brought out of h mouth / but the prayse a honoure of Gods feare cometh from God hym selfe. It is not we that can fynde out the almyghtye: for in power / equite / a righteousnesse, he is hys than can be expresse. Senge then h euery body feareth hym / why shulde not all wyse men also stande in feare of hym.

The wordes and maruelles that the Lorde hath done from the begynnyng.

The xxiij. Chapter.

Ihen spake the Lorde vnto Job out of the storme / a sayde: what is he that hideth his mynde with colyth wordes? By the way I saye I lyke a man, for I will questyon the / se thou geue me a directe answer. Where wast thou, when I layde the foundacyon of the earth? Tell plainly yf thou hast vnderstanding. Who hath measured it, knewest thou? Or / who hath spycead h lyne by dnt: where byd stande the pylers of it? Or / who layed h corner stone? Where wast thou, when the moztig staries prayled me to gether, and all the chyldren of God reioyced triumphantly? Who shut the see with doores, when it brake forth as a chyld out of hys mothers womb? When I made the cloudes to be a couering for it / a swadied it with the darcke: when I gaue it my commaundment, making doores a barre for it / saying: Wither to shalt thou come, but no fye: there, a here shalt thou laye downe thy pzo: a hys waues. Hast thou geuen the moztig his charge (as soone as thou wast borne) / a reioyced the dape synging his place, h it might take holde of the corners of the earth, a that h bngodly might be shakd out? Why it tolde a weap: hast thou turned lyke clare / a sette the by agayne as the chalynging of a game? Yee thou hast spoiled the bngodly of thre light / a broke the arme of h proude. Canst thou euer into the grounde of the se: or hast thou walked in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or hast thou sene the doze of eueryng treasure? Hast thou also perceaued how broad h earth is? How yf thou hast knowlodge of all, then shew me where light dwelleth, a where darcknes is: that thou mayest byrge by vnto their quarters / yf thou canst tell the waye to their houses.

Knewest thou (when thou wast borne) how olde thou shuldest be? Wentest thou euer in

to the thesauries of the snowe / or hast thou sene the secrete places of the hayle, which I haue prepared agaynst the tyme of trouble / agaynst the tyme of batell and warre? For what waye is the lyght parted, and the heat deat out upon the earth? Who deuydeth the aboundance of waters into ryuers / or who maketh a waye for the stormy wether / that it watereth a moydureth the drye and barren grounde: to make the grasse growe in places where no body dwelleth / and in the wyldernes where no man remaneth? Who is the father of rapne? Or / who hath begotten the droppes of dewe? Out of whose wombe came the yse? Who hath gendered the colde of the ayre: that h waters are as harde as stones / and lye congeled aboute the depe. Hast thou brought h by starrs together? Darest thou able to byrke the circle of heauē? Canst thou byrge forth the moztig starrs of the euenyng starrs at conuenient tyme / a coueie them home agayne? Knowest thou h course of heauen, that thou mayest set by the ordynance throt of byd the earth? Or / ouer / canst thou lyt by the boyce to the cloudes / h they maye powze downe a grete rapne byd the? Canst thou thondze also that they maye go their waye / a be obedt vnto the, saying: Lo here are we. Who geueth sure wysdome or stedfast vnderstandinge? Who nombzeth the cloudes in wysdome? Who spillet the bche ment waters of the heauen? Who turneth the clottes to dust / a then to be clottes agayne? Huntst thou the praye fro the lye / or fellest thou his welles lying in their denes / a lurking in their couches? Who prouideth meate for the rauē / when his pounge ones crye vnto God / a he aboute for want of meate?

God speaketh vnto Job the xxiij. chapter. The wordes that he sayeth vnto Job.

The xxiij. Chapter.

Knowest thou the tyme when the snowe goes byrge forth their voyce amonge h stony rockes? Or / layest thou waite when the hyndes hse to fawne? Knewest thou the micheys after they engendze / that thou knowest the tyme of their bearyng? Or / when they lye downe / when they call their pounge ones / a when they are deliuered of their trauayle a payne? How their pounge ones growe by a waie grete thozow good fedynge? Who letteth the wilde alle go fre / or who letteth h bond of the mule? Vnto whom I haue geuen the wyldernes to be their house / a the byrpled lande to be their dwelling place. What they may geue no force for the multitude of people in the cities / neither regarde the cryenge of the dyuer: but seke their pasture about the

the mountaynes / and folowe h grete grasse. Wyl the unicorn be so tame as to do h seruice / or to abyde styll by the crybbe? Canst thou bind h pock about him in the forowes / to make hym plowe after the in the balles? Wapst thou trust him (because he is strong) or committe thy labour vnto hym? Wapst thou beleue him / that he wyl byrge home h come / or to cary any thinge vnto the barre? The strygh (whose fethers are sayper than the wynges of the sparow haue) when he hath layd hys egges upon the grounde / he byedeth them in the dust / a forgetteth them: so that they might be trode with fete / or byrge. Then with some wyde beast. So harde is he vnto hys pouge ones / as though they were not hys / a labourer in barne without any feare. And that because God hath takē wysdome from him / a hath not geue hym vnderstandinge. When his tyme is / he speth by on hys / a careth nether for horse ner man.

Hast thou geuen the horse his strength / or lemed him to bowe downe his neck in feare: that he letteth him selfe be byruen forth lyke a grethopper / where as the stoute neyenge that he maketh / is fearfull? he breaketh the grounde with the hooves of his fete chearfully in his strength / a runneth to mete h hartest men. He layeth asyde all feare / hys stomach is not abated / nether starteth he a back byd hym / though the speare a bylde glystret: yet russheth he in fearfully / and beareth upon the grounde. He feareth not the noyse of the trompettes / but as soone as he heareth the shawmes blow / thus (sayeth he) for he smelleth the batell a farre of / the noyse / the Captaynes and the shoutinge.

Commeth it thozow thy wysdome / h the Goshauke flieth towarde the South? Doth the Eagle mounte by / and make his nest on hye at thy commaundment? He abyedeth in the stony rockes / a upon the hye toppes of harde mountaynes / where no man can come. From thence maye he beholde hys praye / a loke farre about with his eyes. His pounge ones are fed with bloude / a where any deed body lyeth, there is he immediatly.

Moreover / God spake vnto Job a sayde: Canst thou stryue with the almyghtye / be at rest? Shulde not he which dyputeth with God / geue hym an answer? Job answered the Lorde / saying: Beholde / I am to byle a personne / to answer the / therfore wyl I lye my hand byd my mouth. Once or twyle haue I spoken / but I wyl saye no moze.

Job humblyt hym selfe vnto God / the de scripys of an Elephant.

The xli. Chapter.

Ihen spake h Lorde vnto Job out of the storme / a sayde: Byrge by thy loynes lyke a man / and tell me the things that I wyl aske the. Wilt thou disaunle my iudgement? Or / wilt thou condemne me / that thou thy selfe mayest be made righteous? Is thynne arme then lyke the arme of God? Wapst thou thy boyce loche a lounde as hys doth? Then arme thy selfe in thynne awne power / byrge the in thy foil araye / poure out h indignaciō of thy wrath: se that thou cast downe all the proude / loke well / that thou makest all soche as be stubburne / to obey: treade all the bngodly vnder thy fete / cast the downe into h myre / a couer their faces in darcknesse. When wilt thou cofesse also / h thynne awne ryght hand hath faulded.

Beholde / Behemoth (whom I made) which rateth hys as an ore: lo, how strong he is in his loynes / a what power he hath in the nauell of hys body. He spredeth out hys tayle lyke a Cedze tre / all his baynes are styll. His wynges are lyke pyppes of byasse / hys phant. Other rygge bones are lyke stauces of yron. When God made hym / he ordered the wyldernes for hym / that the mountaynes shulde geue hym grasse / where all the beastes of the filde take their pasture. He lyeth amonge redes in the Polles. The fennes hyde hym in their shadowe / a the wyldernes of the byrke couer him rounde aboute. Lo, without any labour might he dryncke out of h wholse foud a suppe. of Jordane without any trauayle. Who darre laye hande byd hym opely / a undertake to catch hym? Or / who darre put a hooke thozow his nose / a laye a snare for h?

Darest thou drawe out a Leupathan in an angle / or bynde hys tonge with a snare? Canst thou put a ryng in the nose of hym / or boze hys chafes thozow with a naule? Wyl he make many sayre wordes with the (thynkest thou) or flatter the? Wyl he make a couenant with the? Darest thou able for to compell him to do the cotinual seruyce? Wylt thou take thy pasture with hym as id a byrde / or geue hym vnto thy maydes / that thy companions may hew hym in peces / to be parted amonge the marchant men? Canst thou fyll the net with his shyne / or the fyth pannter with his heade? Darest thou laye hande upon him? It is better for the to conyde what harme might happen the there thozow a not to touche hym. For / when thou thinkest to haue holde upon him / he shall begyle the. Euery man also that seyth hym / shall go backe. And why: there darre none be so bold as to rayse hym by.

Of the same Leupathan wherof is mentyoned in the Chapter afore.

The xli. Chapter.

Who

The booke of Job

Jer. l. v.

Who is able to stande before me? / who hath geue me any thinge afore hande / that I am bounde to rewarde him agayne? All thinges vnder heauē are myne. I feare him not / whether he threate or speake saye. Who lyteth him by / or stryeth him out of his clothes / or who taketh hym by the bytt of hys bydle? Who openeth & doze of his face? for he hath horrible teethe round aboute. His body is couered with scales as it were with wydes / lockte in / kepte / & well compacte together. One is so togged to another / & no aye can come in: Yee one hangeth so vpon another / & they are so together / & they are not be sundered. His nelyng is lyke a glystering fyre / & his eyes lyke the moynynge fyre. Out of his mouth go toxes & fyre brandes / out of his nostrils ther goeth a smoke / lyke as out of an hote seething pot. His bytch maketh & coales butne / the flamme goeth out of hys mouth. In his necke remaineth strenght / & before hys face sozome is turned to gladnesse. The membres of hys body are togged so stryght one to another / and cleue so fast to gether / that he can not be moued.

His hert is as herde as a stone / & as fast as the stithe that the hammer man smyteth vpon. When he goeth: the myghtiest of all are afrayed / & the waues hurry. If he brawle out the swearde / there may neither speare / ner best plate / abyde hym. He setteth as moche by a strawe as by yd / and as moche by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bow: & as for synge stones / he careth as moche for stubble as for them. He counteth the hammer no better then a strawe / he laugheth hym to scoone that maketh the speare. He treadeth the golde in & myze lyke the sharpe pot sherdes. He maketh the depe to see the and boyle lyke a pot / and stretcheth the see together lyke an oynment. The waye is lyght after hym / the depe is his walkynge place. vpon erth is there no power lyke vnto hys / for he is so made that he feareth not. If a man will confyde all hys thinges / this same is a king ouer all the chyldren of pryde.

The repentance of Job. he prayeth for his frendes / & his goodes are restored double vnto hym.

The xliij. Chapter.

Mat. xxviii. c. l. Reg. vii. b.

When Job answered the Lorde / and sayd: I knowe that thou hast power ouer all thinges / & there is no thought hyd vnto the. For who can kepe his awne counsell so secrete / but it shalbe knowne? Therefore haue I spoken vnto myself / seynge these thinges are so hye / & passe myne vnderstandynge. Wherfore thou vnto me also / & let me speake: and were

vnto the thinge that I wyll aske the. I haue geuen diligent eare vnto the / & now I se the w myne eyes. Wherfore I geue myne awne selfe the blame / & take repentance in dust and ashes.

Now when the Lorde had spoken these wordes vnto Job / he sayde vnto Eliphaz the Chemanite: I am displeased with the & thy two frendes / for ye haue not spoken & thing that is ryght before me / lyke as my seruante Job hath done. Therefore take wyf. oxen & bytammes / and go to my seruante Job / offere by also for your selues a bzentofferinge: and let my seruante Job praye for you. Him will I accepte / & not deale with you after your folly: in that ye haue not spoken the thinge which is ryght / lyke as my seruante Job hath done.

So Eliphaz the Chemanite / Baldad & Suhite & Sophar the Maamathite wente their waye / and byd accordyng as the Lorde commaunded the. The Lorde also accepted & personne of Job / and the Lorde turned hym vnto Job / whē he prayed for his frendes: Yee the Lorde gaue Job twyfe as moche as he had afore.

And then came there vnto him all his brethren / all his sisters / with all them that had bene of his aquauntance afore / & ate byd with him in hys houle / wondryng at hym / & comfortynge hym ouer all the trouble / that the Lorde had brought vpon hym. Every man gaue him a shepe and a Jewell of gold.

And the Lorde made Job rycher then he was before: for he had xliij. M. shepe. vii. M. camels. a. M. yough of oxen / & a. M. asses. He had chyldren also. vii. sonnes & iii. doughters. The fyrst called Wape: the second Polette: the thyrde All plenteousnes. In all & lande were none soode so saye / as doughters of Job / & their sather gaue them enheritaunce amonge their brethren. After this tyued Job. xli. yeres / so that he sawe his chyldre / & hys chyldres chyldren to the fourth generacion. And so he dyed / beinge olde & of a perfecte age.

John gwen

The Psalmes of Dauid.

Act.



Dauid. psalm.

The 121. Psalme. Morning.

Those that forsake the counsell and tradepsons of the wycked / and wholly geue them selues to knowe the lawe of God / and to shewe it in their lyfynge: doth thys psalme pronounce blessed / both here & in the life to come: and the contrarye parte / in both the worldes / miserable and wretched.

The waye of synners / is as theye moun- taine / in which theye walke / as it were in a waye. Wape in the crymynall fa- ulte / whatto- mer we do of pynne / be it what it will / in the life of thys worlde.



Blessed is the man / that goeth not in the counsell of the vngodly: that abyde t) not in the waye of synners: & and synneth not in the seate of the scoonefull.

But deliuech in the lawe of the Lorde / & exercyseth hym selfe in his lawe / both daye and nyght.

Soche a man is lyke a tre planted by the watersyde / that byngeth forth his frute in due season.

His leaues shall not fall of / & he whate soeuer he doth / it shall prosper.

As for the vngodly / it is not so with them: but they are lyke the dust / which the wynde scaterech awaye from of the grounde.

Therefore & vngodly shall not be able to stande in the iudgement / neither the synners in the congregacion of the ryghtuous.

For the Lorde sloweth the waye of the ryghtuous / but & waye of the vngodly shall peryshe.

pronounced on their synnes: as to robbe iudgement / so to let the p) to have sentence pronounced agaynst ryght & trouth. & la. x. a. then this text meaneth no more / but that the wycked shall have a terrible sentence geuen vpon them / that they shall not be able to abyde when the Lorde shall come to the generall iudgement: it meaneth not that the wycked shall not appeare in the iudgement.

The 122. Psalme.

They that knowe not God are moued agaynst the byng. one of Christ with wonderfull intenes / but in vayne: yet runneth their rage thowow the whole world. The only waye to health is to comit thy selfe to Christ.

Why do the heathen grudge? why do the people imagine vayne thinges? The bynges of the earth stande vpon / and phere. the rulers are come together / agaynst the Lorde and agaynst hys anoynted.

Let vs breake their bondes asunder / & cast awaye their yock from vs.

Reuerchelede be that dwelleth in hea- uen / shall laugh them to scoone: yee euen phere. the Lorde hym selfe shall haue them in derisyon.

When shall he speake vnto them in hys wrath / & bere them in hys sore dyspleasure.

Yet haue I setyn mynge vpon my holy hill of Syon.

As for me / I will preache & laue / toher. of the Lorde hath sayde vnto me: Thou art my sonne / this daye haue I begotten the.

Deluyre of me / & I shall geue & the hea- then for thyne enheritaunce / yee the better. most partes of the worlde for thy possession.

Thou shalt rule them with a rodde of iron / and bryake them in peces like an earthen vessel.

Be wyle now therefore / O ye kynges / be warned / ye that are iudges of the earth. Serue phere.

Serue the Lorde with feare/and reioyse
 the before hym with reuerence.
 *Hys the sonne/ lest the Lorde be an-
 grye/ & to ye perye the from the ryght wape.
 For his wraoth shalbe kindled wrothly: bles-
 syng by the sed are all they that put their trust in hym.
 stande that which is spynnyed therby. For by the hylle of the kynges
 hande enen now adays in many regyons do the subiectes testyfy-
 that they will be in the sayth & power of the kynges. He calleth hym
 sonne because he before brought in the father/ sayng: Thou art my
 sonne. The Ghe he readech: receue instructioun/ or he lerned: meaning
 therby that they shalbe submyt them selues vnto the kynges: Christ/
 and receue hys instructioun and chastenynge.

The. lii. psalme.

David speakynge vnto the Lorde/ wondryth both
 at the nombre and confederence of hys enemyes/ whych
 came agaynst hym/ & comyteth hym selfe with greute
 safetye vnto his helpe/ although his enemyes were at
 hande ready to stryke hym/ both because nomis eto can
 save hym/ & because none can be partakers of heath
 or saluatioun but they that beleue in hym and trust
 to hym.

Psalm. lii.
 Hys. Psalme
 that is a song:
 or as some will
 the soude of
 an harpe.

Psalm. lii. of David when he fledde
 from the face of Absalom.
 The scope of this psalme is in the scold of the kyn-
 ges from the. xv. chapter vnto the. xx.

Why are they so many/ O Lorde/ that
 trouble me? a greute multitude are
 they/ that tye agaynst me.

Psalm. lii.
 This psalme of
 David. It is
 was a lygne of
 consoling of
 the voice/ &
 also a mony-
 & aduertisment
 to enforce the
 thought
 & myn-
 de earnestly to
 geue heed to
 meaning of the
 beede vnto
 which it is ad-
 ded. Some will
 that it signifye
 perpetually or
 hereby.

Yee many one there be I saye of my soule:
 ther is no helpe for him in God. *Selah.
 But thou/ O Lorde/ art my defender/
 my wozhypppe/ and the lifter vp of my head.
 I call vpon the Lorde wth my voyce/ &
 he heareth me out of hys holy helyll. Selah.
 I layed me downe & slepte/ but I rose vp
 agayne/ for the Lorde susteyned me.

I am not afrayed for thousandes of the
 people/ that compasse me rounde aboute.

Up Lorde/ and helpe me/ O my God:
 for thou smitest al myne enemyes vpon the
 cheke bones/ and *bryakest the teeth of the
 yngodly.

Helpe belongeth vnto the Lorde/ therfore
 let thy blessinge be vpon thy people.

The. liii. psalme.

David prayeth the benyolence & the ready helpe
 of God towards hym in the conspyry of Absalom.
 He reproveth the madnes of the heades & rulers of Is-
 rael that conspyred agaynst hym/ & calleth the agayne
 to amendement: and after he gloryeth of the aboun-
 dance of goodes/ peace/ and safetye restoyrd agayne
 vnto hym by the benyolence of the Lorde.

To the Chaunter in *Regimoth/
 a psalme of David.

Psalm. liii.
 That is here translate / To the Chaunter / is in
 Hebrew Lamia: which worde after the mynde of
 Abrah. & David him selfe expolitioures in helme/
 signyfyeth / To the cheafe of the syngers: whych we
 comely call in Englysh: better of the queene of cha-
 nter.

That is here translate / To the Chaunter / is in
 Hebrew Lamia: which worde after the mynde of
 Abrah. & David him selfe expolitioures in helme/
 signyfyeth / To the cheafe of the syngers: whych we
 comely call in Englysh: better of the queene of cha-
 nter.

ter. This interpretacioun also do both the madd & the
 best lerned of the Latyns best above / and therfore
 haue I folowed the same the whole psalter thow-
 expellynge it by this worde. I haunter. For withstan-
 dyng dyuers Authours do dyuersly interpret it.
 Some saye that it signyfyeth / O the victour of ouer-
 comer: some to the victor: which maye thus agree
 and conorde together yf thou take a psalme to be a
 stryngs an exhortacioun to put oure trust in God/
 being sure to obtayne the victorie: And where some
 interpret it vnto the ende/ vnderstande such the same:
 for therfore do we put oure trust in God/ that he may
 come to the ende of the victorie. Some translate the
 psalme thus: I be hemet and often made exhortacioun in
 instrumentes of musyke/ a psalme to David/ that is
 as they them selues expounde it: a psalme reuolue
 to David/ for David is in helme the darys case not
 the genypte.

Regimoth signyfyeth the tune or note of the in-
 strumetes wher after the psalmes before whych
 it is prefyrd/ were songe: for the psalmes were songe
 at certen instrumentes/ but so that the swete tune &
 melodye of the instrumentes prepared the mynde more
 perfectly to perceiue the wordes of the holydoye.

Care me when I call/ O God of my
 reghtuousnes: thou that confortest me
 in my trouble: haue mercy vpon me/ &
 herken vnto my prayer.

O ye sonnes of men/ how longe wyll ye
 blaspheme myne honour: why haue ye such
 pleasure in vanptrye/ and seke after lyes? Selah.

I knowe thys/ that the Lorde dealeth mar-
 uelously wth hys sayntes: & when I call vpon
 the Lorde/ he heareth me.

We angrye/ but synne not: comen wth
 poure a wnter hertes vpon poure beddes/ and
 remembze poure selues. Selah.

Offre the sacryfyce of reghtuousnes/ & D
 put your trust in the Lorde.

There be many that saye: who wyll do us
 any good? Lorde *lyft vp vpon vs the lyght
 of thy countenaunce.

Thou reioycest myne herte/ though they
 entreace be greute both in come & wyne.

Therfore wyll I laye me downe in peace/
 and take my rest: for thou Lorde only lettest
 me in a sure dwellynge.

The. li. psalme.

A prayer of hym that is oppressed of wyched ene-
 myes/ whom when he sheweth that they cannot but
 be hated of God/ he taketh hert that after he is deli-
 uered fro all iopardye/ he shall geue thankes to God
 hys sayour in the company of the holy: therfore he
 secheth he the Lorde to leade and condest hym that he
 be not trapped wth their wyles: & further to ouer-
 throwe them/ and to cheare and incoourage the godly.

To the Chaunter by *Dehiloth/
 a psalme of David.

Loke in the psalme of the psalme that goeth next
 before.

Dehiloth signyfyeth by interprete apon herita-
 ges: or as some will a certen instrument of musyke.
 Here

Care my wordes (O Lorde) confyde
 in my callinge.
 O make the voyce of my petrych/
 my kyng and my God/ for vnto the wyll I
 make my prayer.

Heare my voyce/ by tymes (O Lorde)
 for early in the mornynge wyll I gett me vnto
 the/ yee and that with diligence.

For thou art not the God that hath plea-
 sure in wychednesse/ there may no yngodly
 person dwell with the.

Soche as be cruell maye not stande in
 thy reght/ thou art an enemye vnto all wy-
 ched doers.

Thou destryest the lyers: the Lorde ab-
 horreth the bloude thurstye and dysceatfull.

But as for me/ I will come into thy house/
 cuen vpon the multitude of thy mercy: and
 in thy feare wyll I wozhypppe towarde thy
 holy temple.

Lede me (O Lorde) in thy rightuousnesse
 because of myne enemyes/ & make thy wape
 playne before me.

For there is no faithfulness in their mou-
 thes: they dyssemble in their hertes: their
 throte is an open sepulchre: with their tonges
 they dysceue.

Punyshe them (O God) that they may pe-
 rysh in their awne ymaginacions: cast them
 out because of the multitude of their yngod-
 lynesse/ for they rebell agaynst the.

Agayne/ let all them that put their trust
 in the/ reioyse: yee let them euer be geuyng
 of thankes/ because thou defendest the: that
 they which loue thy name/ maye be sayfull
 in the.

For thou Lorde geuest thy blessinge vnto
 the reghtuous: & with thy fauorable kynd-
 nes thou defendest him/ as with a wynde.

The. li. psalme.

This psalme containeth a fervent prayer of one
 that is oppressed with greffe/ and that greatly abhor-
 reth death/ searpyng lest the glorye of God shoulde be any
 thinge darchened therewith/ and that also gloryeth of
 the helth restoyrd agayne vnto hym.

To the chaunter by Regimoth vpon
 Sheminieth/ a psalme of David.

Sheminieth is moche sayde as an egypt/ or an
 instrument of musyke that hath egypt stryngs.

Lorde rebuke me not in thyne an-
 ger: Oh chasten me not in thy heuy
 dyspleasure.

Haue mercy vpon me (O Lorde) for I am
 weake: O Lorde heale me/ for all my bones
 are bryed.

My soule also is in greute trouble/ but
 Lorde how longe?

Turne the (O Lorde) & deliuer my soule:
 Oh saue me for thy mercyes sake.

For in death no man remembzeth the:
 Oh who wyll geue the thankes in the hell?

I am weery of gromynge: every night wash
 my brode/ and water my couche with my
 teares.

My countenaunce is chaunged for very
 inward greffe/ I consume awaye/ I haue so doth/ but he
 many enemyes.

Awake from me all ye wyched doers/ for the
 Lorde hath herde the voyce of my wepyng.

The Lorde hath hearde myne humble pe-
 tryon/ the Lorde hath receaued my prayer.

All myne enemyes shalbe confounded and
 soore beryed: yee they shalbe turned backe
 put to shame/ and that ryght soone.

But what God shall appeare vnto them that shall
 feare hym/ but yf it speake after oure maner/ of God as though it spa-
 ke of a man: as in the psal. li. Loke after in the psal. xxxviii. a.
 * They be in the death and in the hell that dyspayre and blasphemys
 God/ as it is sayd psal. lxxv.

The. lii. psalme.

The helpe to be lanch from the greafe & grevouse
 persequioun of Saul. He mencyoneth hys stone in
 nocence. He prayeth that he maye obtayne the kyng-
 dome promysed hym/ to thynke that the people might
 be geuyng to God/ and the myshete of the wyched
 expelled: & then sayth he that the wyched shall perishe
 with their awne swerde/ & endeth the psalme with
 the prayse of God.

Signaion of David/ which he sang for
 the wordes of Gius the sonne of Jemni.

Heade the story in the. li. of the kynges. xvi.
 * Signaion as some wyl signyfyeth an exerceple: that
 is a paynefull and heuy temptacioun of David. Oher
 interprete it an ignozance. because he knew not the
 cause that was layde vnto him. Some saye that it was
 one of the instrumentes/ wherat all the psalmes be
 sayd: which it is sett/ were songe. Some thynke that it
 is a certayne kynde of melodye.

What is here called Gius/ in the place of the kynges
 above seker is called Semel.

Lorde my God/ in the do I trust: saue
 me from all them that periecute me/ &
 deliuer me.

Let not he hantch by my soule lyke a lyd/
 and teare it in peces/ whye there is none to
 helpe.

O Lorde my God/ yf I haue done any
 soche thing/ yf there be any wyghtuousnes
 in my handes:

If I haue rewarded euyl vnto them that
 dealt frendly wth me/ or hurte the that wth
 out any cause are myne enemyes:

Then let myne enemye periecute my
 soule/ and take me: yf let hym trade my lyfe
 downe in the earth/ and laye myne honour in
 the dust. *Selah.

Stande by (O Lorde) in thy wraoth/ lyft
 by thy selfe ouer the furysous indignacioun
 of myne enemyes: arysse by (for me) in the be-
 geaunce that thou hast promysed.

What the congregacyon of the people may
 come aboute the/ for they lanch therfore liff
 by thy selfe agayne.

Che Lord is iudge ouer the people: auēge me then (O Lord) accordyng to my ryghteousnes & innocēcy.

Oh let thy wylkednes of the bngodly come to an ende: but magnteyne thy iust, thou ryghteous God: that thy wylkednes be the very hertes and the reynes.

My helpe cometh of God: which preferreth them that are true of herte.

God is a ryghteous iudge: & God is ever thy threatenynge.

If men wyl not turne/ he hath whett his sword: he hath bent his bowe and made it ready.

He hath prepared hym the weapons of death: and ordeyned hym arrowes to destroye.

Behold he traunpleth with myschete/ he hath conceaued unhappynesse/ and brought forth a lye.

He hath graue and digged by a pytte/ but he shall fall hym selfe into the pytte that he hath made.

For his unhappynesse shall come vpon hym a lone head: & his wylkednes shall fall vpon hym a lone pate.

As for me/ I wyl geue thanks vnto the Lord for his ryghteousnes sake/ and wyl prayse the name of the Lord the most hest.

Che. viii. Psalme.

The prayse and greatly wondereth at the inestimable benygntie and lyberaltie of God maker of all thynges: toward mannynde/ which euery where with an vnspokeable glorie he wylth his euerylastyng power and strenght.

To the chaunter/ vpon Githy/ a Psalme of David.

Subith after some signyfyeth as moche as for the wyne pyccles. After some/ concernyng the Gethites. After other it is an instrument of musyke.

Lorde oure gouernour: how wonderfull is thy name in all thy world: how excellēt is thy glorie aboue the heauens.

Out of the mouth of the very babes and sucklynges thou hast ordeyned prayse/ because of thyne enemyes/ that thou myghtest destroye the enemye & the auenger.

For thy colyde thy heauens/ euē the worche of thy fingers the moune & the flaxen which thou hast made.

What is man/ that thou art so myghty full of hym: ether the sonne of man that thou hast created hym.

After thou haddest for a season made him lower then the angels/ thou crownedest him with honour and glorie.

Thou hast set him aboue the worches of synners/ and thou hast put all thynges in subieccion vnder his fete.

All thepe and oxen/ & the beastes of the felde.

The foules of the ayre/ the fysh of the see/

and whatsoeuer walcheth thorow the wayes of the see.

Lorde oure gouernour: how wonderfull is thy name in all the world.

Che. ix. Psalme.

The geueth thanks for a great victorie obtained for the fall of a great enemy/ soche as Solyath or some other wynter of the dyuyls. He prayeth the ryghteousnes of God: which al waye auengeth hym. He prayeth God to pull vnder the wycked.

To the chaunter vpon Aynuth Laben/ a Psalme of David.

Aynuth Laben/ as some thynke signyfyeth a certayne instrument of musyke. Some saye that Aynuth signyfyeth/ of the death: which same vnderstande by Laben/ Solyath or some other Philistine. Some reade the title thus: A beherment and often made exhortacion of a secret or folys sonne: They vnderstande the chy the ryghteousnes/ which by saye is the sonne of God: the same is to the world folys/ because he is eternally in death and secrettes: for his lyfe is hyde in death vntill the hyde thynges be shewed agayne in the iudgement of God: then shall it appeare that the death of this world is glorie. I saye readerly the title shunt vnto the victour or ouercomer of the death of a sole.

Which ye may well vnderstande of the death of folys Aynuth/ of the ruyne of his kyngdome: howbeit this title shoulde seme more conuenient for the next psalme/ which after the chaunter is a distinct psalme from this/ where as the chaunter make this and the next bothe one.

I wyl geue thanks vnto the Lord with my whole herte/ I wyl speake of all thy meruelous worches.

I wyl be glad/ and reioyse in the/ yee my songes wyl I make of thy name/ O thou moost hest.

Because thou hast dypuē myne enemyes abacke/ they were dysconforted/ and perished at thy presence.

For thou hast maynteyned my ryght and my cause: thou lyttest in the throne that art the true iudge.

Thou rebukedst the wythen/ & destroyedst the bngodly/ thou puttest out their name for euer and euer.

The enemyes sword are come to an ende/ thou hast ouerthrowen their cypres/ their memorayll is perished with them.

But the Lord endureth for euer/ he hath prepared his seate vnto iudgement.

He gouerneth the world with ryghteousnes/ and mynystreth true iudgement vnto the people.

The Lord is a defence for the pooze/ a defence in the tyme of trouble.

Therfore they that know thy name/ put their trust in the: for thou (Lord) neuer sayest them/ that seke the.

Prayse the Lord/ which dwelleth in synners/ Spon/ betwix the people of his doings.

And why? he maketh inqury vpon for their bloude/ and remembreth them: he forgetteth not the complaynte of the pooze.

Hauē mercy vpon me (O Lord) colyde the

trouble

trouble

trouble

I am in trouble that I am in amonge myne enemyes/ thou lyttest me by feth the gates of death.

What I maye shew all thy prayles with in the portes of the daughter of Sid/ and reioyse in thy launge health.

As for the wythen/ they are fynchē downe in the pytte that they made: in the same nette which they pyzed out pyruely/ is their awohe yet no trust at fete taken.

Thus the Lord is knowne to execute true iudgement/ when the bngodly is trapped in the worches of his awohe handes.

Selah. The wycked must be turned vnto hell/ all the wythen that forget God.

But the pooze shall not all waye be out of remembraunce/ the paryent abydinge of soche as he in trouble shall not perishe for euer.

Let no mā haue the upper hand/ let the wythen be condemned before the.

Lorde set a scolemaster ouer the/ that the wythen maye knowe them selues to be but nurn.

Selah. The gates of death are the iudgements of death/ the connexes of the bngodly/ the dyscrepans of Sathan/ the doctrines of falsenes/ which leadeth to death.

The portes of gates of the daughter of Sid/ are the companies of the good and faythfull/ which are repect the trauces of God/ and al that leadeth to lyfe.

Che. x. Psalme.

A prayer agaynst frowarde maytye/ vpon the wythen/ which bothe with wyles and by force oppresse all that are pooze and helpelesse/ where in also their intolerable pnde and vngodlynes/ with their audace and byse to hurte other are described.

There is no title in the Hebrew.

Why arte thou gone so farre of/ O Lord/ wylt thou hyde thy selfe in tyme of trouble?

Whyle the bngodly hath thy ouer hande/ the pooze must suffre persecucion: that they were taken in the ymaginacion which they go aboute.

For the bngodly maketh boost of his awohe hertes desyre/ the courtous blesteth him self/ and blasphemeth the Lord.

The bngodly is so proude and full of indignacion/ that he careth not/ neither is God before his eyes.

His wayes are all waye fithre/ the iudgements are farre out of his sight/ he despyeth all his enemyes.

For he sayeth in his herte: Cuth/ I shall neuer be cast downe/ ther shal no harme happen vnto me.

His mouth is full of cursyng/ fraude & disceate: vnder his tōge is a traunple & sorrow.

He sytteth lurking in the gardens/ that he maye pyruely murthure the innocent/ his eyes are set vpon the pooze.

He lyeth waytynge secretly/ as it were a

trouble

trouble

trouble

lyon in his denne.

He lurketh that he maye rauish the pooze yee to rauish the pooze/ when he hath gotten hym in to his nette.

When smytereth he/ then oppresseth he and casteth downe the pooze with his auctoryte.

For he sayeth in his herte: Cuth/ God hath forgotten/ he hath turned awaye his face/ so that he will neuer se it.

Aryse O Lord/ lyse by thyne hand/ and forget not the pooze.

Wherfore shuld I wycked blaspheme God/ & saye in his herte: Cuth/ he careth not for it.

Thy thou seyst/ for thou confyddest the mytery and sorrowe.

The pooze geueth hym selfe ouer in to the hande/ and comitteth hym vnto the/ for thou art the helper of the frendlesse.

Speake thou the arme off the bngodly and malycious/ search out thy wyckednesse which he hath done/ that he maye perishe.

The Lord is kynge for euer/ the wythen shall perishe out of his lande.

Lord/ thou hearest the desyours longyng of the pooze: they herte is sure/ that thyne rare herkeneth thereto.

Deipe. & fatherlesse and pooze vnto their right/ that the bngodly be no more exalted vpon earth.

Che. xi. Psalme.

The seasoneth his wyng with them that trust hym forth of all the domynion of Sathan/ so that he sounde no place to abyde in. He prayeth his confydence to the good and well.

To the chaunter/ of David.

In the Lord put I my trust: how wyl I fe then saye to my soule: that the shulde be as a byrde vpon poure byll?

For lo/ the bngodly haue bet their bowe/ & made ready their arrowes in the quyet/ they maye pyruely shute at them/ which are true of hert.

The very foundacio haue they cast downe/ what can the ryghteous then do with all?

But the Lord is in his holy temple/ the Lordes seate is in heauen: he considereth with his eyes/ his eye lyddes beholde the chyldren of men.

The Lord seith bothe the rightuous and bngodly/ but who so despyeth in wyckednes/ he hym selfe shal be abhorred.

Why the bngodly he shall reyne in ares/ as ye reade in the scrypture/ byrme and tempest: they shal be rewardede shall they haue to byrme.

For the Lord is ryghtuous/ and he loueth ryghtuousnes: his countenance beholdeth the thinge that is iust.

He shal be out of the coastes of Israel vnto the hillidnes. After the manner do oure Sanyles dapply persecute & thynke. Psal. xxxv. & Loh in the xxxv. psalme.

C. ii. C. the

death: that I dye not and be ouercome of myne enemyes: and therfore
foloweth it left myne enemye saye: I haue preuayled, &c.

Who so doth these things, shall neuer be remoued,

that my lorde I praye for thyne appoyntment.
For unto the heare me O god: encline

So he hearde my voyce out of hys holy temple/and my cōplaynte came befoze him/

By the force
of death.

Psalm. cxviii.

vngodlines (by which is meant the obdurate multitude of the wicked vngodly) the paynes of hel: & the snares of death: are signified the leopards / & terrible felines whych by the wickednes of his enemies happened vnto him: & brought him very often into deathes boate: so that by his iudgements of the selfe he thought hym selfe utterly cast awaye.

¶ Coales after the vse of the scripture signify the flaming of the angel: or the indignacion of god. Psal. cxx. v.

¶ Of this ye haue sene yea & Cherubin in Jobus signifieth in English swete brydes.

¶ By all the thinges here rehearsed is described the power might & maiestie of almighty god: whych he declareth in reuelacion: of which the whole scripture saith. entreated: and in Job xxxij. are like thinges mentioyned to the setting out of his power.

¶ Often tymes we reade that God when he wolde moue openys moue appiedly declared his power vnto men: caused thunder / lightning: & earth quakes. &c. As in Exo. xix. wher the lawe was geyuen. And in i. Reg. x. wher the people dyspyred a

¶ When the earth trembled and quaked / the very foundations of the hylls shoke & were removed / because he was wrothe.

¶ There wete a smoke out of his nostrils and a consuming fyre out of his mouth / so that coales were kindled at it.

¶ He bowed the heauens & came downe / & it was darcke vnder his fete.

¶ He rode vpon the Cherubyns & dyd fle: he came dyge with his wynges of his wynde.

¶ He made darcknesse his paupion rounde aboute him / with darcke water and thynke cloudes to couer him.

¶ At the brightnes of his ptesence his cloudes removed / & hys stones & coales of fyre.

¶ The Lord also thondred out of his heauens & the heigth gaue his thonder & hys stones and coales of fyre.

¶ He sent out his arrowes and scatred the: he cast sore lyghtenynge / & destroyed the.

¶ The fynges of waters were sene / & the foundations of the rounde worlde were discovered at thy chydng (O Lord) at the blastynge and bryeth of thy displeasures.

¶ He sent downe fro his heigth to fetch me / & toke me out of greates waters.

¶ He deliuered me fro my strong enemyes / & fro my foes which were to myghty for me.

¶ They pueneted me in the tyme of my trouble / but the Lord was my defence.

¶ He brought me forth also into libertie: and deliuered me / because he had a sauour vnto me.

¶ The Lord shall rewarde me after my righteous dealing: & according to the cleanness of my handes shall he recompense me.

¶ For I haue kepte the wayes of the Lord: and haue not behaued my selfe wickedly: & gaue my God.

¶ I haue an eye vnto all his lawes / & call not out his commaundementes fro me.

¶ Vncorrupte wyll I be before him / & will eschue myne owne wickednes.

¶ Therefore shall the Lord rewarde me after my righteous dealing: & accordyng vnto the cleanness of my handes in his eye sight.

¶ With the holy thou shalt be holy / & with the innocent thou shalt be innocent.

¶ With the cleane thou shalt be cleane / and with the frowarde thou shalt be frowarde.

¶ For thou shalt saue the poore oppressed / & bringe downe the hye lokes of the proude.

¶ Thou lyghest my candle / O Lord my God: thou makest my darcknes to be light.

¶ For in the I can discouer an host of men: yee in my God I can leape ouer the wall.

¶ The waye of God is a perfecte waye: the wordes of the Lord are tryed in the fyre: he is a wynde of defence / for all them that

For who is God / but the Lorde? O / who
 hath any strength / but oure God?
 It is God that gyved me with strength /
 and made my wage incorrupte.
 He hath made my fete lyke hertes fete /
 set me vpon hye.
 He teacheth myne handes to fyght / & ma-
 keth myne armes to bryake euen a bowe of
 stele.
 Thou hast geuen me the defence of the
 health / thy ryght hande bpholdeth me / & thy
 lounge correccion maketh me greate.
 Thou hast made ^{be} to me ynough vnder-
 me for to go / that my fete steppes shulde not
 slyde.
 I will folowe vpon myne enemyes / and
 take them: I will not turne tyl they be dis-
 comforted.
 I will cryste them / they shall not be able
 to stande / but fall vnder my fete.
 Thou hast gyved me with strength vnto
 the batell / thou hast throwe them all downe
 vnder me / that rose vp agaynst me.
 Thou hast made myne enemyes to tour-
 ne their backs vpon me / thou hast destroyed
 them that hated me.
 They cryed / but there was none to helpe
 them: yet euen vnto the Lorde / but he herde
 them not.
 I will beate them as small as the dust
 claye in the winde / I will cast them out as
 the claye in the stretes.
 Thou shalt deliuer me from the stryting-
 ges of the people / thou shalt make me the
^{be} head of the Heithen.
 A people whō I haue not knowne shall
 serue me.
 As soone as they heare of me / they shall
 obey me / but the ^{be} straunge chyldren dyssem-
 ble with me.
 The straunge chyldren are waxen olde /
 and go haltinge out of their pathes.
 The Lorde spyeth: and blessed be my hel-
 per / praised be the God of my health.
 Euen the God which seyth that I be au-
 ged / and subdueth the people vnto me.
 It is he that deliuereth me fro my cruell
 enemyes: thou shalt lyst me vp from them
 that ryle agaynst me / thou shalt crydd me fro
 the wycked man.
 For this cause I will geue thankes vnto
 the (O Lorde) amōge the gentiles / and singe
 prayes vnto thy name.
 Greate prosperyte geueth he vnto hys
 kynge / and wetheth lounge kynnesse vnto
 Dauid hys anoynted / yee & vnto hys seed
 for euer moze.
 the pathes of his commandmentes / as they haue
 Wherof is spoken Psalme 138.

[illegible]

Psalm. xix. xx. & xxi

The describeth the power of God / wonderfully de-
clare: up the workmanship of the heauens. he sheweth
the excellencies of the same of God / desireth to be
saved from spaine / and wisteth that whatsoeuer he
either thynketh in herte / or speaketh in mouth / maye
be good and acceptable to God.

To the chaunter / a Psalm of Dauid.
The very heauens declare the glory of
God / and the very firmament sheweth
his handye worke.
One daye telleth another / and one nyght
certifyeth another.
There is nether speech ner language / but
their voyces are heard amonge them.
Their sounde is gone out in to all lan-
des / and their wordes in to the endes of the
worlde.

In them hath he sett a tabernacle for the
Sunne / whych commeth forth as a byde-
grome out of his chambye / and reioyseth as
a gaunte to runne his course.
It goeth forth fro the one ende of the hea-
uen / and runneth aboute vnto the same ende
agayne / and there maye no man hyde hym
selte from the heate therof.

The lawe of the Lorde is a perfecte
lawe it quickeneth the soule.
The testimony of the Lorde is true / and
gouerneth wylidome euen vnto babes.
The statutes of the Lorde are right / & re-
toyle the herte: the commaundemēt of the Lorde
is pure / and gouerneth light vnto the eyes.
The feare of the Lorde is cleane / and en-
dureth for euer: the iudgmentes of the Lorde
are true and ryghtuous altogether.
More pleasaunt are they then golde / yee
then moche fyne golde: sweter then hony and
the hony combe.
Thele thy seruauent kepeth / & so / keeping
of them these is greate rewarde.

Who can tell / how oft he offendeth: Oh
cleuse thou me fro my secrete fautes.
Kepe thy seruauent also fro presumptuous
synnes / lest they get the dominion ouer me:
so shall I be vndefiled and innocent fro the
greate offence.
Yee the wordes of my mouth and the me-
ditation of my herte shalbe acceptable vnto
the / O Lorde / my helper and my redeemer.

¶ Prayer wher in the people besyeth helth to kyng
David going to a difficulte and incoparous battell /
also a thancke (geuynge of health and victorie geuen
fr

¶ To the chaunter / a Psalm of David.
He Lorde heare the in the tyme of
trouble / the name of the God
of Jacob defende the.
Sende the helpe fro the San-

Remembze all thy offerynges / and acce-
 pte thy bzent sacrifice. *Selah.
 Graunte he thy hertes desyre / and fulfill
 all thy mynde.
 We wyl reioyce in thy health / & triumphe
 in the name of the Lorde oure God: the Lorde
 performe all thy petitions.
 Now knowe I / that the Lorde helpeth his
 anoynted / and will heare him from his holy
 heauen: myghtye is the helpe of his right
 hande.
 Some put their trust in charettes / and
 some in horses: but we wyl remembze the
 name of the Lorde oure God.
 They are brought downe and fallen / but
 we are rylen and stande by right.
 Saue / Lorde / and helpe vs / O kynge /
 when we call vpon the.
 ¶ The. xxi. Psalm.
 ¶ It thankefgeuynge which the people bsd for the
 victorie and other benefytes that Dauid aboundant-
 ly receaued.
 *To the chaunter / a Psalm of Dauid.
Lorde / howe ioyfull is the kynge in the
 strength: O howe excedyng glad is he
 of thy sauynge health?
 Thou hast geue him his hertes desyre / &
 hast not put him fro þe request of his lippes.
 *Selah.
 For thou hast preuented him with iherusalem
 *blessynges / and set a crowne of golde vpon
 his heade.
 He asked lye of the / and thou gauest him
 a longe lye / euen for ever and euer.
 His honoure is greate in thy sauynge
 health / gloze and great wo:thipe shalt thou
 laye vpon him.
 For thou shalt geue him euerlastynge fe-
 lycite / and make him glad with the ioye of
 thy countenaunce.
 And why? because the kynge putteth his
 trust in the Lorde / and in the mercy of þe most
 hiest he shall not mysfary.
 Let all thine enemyes fele thy hsd: let thy
 right hande synde out all them that hate the.
 Thou shalt make them lyke a fyze ouen
 in tyme of thy wraoth: the Lorde shall de-
 stroye them in his displeasure / and the fyze
 shall consume them.
 Their frute shalt thou rote oute of the
 earth / and their sede from amonge the chyl-
 dzen of men.
 For they intended myschefe agaynst the / &
 ymagined soche deuyces / as they were not
 able to performe.
 Wherefoze shalt thou put the to flight / and

God of Jacob
of Israel is
descende the
God of whose
flocke / proge-
nye & offspring
of Jacob of Is-
rael a further
of all the people
of the worlde: as
in Gen. xliij. a
B The cause
why / is /
of Jacob, which
as ye read in
Gen. xlv. b.
was after cal-
led Israel: was
father vnto the
xij. Patriar-
ches / of whom
the xij. tribes
and the whole
people of Israel
descended.
b. 2. Like the
Balam. 2.

b. Take the
 Psalm in a
 blessing
 for honours
 as in Gene. xij.
 I will blisse
 the that blisse
 the. &c.

is a double thing
in the Scriptures / to take
by the hand of
God for the
vengeance
wherby he sa-
theth on sinners
Job. xix. a Psal.
x. and xxxix. 6

with the strings thou shalt make ready
thyne arrows agaynst the faces of them.

Be thou exalted / Lord, in thyne awne
strength / so wylt me synge and prayse thy
power.

The. xxiij. Psalme.

David declareth very evidently in this psalme
that he was a figure of Christ. First he declareth
Christ's dereliction & small castymarkes then the ex-
altacion and exaltacion of his kyngdome: and to the
rockes of the earth and ende of the worlde / & all vnder
the figure and shadow of him selfe.

**To the Chaunter upon * A. Aleleth * of
the dawning / a psalme of David.**

**A. Loke the
type of the
fourth Psal.**

As Aleleth signifieth a certain instrument of musick:
as some wylt a certen kynd of melodye: By whiche
thou shalt be puerly expounded.

**Of the dawning / this psalme was made of our
Saviour Christ: because it was not convenient
to describe him with out a mysticall waye: he calleth
him the dawning: (as some wylt) the morning starre.**

**My God, my God: why hast thou forsake
me: the wordes of my complayne
are farre from my health.**

**What is
signified by cry-
ing in the seci-
pures / ye shall
fynde in the
psal. xv. & a**

**My God, my God: crye in the daye tyme / but
thou hearest not: and in the night season also
I take no rest.**

**Yet dwellest thou in the sanctuary / O thou
most hyppie of Israel.**

**Dure fathers hoped in the / they trusted
in the: and thou dydest deliuer them.**

**They called upon the: & were helped: they
put their trust in the: & were not confounded.**

**But as for me / I am a worme & a nomā:
a verye scorne of me & I out cast of people.**

**All they that se me / laugh me to scorn: they
spite out their lippes / & shake their heades.**

**He trusted in God / let him deliuer hym:
let him helpe him / for he wylt haue him.**

**But thou art he that toke me out of my mo-
thers wombe: thou wast my hope / when I
hanged yet vpon my mothers brestes.**

**I haue bene left vnto the euer sence I
was borne: thou art my God: eue from my mo-
thers wombe.**

**Do not fro me then / for trouble is harde
at hand: and here is none to helpe me.**

**Greate builles are come about me / fatt
oxen close me in on euery syde.**

**They gape vpon me w their mouthes /
as it were a rampynge and toarpyng lion.**

**I am pouted out lyke water: all my bones
are out of ioynt: my hert in the myddell of my
bodye is euen lyke meltynge waxe.**

**My strength is dreyed by lyke a pottherde /
my tuge cleueth to my goomes: & thou hast
brought me in to the dust of death.**

**For dogges are come about me / & cosseill
of the wyched hath layed seage agaynst me.**

**They pearced my handes and my fete / I
might haue tolde all my bones: as for them /
ye are ther at theyr fode starpyng and loyngye vpon me.**

**Under the
name of beas-
tys: and
the beas-
tys and
the mighte of
power / which
are farrde
the ryches of
thys worlde.
Amos. vi. a
E. Co gape
of their mou-
thes: as it
were out of
ioint: my
bodye is euen
lyke meltynge
waxe.**

**By dogges
are vnderstand
the tyrannye
& the cruel-
tye of the
wes toward
christ. Like dog
gys are ther
at theyr fode
starpyng and
loyngye vpon
me.**

They haue parted my garmentes amonge
them: and cast lottes vpon my be sure.

But be not thou farre from me / Lord:
thou art my succoure / haste the to helpe me.

Deliuer my soule from the swerde / my
dearlyng fro the power of the dogge.

Save me from the Lyons mouth / & heare
me fro amonge the hornes of the vnicornes.

So wylt declare thy name vnto my bre-
thren / in the myddell of the congregacion wylt
I prayse the.

O prayse the Lord ye that feare him: Ma-
gnify him all ye seede of Jacob: and lett all
seide of Israel feare him.

For he hath not despised ner abhorred the
miserable estate of the poore: he hath not
his face from me: but whye I called vnto him /
he herde me.

I wylt prayse the in the greate congre-
gacion: and p. r. fourme my bowes in sight
of all them that feare the.

The poore shall eate & be satisfied: they
that seke after the Lord shall prayse hym:
oure herte shall ioye for euer.

All the endes of the worlde shall remembre
them selues: and be turned vnto the Lord:
and all the generacions of the wyched shall
worshippe before him.

For the kyngdome is the Lordes: & he shall
be the gouernoure of the heuhen.

All such as be fat vpon earth / shall eate
also and worshippe: All they that lye in
dust: and lye so hardy: shall fall downe be-
fore hym.

The seide shall serue hym / and preach of the
Lord for euer.

They shall come / and declare bys rygh-
tuoulnes: vnto a people that shall be borne:
whom the Lord hath made.

The. xxiij. Psalme.

He describeth the wonderfull suetye & great gra-
ce of a faithful and true confydence in God.

A psalme of David.

**The Lord is my shepherde / I can want
nothinge.**

He ledeth me in a grene pasture / &
ledeth me to a fresh water.

He quickeneth my soule: & bynggeth me
forth in the waye of ryghtuoulnes for bys
names sake.

Though I shulde walke now in the balley
of shadow of death: yet I feare no euill.

For thou art with me: thy staffe & thy shep-
herde comforte me.

Thou preparest a table before me a-
gaynst myne enemyes: thou annoyntest my
head with oyle: and fillest my cuppe full.

Oh lett thy louynge kyndnes and mercy
folowe me all the dayes of my lyfe / that I
maye dwell in the house of the Lord for euer.

The

The

The

The

The

The. xxiij. Psalme.

When the Lord had shewed vnto David that the
typhing flour of man & Iehuspe: which was in
the place of the place where he wolde haue a
temple buyde for hym / David moued with the
spagalar goodnes of God toward the Israelites
amongst whome he had chosen hym a dwelling place /
describeth to whome the place of God doth verely be-
longe: and which is the very nation of God: among-
st whom he woulde haue to dwell. Then he crye-
th them to the buydynge of the temple.

A psalme of David.

**The earth is the Lordes: & all that therein
is: the compass of the worlde: & all that
dwelle therein.**

For he hath founded it vpon the sees / and
buyde it vpon the floudes.

Who shall go vp in to the hyll of the Lord?
Or who shall remayne in his holy place?

Euen he that hath innocent handes and a
cleane hert: which listeth not by his myne-
de vnto bawp / & sweareth not to discreaue.

He shall receaue the blessinge from the
Lord: and mercy from God his sauoure.

This is the generacion of they that seke him /
of the seke thy face / O Jacob. Selah.

Open your gates (O ye princes) lett the
euerylastyng doores be opened: that the kyng
of glory maye come in.

Who is this kyng of glory? It is the Lord
stronge and myghtie: euen the Lord mygh-
tye in batell.

Open your gates (O ye princes) lett the
euerylastyng doores be opened: that the kyng
of glory maye come in.

Who is this kyng of glory? It is the Lord
of Hostes: he is the kyng of glory. Selah.

The. xxb. Psalme.

A prayer of David oppressed both with synne and
with enemyes. He prayeth the Lord to deliuer him
from his synnes to shewe him his wayes and to rydd
him from the fure of his enemyes. In the ende he
prayeth for all the people.

Of David.

**Unto the Lord: I lyft up my soule.
My God: I trust in the: Oh lett me
not be confounded: lett myne enemyes**

trumphe ouer me.

For all they that hope in the shall not be
ashamed: but such as be scornefull despy-
ers without a cause: they shall be put to co-
fession.

Shewe me thy wayes / O Lord: & teach
me thy pathes.

Lede me in thy trueth and let me not be
scorned: thou art the God of my health: and in the is
my hope all the daye longe.

Call to remembrance / O Lord: thy ten-
der mercyes and thy louynge kyndnes:
which haue bene euer of olde.

Oh remembre not the synnes & offences of
my youth: but accordyng vnto thy mercy

**As knowe
the wayes of
the Lord: I
lyft up my
soule: my
God: that
I maye
trumphe
ouer me.**

**As knowe
the wayes of
the Lord: I
lyft up my
soule: my
God: that
I maye
trumphe
ouer me.**

Thynke vnto me / O Lord: for thy goodnesse.

How frendly & ryghtuous is the Lord:
therefore will he teach synners in the waye.

He lebeth the synple a right: & such as be
* meke the lemeth he his wayes.

All the wayes of the Lord are very mer-
cy and saythfulnesse: vnto such as kepe bys
* testament and conuenaunt.

For thy names sake / O Lord: be mercye-
full vnto my synne: for it is greate.

Whatsoeuer he be that feareth the Lord:
he shall shewe hym the waye that he hath
chosen.

His soule shall dwell at ease: and his sede
shall possesse the lande.

The secreete of the Lord is amonge them
that feare him: and he sheweth them his co-
uenaunt.

Myne eyes are euer loyngye vnto the
Lord: for he shall plucke my fete out of
the net.

Turne the vnto me and haue mercy vpon
me: for I am desolate and in mysery.

The sorowes of my herte are greate / O
byngye me out of my troubles.

Loke vpon myne aduersyte & mysery / &
and forgyue me all my synnes.

Consydere how myne enemyes are many:
and beare a malicious hate agaynst me.

Oh hepe my soule: and deliuer me: let me not
be confounded: for I haue put my trust in the.

Let innocency and ryghtuous dealyngye
waite vpon me: for my hope is in the.

Deliuer Israel / O God: out of all bys
trouble.

The. xxbi. Psalme.

He describeth to the ensample of the good / what
endurance he gaue to innocency: & how warly
he eschued the company of the euill: then prayeth he
to escape the vengeance that shal be by the
be lynch holie / and deliuereth nothyngye more then
to let oute the glory of God.

Of David.

**Be thou my iudge / O Lord: for I walke
innocent: my trust is in the Lord: I
therefore shall I not fall.**

Examen me / O Lord: and proue me: trye
out my reynes and my hert.

For thy louynghynde is before myne
eyes: and I walke in thy trueth.

I lyt not amonge bayne personnes / &
haue no fellowship with the disceatfull.

I hate the congregacion of the wyched:
and I will not lyt amonge the vngodly.

I walke with my handes with innocency / O
Lord: and so go I to thyne auiter.

That I maye shewe thy boyce of thy pray-
se and tell of all thy wonderous woyses.

Loke / I loue the habitation of thy house /
& the place where thy honoure dwelleth.

O destroye

O destroye

O destroye

**A. Loke after
in the psalm.
xxiiij. a
C. A. Cesta-
ment is: oper-
ly the last wylt
of hym that
dyeth / which
maye not be
chaunged: or
alterd. When
saie the Cesta-
ment of Christ is
the promys and
p. w. d. w. d. e.
choyn & chys-
ten of God
thorow him / as
he sayth. Gely.
tr. d.**

**A. By the
heret & synes
wylt be synne-
fy the delecta-
cions and affec-
tyons of the
fleete: which
let hym to fo-
lowe God.
As aboute in
the psalm. xbi. a.
C. To lyt a-
monge bayne
personnes: to
conspyre with
the vngodly
to be a cōpa-
ny of their vn-
believe as aboute
in the psalm. a
of the synners.**

C Destroye not my soule with synners /
neither my lyfe with the bloudthirsty.
In whose handes is wychednesse / and
their right hande is full of gyftes.

But as for me I will walche innocent.
My soule is as the lily: and be mercifull vnto me.
My soule standeth right: I will prayse
the Lord in the congregacions.

The xxvij. Psalme.
This psalme made David vpon some greafe and
Jeopardous perill against which he herced him self
not a lytel with calling to remembrance the promys
of God: & thereby persuaded him selfe that he shoulde
haue the victorie / & after lyue peacefully in the shade
of godly ppyng.

Of David.
The Lord is my light and my health:
whom then shoulde I feare? the Lord
is the strength of my lyfe / for whome
then shoulde I be afrayed?

Therefore when the wyched / euen myne
enemys and my foes / came vpon me / to eate
vpon my flesh / they stumbled and fell.

Though an host of men were layed a-
gainst me / yet shall not my hart be afrayed:
for though there rose vpon warre against me /
yet will I put my trust in him.

One thyng haue I desired of the Lord /
which I will requyre: namely / that I may
dwell in the house of the Lord all the dayes
of my lyfe / to beholde the sayre beutie of the
Lord / and to blyss his temple.

For in the tyme of trouble he hath hyd
me in his tabernacle / yee in a secreete place
of his dwelling hath he kepte and set me vpon
his face: for he hath bydon a roche of stone.

And now hath he lyft vpon my head aboue
myne enemys / & compassed me rounde about.

Therefore will I offre in his dwellinge /
the oblation of thanksgyng: I will synge
and speake prayes vnto the Lord.

Harken vnto my voyce / O Lord / when
I crye vnto the: haue mercy vpon me and
heare me.

My hert speaketh vnto the / my face seeketh
thee / yee Lord / thy face will I seeke.

Hyde not thou thy face from me / cast
not thy seruaunt of in displeasure.

Thou art my succoure / leaue me not / nei-
ther forsake me / O God my salpoure.

For my father and my mother haue for-
saken me / but the Lord hath taken me vpon.

Shewe me thy waye O Lord / & lede me
in the right path / because of myne enemys.

Deliver me not in to the wyces of myne
aduersaries / for there are falsse wytnesses
tyen vpon agaynst me / and they ymagyn mys-
chefe.

Nevertheless I beleue hereby to see the
goodnesse of the Lord in a lade of ppyng.
Therefore thou O Lord / leaue me not / for
I have sayd.

let thine hert be of good comforte / & waite
thou still for the Lord.

The xxviii. Psalme.
He prayeth the Lord not to forsake him in his great
necessitie: he desireth that he being innocent he not be
nenged with the wyched: and wisheth that euen they
also maye not haue wyche iudgement as they haue de-
serued: Then geueth he thanks to God for the vic-
torye: and prayeth for the people.

Of David.
Vnto the Lord I crye / O my stronge
defence: thynke no scoone of me / lest I
yf thou make as though thou herdest
not / I be come lyke them / that go downe in
to the pytte.

Hear the voyce of my humble peticion /
when I crye vnto the / & holde vpon my handes
towards thy holy temple.

Plucke me not awaye amonge the vn-
godly & wicked doers / which speake trendly
to their neyghboure / but ymagyn myschefe
in their hertes.

Reuarde them accordyng to their dedes
and wychednesse of their awne inuencions.
Recompense them after the woorkes of
their handes / paye the paye they haue deserued.
For they regarde not the woorkes of the
Lord / neyther the operacion of his handes: there-
fore shall he breake the downe / & not buyde
them vpon.

Prayse be the Lord / for he hath herde
the voyce of myne humble peticion.

The Lord is my strenght and my hyde:
my hert hoped in him / and I am helped: ther-
fore my hert daunteth for loye / and I will
synge prayes vnto him.

The Lord is the strength of his people / he
is the defender & Saviour of his anoynted.

Helpe thy people / geue thy blessing vnto
to thine inheritaunce: fede them / & sett the
vpon for euer.

The xxix. Psalme.
He prayeth God by the power that he sheweth in
thunder & other reuelacions: and reioyceth of his goodnes
towards the people of Israel.

A Psalme of David.
Scribe vnto the Lord / O ye mightie /
Ascribe vnto the Lord worshippe and
strength.

Geue the Lord the honoure of his name /
howe poure selues to the holy magesty of
the Lord.

It is the Lord that commaundeth the wa-
ters: It is the glorious God that maketh the
thunder: it is the Lord that ruleth the see.

The voyce of the Lord is mightie in ope-
racion / the voyce of the Lord is a glorious
voyce.

The voyce of the Lord breaketh the Ce-
dre trees: yee the Lord breaketh the Ceders
of Libanus.

He maketh

He maketh them to shyppe lyke a calfe:
Libanus & Sirion lyke a ponge vncorne.
The voyce of the Lord deuydeth the fla-
mes of fyre: the voyce of the Lord maketh
the wydernesse / yee the Lord maketh the
wydernesse of Cades.

The voyce of the Lord moueth the hyin-
des and discovereth the thicke busshes: in his
temple shall euery man speake of his ho-
noure.

The Lord stilleth the water floude / & the
Lord remayneth a kynge for euer.

The Lord shall geue power vnto his
people / the Lord shall geue his people the
blessyng of peace.

The xxx. Psalme.
He geueth thanks for the obtayning of his health.
He greatly prayeth the goodnes of God / whych len-
deh not aduersitye vnto his people but for the best: &
protesteth that he desireth not the lengthening of his
lyfe for any other cause / then to reioyce and set forth
the thynges that make for the glory of God & profet
of the sayntes.

**A Psalme and songe of the dedycacion of
the house of David.**

I will magnifye the Lord / for
thou hast set me vpon / & not suffered
my foes to triumphe ouer me.

O Lord my God / I cryed vnto
the / and thou hast healede me.

Thou Lord hast brought my soule out of
hell: thou hast kepte my life / where as they
go downe to the pytte.

Synge prayes vnto the Lord / O ye sayn-
tes of his / geue thanks vnto hym for a re-
membraunce of his holynesse.

For his wyath endureth but the twinkling
of an eye / and his pleasure is in lyfe: heury-
nesse maye well endure for a nyght / but loye
corrupteth in the morninge.

As for me / when I was in prosperite / I
sayde: I will neuer fall more.

And why? thou Lord of thy goodnesse
hast made my hert so stronge.

But as soone as thou turnedest thy face
from me / I was brought in feare.

Then cryed I vnto the Lord / yee vnto
the Lord made my prayer.

What profyt is there in my bloude / yf I
go downe to corrupcion?

Why the dust geue thanks vnto the?
Why shall it declare thy saythfulnesse?

Hear / O Lord / and haue mercy vpon
me: O Lord be thou my helper.

And so thou hast turned my heuryne in
to loye: thou hast put of my lack cloth / &
gydded me with gladnesse.

That myne honour myght synge prayes
vnto the without ceasing: O Lord my God /
I will geue thanks vnto the for euer.

The xxxi. Psalme.
He sheweth wherewith he strengthened his hope /
what he desired for / what he complained of / in what
case he was / and how he was mydded: when he was
in the wilderness of Idumea: many other
ab & sought a mean: to escape. He prayeth the
great goodnes of God / to waite all forcheas feare him:
And moueth men to the feare and loue of God / whych
cannot forsake them that leane vnto him.

To the chaunter / A Psalme of David.
The Lord is my trust: let me ne-
uer be put to confusyon / but deliuer me
in thy rightousnesse.

Booke downe thine eare to me / make haste
to deliuer me: be thou my stronge roche and
a house of defence / & thou mayest saue me.

For thou art my strong holde & my castel: &
be thou my gide / & lede me for thy name sake.

Deliuer me out of the nett that they haue
laid priuely for me / for thou art my strength.

Into thy hand I comede my soule: thou hast
deliuered me O Lord thou God of treuth.

I hate them that holde of vanities / & my
trust is in the Lord.

I will be glad and reioyce in thy mercy:
for thou hast cōfounded my trouble / thou hast
knowne my soule in aduersite.

Thou hast not deliuered me ouer in to the
handes of the enemye / but hast set my fete in
a large towne.

Haue mercy vpon me / O Lord / for I am
in trouble myne eyes consumed for very he-
uynesse / yee my soule and my body.

My lyfe is woren olde with heuynesse / &
my yeares with mourninge.

My strength fayleth me because of myne
aduersitye / and my bones are corrupte.

I am become a very reprofe amonge all
myne enemys / my neyghbours and they
of myne awne acquaintance are afrayed
of me: they that se me in the strete / conueye
them selues from me.

I am cleane forgotte & out of mynde / as a
dead man: I am become lyke a broke beell.

For I haue herde blasphemie of & mul-
titude: euery man abhorreth me: they haue
gathered a counsell together agaynst me / &
are purposed to take awaye my lyfe.

But my hope is in the Lord / and I saye:
thou art my God.

My tyme is in thy hande: deliuer me fro
the hande of myne enemys / and from them
that persecute me.

Shewe thy seruaut the lyght of thy con-
fession / helpe me for thy mercyes sake.

Let me not be confounded / O Lord / for I
call vpon the: let the vngodly rather be put
to confusyon / and brought vnto the hell.

Let the lyenge lypes be put to silence /
whyche cruelly / disdainfully / & despytfully /
speake agaynst the rightous.

How

How greates & manyfolde is thy good/
which thou hast hyd for the that feare the?
What thinges bringest thou to passe for
them/that put their trust in the/euen before
the sonnes of men?

Thou hyddest them pryncely by thine awone
presence from the proude men/ thou keptest
them secretly in thy tabernacle/ fro the strife
of tonges.

Thanks be to the Lorde/for he hath re-
wed me maruelous greates kynnes in a
stronge cytie.

For when the foddane feare cam vpon me/
I sayde: I am cast oute of thy syght.

Reuertheles/ thou herdest myne humble
prayer/when I cryed vnto the.

Like Cro. ruf. d. s. l. Reg. by. b.
O loue the Lorde (al ye his sayntes) for
the Lorde pserueth the saythfull/ and plen-
teously rewardeth he the proude doer.

We stryde therfore and take a good herte
vnto you / all ye that put youre trust in the
Lorde.

The. xxii. Psalme.

He sheweth that all aduersities come of synne / &
that he therfore is happye that hath his synnes for-
gotten: And further/ that both forgiveness of synnes and
the psecution and defence of God are obtained by
entire acknowledgement of oure offences: & seruenc
prayer.

An instruction of David.

Blessed are they / whose myghty out-
nesse is for geue / and whose synnes are
couered.

Roma. iij. 4.
Blessed is the man/ vnto who the Lorde
imputeth no synne / in whose syete there is
no gyle.

For whyle I helde my tonge/ my bones co-
sumed awaye thow my daylye complay-
nynges.

And because thy hande was so heuy vpon
me both daye and nyght / my myghture was
lyke the drouth in Sommer. *Seiah.*

Like the thirde Psalme.
Therefore I confessed my synne vnto the/
and hyd not myne myghty outnesse.

I sayde: I will knowlodge myne offence/
& accuse my self vnto the Lorde/ and so thou
forgauest me the wychednesse of my synne
Seiah.

For thus shall every saynte make hys
prayer vnto the in due season/ therfore shall

Of the not greates water floudes come npe him.
Thou art my defence in the trouble that
is come aboute me / O compasse thou me

about also wth thy love of deliuerance. *Seiah.*

I will informe the/ & theme the the waye
wherin thou shalt go: *I will fallen myne*

eyes vpon the.

Be not ye now lyke horses and mules/
which haue no vnderstandenge.

Whose mouthes thou must holde with byt

and byde/ yf they will not obeye the.
Greates plagis shall I begodly haue/ but
who so putteth his trust in the Lorde/ mercy
shall compasse him on every syde.

We glad/ O ye righteous/ & reioyse in the
Lorde/ he is full all ye are true of hert.

The. xxiii. Psalme.
He exhorteeth and moueth men diligently to praye for
God: And sheweth that all thynges are full of hys
goodnes.

Reioyse in the Lorde/ O ye righteous/ &
for it be cometh well the iust to be
thankfull.

Playe the Lorde with harpe: synge psal-
mes vnto him with the lute and instrument
of ten strynges.

Synge him a new songe/ yee synge lustely
vnto him/ and with a good coage.

For the worde of the Lorde is true / & all
his woordes are saythfull.

He loueth mercy and iudgment / the earth
is full of the goodnesse of the Lorde.

By the worde of the Lorde were the hea-
uens made/ and all the hostes of them by
bryght of his mouth.

We gathereth the waters together as fe
were in a bottell/ & laeth vpon hyde in secret.

Let all the earth feare the Lorde/ and lett
all them that dwell in the worlde / stande in
awe of hym.

For loke what he sayeth / it is done: and
loke what he commaundeth/ it standeth fast.

The Lorde byngeth the counsell of the
Heithen to naught/ and turneth the deuyces
of the people.

But the counsell of the Lorde endureth/
and the thoughtes of his herte from genera-
cion to generation.

Blessed are the people that holde the Lorde
for their God/ and blessed are the folke who
he hath chosen to be hys heretage.

The Lorde loketh downe from heauen/ &
beholdeth all the chyldren of men: from hys
stronge seate he conspyereth all them that
dwell in the worlde.

He only hath fashioned all the hertes of
them/ and knoweth all their woordes.

A kynge is not helped by his awone great
hoost/ neither is a gyaunte saued thow the
myght of his awone strenght.

A horse is but a bayne thing to saue a ma
it is not the power of hys strenght that can
deliuer him. Beholde / the eye of the Lorde
lokethe vnto them that feare hym/ & put their
trust in his mercy.

That he maye deliuer their soules from
death/ & to fede them in the deare tyme.

Let oure soule patiently abyde the Lorde/
for he is oure helpe and shyde.

So shall oure herte reioyse in hym / be-
cause

cause we haue hoped in his holy name.
Let thy mercifull kynnesse/ O Lorde/
be vpon vs/ like as we put oure trust in the.

The. xxiii. Psalme.

David prayeth the Lorde/ because he prayeth for
his chosen in tyme of neede: and moueth all men to
endure them selues to innocenpe and godynes/
because such as are indured the twich/ are repde forth
of all payes & abundantly rewarded with al goodnes.

Of David/ when he sayned hymself to be
made before Abimelech: whych droue hym
awaye/ and he departed.

I will alwaye geue thanckes vnto the
Lorde/ hys praye shall euer be in my
mouth.

My soule shall make her boast in the Lorde:
the humble shall heare therof/ & be glad.

Playe the Lorde with me/ and let vs
magnifye his name together.

I sought the Lorde/ and he hearde me/ yee
he deliuered me out of all my feare.

They that haue an eye vnto hym/ shall be
lightened/ & their faces shall not be ashamed.

This pooze man cryed vnto the Lorde / &
he hearde hym/ yee and deliuered hym out of
all his troubles.

The Aungell of the Lorde pytcheth hys
tente rounde aboute hym that feare hym/ &
deliuereth them.

O taste and se how frendly the Lorde is/
blessed is the man that trusteth in hym.

O feare the Lorde/ yee that be his sayntes:
for they that feare hym/ lacke nothinge.

The tryche shall want and suffre hun-
ger/ but they which seke the Lorde/ shall wat
no manner of thyng/ that is good.

Come hyther/ O ye chyldren/ herke vnto
me/ I will teach you the feate of the Lorde.

Who so lyketh to lyue/ and wolde sayne
see good dayes.

Let hym refrayne his tonge from euell/ &
hys lippes that they speake no gyle.

Let hym eschue euell/ and do good: Let
hym seke peace and ensue it.

For the eyes of the Lorde are ouer the rightu-
ous/ & his eares are open vnto their prayers.

But the face of the Lorde beholdeth the
that do euell/ to destroye the remembraunce
of them out of the earth.

When the righteous crye/ the Lorde hea-
reth them/ & deliuereth them out of all their
troubles.

The Lorde is nye vnto them that are co-
melyt in hert/ and will helpe such as be of an
humble spete.

Greates are the troubles of the righteous/
but the Lorde deliuereth them out of all.

He kepeth all their bones/ so that not one
of them is broken.

But myghty shall lape the bngodly/ &
cause

they that hate the righteous shall be gylete.
The Lorde deliuereth the soules of hys
seruautes/ and all they that put their trust
in hym/ shall not offende.

The. xxiv. Psalme.

David prayeth the Lorde to fight for him agaynst Saul
& his adherentes/ & to deliuer hym forth of their hanes.

Of David.
Strive thou with them/ O Lorde/ &
strive with me / fyghe thou agaynst
them that fyghe agaynst me.

Laye hande vpon the spyde & speare/ and
stande by to helpe me.

Drawe out thy swearde / and stoppe the
waye agaynst them that persecute me/ laye
vnto my soule: I am thy helpe.

Let them be confounded & put to shame/
that seke after my soule: let them be turned
back and brought to confusyon/ that pmygen
my selfe for me.

Let them be as the dust before the winde/
and the aungell of the Lorde scaterynge the.

Let their waye be darcke and slipperry/ &
the aungell of the Lorde to persecute them.

For they haue pryncely layed their nett to
destroye me without a cause/ yee and made a
pytte for my soule/ which I neuer deserued.

Let a soden destruccyon come vpon him
bna warres/ & the net that he hath layed pry-
uely/ catch hym selfe/ that he maye fall in to
hys awone myschete.

But let my soule be sayfull in the Lorde/
and reioyse in hys helpe.

All my bones shall saye: Lorde/ who is
lyke vnto the/ which deliuereth the pooze fro
those that are to stronge for hym/ yee the pooze
and the neddy from hys robbers.

False wytnesses are rylen vpon/ and laye to
my charge thynges that I knowe not.

They reward me euell for good/ to the
greates dyscomforth of my soule.

Reuertheles/ when they were syck / I
put on a sack cloth: I habyled my soule with
ashes/ and my prayer turned into myne
awone bosome.

I behaued my selfe as though it had bene denyng of the
my frende & my brother/ I wente heuely/
as one that mourneth for his mother.

But in myne aduersite they reioyse/ & ga-
ther them together: yee the very iame come
together agaynst me bna warres/ makinge
momes at me/ and cease not.

With the greedy and scozefull pproctres
they gna shed vpon me with their teeth.

Lorde/ when wilt thou loke vpon thys?
O restore my soule from the myched ru-
mour of them/ my deatlyng from the lyss.

So will I geue the thanckes in the greates
cogregaciō/ & playe I amonge much people.

Let the not triumphe ouer me/ & are myne
kemyes

enemies for naught: & let the not wynche
to their eyes: that hate me without a cause.
And why: their coming is not for peace/
but they ymagyn false wordes agaynst the
outcastes of the lande.

They gape vpon me with their mouthes/
saying: there: there: we see it with our eyes.

This thou seist: O Lorde: holde not thy
tongue then: go not farre fro me: O Lorde.

Awake Lorde: & stande vpon: auenge thou
my cause: my God: & my Lorde.

Judge me: O Lorde my God: accordyng
to thy rightuousnesse: that they triumphe
not ouer me.

Let them not saye in their hertes: there
there: so wolde we haue it: & let them not
saye: we haue overcome hym.

Let them be put to confusion & shame/
that reioyse at my trouble: let them be clo-
thed with reuoke and dishonoure: that boost
themselues agaynst me.

Let them also be glad and reioyse: that fa-
uoure my rightuous dealing: yee let them
saye alwaye: blessed be the Lorde: which hath
pleasure in the prosperite of his seruant.

And as for my tongue: it shalbe talkyng of
thy rightuousnesse and of thy prayse: all the
daye longe.

The xxxvi. Psalme.

The prophet the goodness of God exclaimyng that
he shal not vpon his mercy from the vngodly: when
they haue greuously offended hym. He sheweth also
that the chosen receaue his goodness before: & that
praiseth hym more largely to dyssipate his benefi-
tes vnto them that knowe hym: and to dysperce hym
from the violence of the wicked: whose fall & ruine
he also prophesyeth.

To the Chaunter: of David the seruant
of the Lorde.

My hert sheweth me the wickednesse of
the vngodly: that there is no feare of
God before his eyes.

For he dyemeth before his face: so long
till his abhominable synne be founde out.

The wordes of his mouth are bryghtous-
nesse & discreete: he wil not be lerne to do good.

He ymagyneth myschefe vpon his head:
he wil come in no good waye: ner refuse &
the thinge that is euell.

Thy mercy: O Lorde: reacheth vnto the
heauen: & thy faythfulnesse vnto the cloudes.

Thy rightuousnesse standeth lyke the
stronge mountaynes: and thy iudgemente lyke
the greates wynde.

Thou Lorde preferrest both men & beest.

How precious is thy mercy: O God: that
the chyldre of men maye put their trust in-

They shalbe satysfied with the plenteous-
nesse of thy house: and thou shalt geue them
the ryuer of thy pleasures.

For by the is the well of lyfe: and in thy

lyght, shall we see lyght.

Spredde forth thy louyng kyndnesse vnto
them that knowe the: and thy rightuous-
nesse vnto them that are true of hert.

Let not the fote of pryde ouertake
me: & let not the hand of the vngodly cast
me downe.

As for wycked doers: they fall: they are
cast downe: & are not able to stande.

The xxxvii. Psalme.

Let the prosperite of the euell shoulde greue the
good: he sayeth: that vnto such as feare God and lye
rightously: all thynges shall happen well: and that
they shal in very deade be happy: where as the vn-
godly although he seeme to floure for a tyme: shal
at last be roted: & wyed cleane out of the waye.

A Psalme of David.

Let not thy self at the vngodly: be not
thou enuyous agaynst the euell doers.

For they shal soone be cut downe
lyke the grasse: and be wythered euen as the
grene herbe.

Put thou thy trust in the Lorde: & he
doinge good: so shalt thou dwell in the lande:
& herely it shal fede the.

Deelyte thou in the Lorde: & he shal geue
the thy hertes desyre.

Commynge thy waye vnto the Lorde: let
thy hope in hym: & he shal brynge it to passe.

He shal make thy rightuousnesse as cleare
as light: & thy iust dealing as noone daye.

Holde the still in the Lorde: & abyde pa-
cely vpon hym: but greue not thy selfe at
one that hath prosperite: and lyeeth in ab-
homynation.

Leaue of from wrath: let god displeaure: &
let not thy gelously moue the also to do euill.

For wycked doers shalbe roted out: but
they that pacely abyde the Lorde: shal en-
heret the lande.

Suffre yet a lytle whyle: and the vngod-
ly shalbe cleane gone: thou shalt loke after
his place: and he shalbe a waye.

But the meke spreted: shal possesse
the earth: and haue pleasure in moche rest.

The vngodly layeth waye for the tust: &
gnatheth vpon him with his tethe.

But the Lorde laugheth him to scorne: for
he seyth that his daye is commynge.

The vngodly byawte out the swerde and
bende their bowe: to cast downe & symple
poore: & to slaye such as go the right waye.

Nevertheless: their swerde shal go thorow
their awne herte: & their bowe shalbe broken.

A small thinge that the rightuous hath:
is better then greates riches of the vngodly.

For the armes of the vngodly shalbe
broken: but the Lorde byholdeth the rightuous.

The Lorde knoweth the dayes of the god-
ly: & their inheritaunce endureth for euer.

They shal not be confounded in perous
tyme:

tyme: & in the dayes of death they shal haue
proue.

As for the vngodly: they shal perishe: and
when the enemies of the Lorde are in their
floures: they shal consume: yee euen as the
smoke shal they consume a waye.

The vngodly borroweth and payeth not
agayne: but the rightuous is mercifull and
lyberall.

Such as be blessed of hym: shal possesse
the lande: and they whom he curseth: shalbe
roted out.

The Lorde ordreth a good mans goyng:
and hath pleasure in his waye.

Though he fall: he shal not be hurte: for
the Lorde byholdeth him with his hande.

I haue bene ponge: and now am olde: yet
saue I neuer the rightuous forsahe: ner his
sede to seke their byedde.

The rightuous is euer mercifull: and
ledeth gently: therfore shal his sede be blessed
flee from euell: and do the thynges that is
good: so shalt thou dwell for euer.

For the Lorde loueth the thynges that is
right: he forsaiketh not his saynct: but they
shal be preserued for euermore: as for the
sede of the vngodly: it shalbe roted out.

Yee the rightuous shal possesse the land:
and dwell therein for euer.

The mouth of the rightuous is exercysed
in wysdome: and his tongue talketh of iud-
gment.

The lawe of his God is in his hert: ther-
fore shal not his fote sleppes asyde.

The vngodly seyth & rightuous: & goeth
aboute to slaye him.

But the Lorde wyll not leaue him in his
handes: ner condemne hym when he is
iudged.

Hope thou in the Lorde: & kepe his waye.
He shal so promote the: & thou shalt haue
the lande by inheritaunce: and se: when the
vngodly shal perishe.

I my selfe haue sene the vngodly in great
power: & flourishyng lyke a grene baye tree:
but wher I wet by: lo: he was gone: I sought
him: but he coude no where be founde.

Kepe innocency: and take hede vnto the
thynges that is right: for that shal brynge a
man peace at the last.

As for the transgressours: they shal pe-
rishe together: and the vngodly shal be ro-
ted out at the last.

The helpe of the rightuous commeth of
the Lorde: he is their strength in the tyme of
trouble.

The Lorde shal stande by them: and saue
them: he shal deliuer the from the vngodly:
and helpe them: because they put their trust
in hym.

The xxxviii. Psalme.

David taken with a feruent dyscase: desyeth to be
redde therof: although he by synnes haue deserued to
be chastysed. He complayneth woderfully of the in-
tolerable violence of his synnes: of the fayntnes of
his synnes which forsake him: and of the cruelties of
his enemies: When requyeth he the helpe of God:
vnto whom he wholly commytteth him selfe.

To the chaunter: to brynge to remem-
brance.

Understande: the benefyte of God in to the her-
tes of the people: because he had deliuered hym from
a paynfull dyscase: and redde hym to his health.
Howbeit some thynke that this whole psalm increas-
eth of the synnes of the soule: that is: of the synnes
wherewith David was exerceysed. And they vnderstand
the tyme thus. As byng to remembrance: & to know
oure corrupcion and fraplines: take awaye by which
to as many as repent and beloue.

Put me not to rebuke: O Lorde: in
thyne anger: O chaste me not in thy
heuy displeaure.

For thyne arrowes styck fast in me: & thy
hande pesselth me sore.

There is no whole parte in my body:
because of thy displeaure: there is no rest in
my bones: by reason of my synnes.

For my wyckednesse are gone ouer my
heade: and are lyke a soze burthen: to heuy
for me to beare.

My woundes syncke and are corrupte:
thorow my folyshnesse.

I am brought in to so greates trouble and
mytery: that I go mourninge all the daye
longe.

For my loynes are cleane dreyed vp: and
there is no whole parte in my body.

I am feble & soze smytten: I roare for the
bery dysquyetnes of my hert.

Lorde: thou knowest all my dyspoyse: & my
goynges is not hyd from the.

My hert panteth: my strength hath fayled
me: & the lyght of myne eyes is gone from me.

My louers and frendes stande lokyng
vpon my trouble: and my kynsmen are gone
a farre of.

They that sought after my lyfe: and to do
me euell: spake of iyes & ymagined discreete
all the daye longe.

As for me: I was lyke a deafe man: & herde
not: and as one that were domme: not ope-
nyng his mouth.

I am become as a man that heareth not:
and that can make no resistance wth his
mouth.

For in the O Lorde: is my trust: thou
shalt heare me: O Lorde my God.

My dyspoyse is: that myne enemies trium-
phe not ouer me: for yf my fote slyppe: they
reioyse greatly agaynst me.

I am redy to suffre trouble: and my heu-
nesse is euer in my lyght.

ij. Of David. Psal. xliii. & xlv.

uely/why the enemy oppresseth me?
 He sende out thy lyght and thy trueth/
 they maye leade me and bynne me into thy
 holy hill/and to thy dwellinge.

That I maye go in to the altar of God/
 Wuen into the God whych is my ioye & plea-
 sure/ & upon the harpe to geue thanks unto
 the/ O God/ my God.

Why art thou so heuy (O my soule) and
 why art thou so disquyeted within me?

O put thy trust in God/ for I wyll yet
 geue hym thanckes for the helpe of hys con-
 fession/and because he is my God.

The xliii. Psalme.

The coplayneth that I haue suffered in greuous per-
 secucion for the honoure of God and holy iymges
 sake/and that yet God is not present with the in my-
 racles doynge/as he in tymes past was: And prayeth
 him to put forth his power/and deliuer him from the
 mynyes of the wycked.

**To the chaunter an instruccyon of the
 sonnes of Cozab.**

We haue herde in oure eares (O God)
 oure fathers haue tolde vs/what thou
 hast done in their tyme of olde.

How thou hast dyuyn out the heithen in
 thy hande/and planted* them in: how thou
 hast destroyed the nacjons and cast the out.

For they gat not the lande in possession
 thowme their awne swerde/ nether was it
 their awne arme that helpe them.

But thy right hande/ thyne arme and the
 lyght of thy countenance/ because thou had-
 dest a fauoure vnto them.

Thou art the kynge and my God/ thou
 sendest helpe vnto Jacob.

Thowme the/ wyll we oure thowme oure
 enemyes: & in thy name wyll we treade them
 vnder/ But thy right hande/ that ryle by agaynst vs.

For I wyll not trust in my bowe/ it is not
 my swerde that shall helpe me.

But it is thou that sauest vs from oure
 enemyes/ & puttest the to confusion & hate vs.

We wyll allwaye make oure boaste of
 God/ & prayse thy name for euer. Selah.

But now thou forsakest vs: & puttest vs
 to confusion/ and goest not forth with oure
 chyldren.

Thou makest vs to turne oure backs by
 oure enemyes/ so that they whyche hate vs/
 spoyle oure goodes.

Thou lettest vs be eaten by lyke shepe/ &
 scatterest vs amonge the heithen.

Thou sellest thy people for naught/ & ta-
 kest no moneye for them.

Thou makest vs to be rebuked of oure
 neyghbours/ to be laughed to scoone and had
 in derisyon/ of them & are rounde about vs.

Thou hast made vs a very byword amonge
 the heithen/ and that the people shake their
 heades at vs.

Psal. xliii. & xlv.

My confusion is daylie before me/ & the
 shame of my face couereth me.

For the voyce of the sclanderer and blas-
 phemer/ for the enemye and auenger.

All this is come vpon vs/ and yet haue we
 not forgotten the/ nor behaued oure selues
 vnfaithfully in thy couenaunt.

Oure herte is not turned backe/ nether
 oure steppes gone out of thy waye.

For thou hast* smitten vs in the place of by-
 gones/ & couered vs in the shadowe of deeth.

If we had forgotte the name of oure God/
 & holde by oure handes to any strange God/

Shulde not God fynde it out/ for he knoweth
 the hery secretes of the herte.

But for thy sake we are kylled all the daye
 longe/ and are counted as shepe apoynted to
 be slayne.

Why Lord/ why sleepest thou? I wake/ &
 cast vs not of for euer.

Wherefore* hydest thou thy face? wyll
 thou cleane forget oure mysery & oppres-
 sion?

For oure soule is brought lowe vnto the
 dust/ & oure hely cleueth vnto the ground.

Arise O Lord/ helpe vs and deliuer vs for
 thy mercys sake.

heare continually the name of God blasphemed & all
 Solitudes despoiled & all manner of iniuries & wronges done to the
 fauourers thereof. Wherefore sayeth he. Thou hast couered vs with the shadowe of deeth
 that is/ with the very darcknes of deeth. Psal. xlv. i.

For God is sayd to hyde his face/ why he suffereth the good to be per-
 quanted of the euell/ as it is sayde of his awaking. Psal. lxxvi. j.

The xlv. Psalme.

The sonnes of Cozab prayse Shalom for the bet-
 ty eloquence/ strength power/ and noblene both of
 him and of his wyfe/ and also for the noblyte of their
 chyldren. In them do they also figure Shalom/ and the tytle of the
 power and noblyte of his kyngdome.

**To the chaunter/ vpon* Solanin/ an in-
 struccyon of the chyldren of Cozab/ a song of loue.**

There is endyng of a good matter/ I
 speake of that/ which I haue made of
 the kynge: My tonge is the penne of
 a ready wyter.

Thou arte the sayest amonge the chy-
 lden of men/ full of grace are thy tpyppes/ ther-
 fore God blesseth the for euer.

Byde the with thy swerde by thy thyghe
 (O thou myghty) in woryppe & renowne.

Good lucke haue thou with thyne honou-
 re/ ryle on with the treuth/ mekenesse & righ-
 tuousnes/ and thy right hand shall reach the
 wonderfull thynges.

Thy* arrowes are sharpe/ the people shall
 be subdued vnto the/ euen in the myddest of
 amonge the kynges enemyes.

Thy seate (O God) endureth for euer/ the
 scepter of thy kyngdome is a ryght scepter.

Thou hast loued righteuousnesse/ & hated
 iniquite: wherefore God (which is thy God)
 hath anoynted the with the oyle of gladnes
 about thy felowes.

All the

ij. Of David. Psal. xlv. & xlvii.

All thy garmentes are lyke myrrour/ & mors
 & Cassia/ why thou comest out of thine pur-
 rye palaces in thy beutifull glory.

Kyngs daughters go in thy goodly arraye/
 and vpon thy right hande standeth the quene
 in a besture of the most fyne golde.

Heithen (O daughter) confyde/ & enchyne
 thine eare: forget thyne awne people/ & thy
 fathers house.

So shall the kynge haue pleasure in thy
 beutye/ for he is thy Lord/ & thou shalt wor-
 shypp him.

The daughters of Tyre shall be there with
 gyftes/ the ryche amonge the people shall
 make their supplicacon before the.

The kynges daughter is all gloriously
 within/ her clothyng is of wrought golde.

Shee shall be brought vnto the kynge in
 raymet of nedle woyle/ & maydes after her
 loch as be next her shall be brought vnto the.

With ioye and gladnesse shall they be
 brought/ & go in to the kynges palace.

In steade of thy fathers thou hast gotten
 chyldren/ whom thou shalt make prynces
 in all landes.

I wyll remembre thy name from one ge-
 neracion to another: therefore shall the people
 geue thanks vnto the/ wylde without ende.

The xlv. Psalme.

The therty wherem the godly be in all manner of
 copardship by the helpe of God.

**To the chaunter/ a songe of the chyldren
 of Cozab vpon* almuith.**

Our troubles & aduersyte/ we haue
 founde/ that God is oure refuge/ oure
 strenght and helpe.

Wherefore wyll we not feare/ though the erth
 fell/ and though the hylls were caryed in to
 the myddest of the see.

Though the waters of the see raged & were
 neuer so troublous/ and though the moun-
 tynes shoke at the tpeest of the same. Selah.

For there is a cloude/ which with hys ry-
 uers reioyleth the cytie of God/ the holy dwel-
 lyng of the most hyst.

God is in the myddest of her/ therefore shall
 she not be remoued: for God helpeth her/ and
 that ryght early.

The heithen are madd/ the kyngdomes
 make moch a doo: but when he sheweth hys
 voyce/ the earth melteth awaye.

The Lord of Hostes is with vs/ the God
 of Jacob is oure defence. Selah.

Come hither/ and beholde the wozykes
 of the Lord/ what destructions he hath
 brought vpon the earth.

He hath made warres to cease in all the
 wozyde: he hath broken the bowe/ he hath
 knapped the speare in sonder/ and bent the
 charrettes in the fyre.

Lxxi

We styl then and confesse that I am God:
 I wyll be exalted amonge the heithen/ and
 I wyll be exalted vpon earth.

The Lord of Hostes is with vs/ the God
 of Jacob is oure defence. Selah.

The xlvii. Psalme.

Of the excellēt glorye of God declared thow the
 whole wozyde. Of the conuersion of bynges & people
 vnto God.

**To the chaunter/ a Psalme of the chyldren of
 Cozab.**

Clappe youre handes together (all ye
 people) & synge vnto God in the voy-
 ce of thanckelgeuyng.

For the Lord the most hyst is to be fea-
 red/ & he is the greates kyng vpon all the earth.

He shall subdue the people vnder vs/ and
 the heithen vnder oure fete.

He cholet vs for an heretage/ the beutye
 of Jacob whom he loued. Selah.

God is gone by with a myery noyle/ & the
 Lord with the sounde of the trompet.

Synge prayles/ synge prayles vnto God:
 synge prayles/ synge prayles vnto oure
 kynge.

For God is kyng of all the earth/ & synge
 prayles vnto him with vnderstandyng.

God is kyng ouer the heithen/ God syt-
 teth in his holy seate.

The prynces of the people are gathered
 together vnto the God of Abraham: for God
 is farre hyer exalted/ then the myghty lord
 of the earth.

The xlvii. Psalme.

The great glorie & felicitye of the Church & con-
 gregation in that they haue God ever present with
 them/ to be their defender: deliuered vnder the ty-
 gure of Jerusalem.

A songe of a Psalme of the chyldren of Cozab.

Reate is the Lord & helpe to be prayled/ &
 in the cytie of oure God/ euen vpon his
 holy hill.

The* hill of Sion is like a sayre plate/
 wherof all the lande reioyleth: vpon the north
 syde lyeth the cytie of the great kynge.

God is well knowne in her palaces/ & he
 is the defence of the same.

For lo/ kynges are gathered/ and gone by
 together.

They manured/ to se loch thynges: they
 were astonied/ and suddenly cast downe.

Fear came there vpon them/ and sozome
 as vpon a woman in her trauaple.

Thou shalt breake the thyppes of the see/
 thowme the east wynde.

Lyke as we haue herde/ to se we in the cytie
 of the Lord of Hostes/ in the cytie of oure God.

God bryngeth the same for euer. Selah.
 We wyte for: thy louynge kyndnesse (O
 God).

Psalm. clix. t. l.

¶fal,li,lii, & liii

Lxxi.

100,000

ij. Of David. Psal. lix. lx.

home/they go a stray and speake lyes.

They are as furpous as the serpent/euen lyke the deaf Ader that stoppeth her eares.

That the shilde not heare the voyce of the charmer/charme he neuer so wysely.

Break their teth (O God) in their mouthes/ smyte the chaste bones of the ypon whelpes in sinder/O Lorde.

That they maye fall awaye / lyke water that runneth a pace: & that when they shote their arrowes/they may be broken.

Let them consume awaye lyke a staple/ & lyke the bntymely frute of a womā/ and let them not se the sunne.

O ever poure thornes be sharpe / & wach shall take the awaye quicke/ lyke a stormy wynde.

Cher ryghtuous shall reioyse whē he seyth the vengeance / and shall walke bys fete in the bloude of the vngodly.

So that men shall saye/ berely there is a rewarde for the ryghtuous/doutles/there is a God that iudgeth the earth.

The lix. Psalme.

He beweth howe God being displeased/had in tyme past sent the people of Israel into the hands of their enemyes/but byd yet mercifully helpe them agayne.

He beweth also the power and domynion of the Israelites/unto whom now are subdued the Moabites/ the Philistines: and hope by the power of God to have the victorie of the Amorytes.

To the chaunter/ upon the rose of myrre/ Mich. tam of David/when Saul sende to watch the house/ to thyntent to kyll hym.

Deliver me fro myne enemyes (O my God) and defende me from them that ryle by agaynst me.

Deliver me from the wycked doers/ & save me from the bloudthirsty men.

For lo/they lye waytinge for my soule: & myghty men are gathered together agaynst me/ without any offence of faulte of me/O Lorde.

They runne / and prepare them selues/ with out my faulte: Arise/ come thou helpe me/and beholde.

Stand by O Lorde God of Hostes/thou God of Israel/ to byset all theythen: be not mercyfull unto them that offende of malpous wyckednesse. Selah.

Let them go to and fro/and runne aboute the cytye/houlynge lyke dogges.

Beholde/they speake (agaynst me) with their mouth/wordes are under their lippes/ for who reproveth them?

But thou (O Lorde) shalt haue them in derision/thou shalt laugh at theyr to scoyne.

My strength do I ascribe unto the/for thou (O God) art my defender.

God beweth me his goodnes plenteously/God letteth me se my desyre upon myne enemyes.

Slaye them not/lest my people forget it: but scatre them abroad with thy power/ & put them downe/O Lorde my defence.

For the synne of their mouth/for they wordes of their lippes/ and because of their pryde/ let them be taken:and wher their preaching is of cursynge and lyes.

Consume them in thy wrath / consume them that they maye perishe/and knowe that it is God/whych ruleth in Jacob and in all the world. Selah.

Let them go to and fro/and runne aboute the cytye/houlynge lyke dogges.

Let them rane here and there for meate/ and grudge when they haue not ynough.

As for me/I will synge of thy power / & prayse thy mercy by tymes in the morning: for thou art my defence & refuge in the tyme of my trouble.

Unto the (O my strength) will I singe/ for thou (O God) art my defence/ & my mercifull God.

The lix. Psalme.

He beweth howe God being displeased/had in tyme past sent the people of Israel into the hands of their enemyes/but byd yet mercifully helpe them agayne.

He beweth also the power and domynion of the Israelites/unto whom now are subdued the Moabites/ the Philistines: and hope by the power of God to have the victorie of the Amorytes.

To the chaunter/ upon the rose of myrre/ Mich. tam of David/ for to teacher: when he fought agaynst/ Syria of Melopotamia/ & Syria of Zoba: and when Zoba turned backe/and drew .xij. thousand Edomites/ in the valley of Salt.

God/thou that hast cast vs out & scatred vs abroad / thou & hast bene so sore displeased at vs/come forth by agayne.

Thou that hast remoued the lande & deuoyded it/ heale the sores therof/ for it maketh.

Thou hast shewed thy people how they shoud ges/ thou hast geue vs a dycke of wyne/ that we shoud lyme with all.

Yet hast thou geuen a token for soche as feare the / that they maye cast it by in the truth. Selah.

That thy beloued myght be deliuered/ helpe the with thy ryght hande / & heare me.

God hath spokē in his Sanctuary (which thinge reioyleth me) I will deuoyde Sichē/ & meate out the valley of Suchoth.

Galaad is myne / Manasses is myne/ Ephraim is the strength of myne heade/ Zuda is my Captayne.

Boab is my washpottle/ ouer Edom will I stretche out my shoue/ Philistea shall be glad of me.

Who will leade me into the stronge cite? Who

ij. Of David. Psal. lxi. lxii. & lxiii. Lxxiii

Who will byngme into Edom?

Shalt not thou do it, O God/ thou that hast cast vs out: thou God/ that wentest not out with our hostes?

O be thou oure helpe in trouble/ for bayne is the helpe of man.

Thou O God we shal do greace actes/ for it is he & shall treade downe our enemyes.

The lxi. Psalme.

He beweth howe he was deliuered from perill/ & straight wayes/ with a prayse of thankesgeuyng boaste/ lyke the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

To the chaunter byd/ Regimoth/ of David.

Care my cryinge (O God) geue hede vnto my praye.

From the endes of the earth will I call vnto the / when my herte is in trouble: Oh let me by upon an hye rocke.

For thou art my hope/ a strong tower for me agaynst the enemye.

I will dwell in thy tabernacle for euer/ that I maye be safe vnder the couerynge of thy wynges. Selah.

For thou (O Lorde) hast herde my desyres/ thou hast geuen an heritage vnto those that feare thy name.

Thou shalt graunte the thyng a longe lyfe/ that his yeares may endure thow out all generacions.

That he maye dwell before God for euer: Oh let thy louynge mercy and saythfulnes preserue hym.

So will I all waye synge prayles vnto thy name/ that I maye dayly perfourme my bowes.

The lxi. Psalme.

He teacheth to trust to God ouerly/ and not to men/ neither to any of their strengthes or armyes: And describe theirowardenes and sayntye/ with the vengeance that abydeh it from above.

To the chaunter/ for/ Douthun/ a Psalme of David.

My soule waiteth only vpon God / for of hym cometh my helpe.

He only is my strength/ my saluacion/ my defence/ so that I shall not greatly fail.

How longe will ye ymagyn myschefe agaynst eury man? ye shall be slayne all the while/ & be as a broken hedge.

Theirowardenes is only how to put him out/ & their delite is in lyes: they geue good wordes to haue with their mouth/ but curse in their herte.

Selah.

Neuerthelesse/ my soule abideth only vpon God/ for he is my God.

He only is my strength/ my saluacion/ my defence: so that I shall not fall.

In God is my health/ my gloze/ my myght/ and in God is my trust.

O put your trust in hym all waye (ye people) poure out your hertes before hym/ for God is our hope. Selah.

As for men/they are but bayne/ men are dysceatfull: vpon the weyghtes they are all together lyghter than bayne it selfe.

O trust not in woyng and robbery/ geue not your selues vnto baynte: for rythes encrease/ let not your herte vpon them.

God spake once a word/ & twyse haue heard the same: that power belongeth vnto God.

That thou Lorde art mercifull/ and that thou rewardest eury man accordynge to his wythes.

The lxxiii. Psalme.

He beweth howe he geue his mynde to the contemplanon of the goodnes and power of God/ and was therewith wonderfully comforted/ when he was absent from the holy tract in the wilderness of Juda/ though he persceyued of Saul: and how he came by the spere/ with his exaltacion and the destruction of his enemyes: when he also saweth Christ vnder the person of hym selfe.

A Psalme of David/ when he was in the wilderness of Juda.

God / thou art my God: early will I take the.

My soule thursteth for the/ my flesh longeth after the in a baren and drye lande/ where no water is.

Thus do I loke for the in thy Sanctuary/ that I myght beholde thy power and gloze: for thy louynge kyndnesse is better then lyfe/ my lippes shall prayse the.

As longe as I lyue will I magnify the/ and I will by my handes in thy name.

My soule is satisfied euen as it were w mary & fatnesse/ when my mouth prayseth the with ioyfull lippes.

In my bedde will I remembre the/ and when I wake my talkinge shall be of the.

For thou hast bene my helper/ and vnder the shadowe of thy wynges will I reioyse.

My soule hangeth vpon the / thy ryght hande byholde me.

They seke after my soule/ but in bayne/ for they shall go vnder the earth.

They shall fall into the swerde/ and be a prey for fowles.

But the thyng shall reioyse in God: all they that weare by hym/ shall be commended/ for the mouth of lypers shall be stopped.

The lxxiii. Psalme.

A praye agaynst betrayers/ whose disposicion he describeth/ and prophesyeth their auengement.

That is/ byng tonaght the blasphemy of them/ which call me a seducer. Psal. li. & lii.

That is/ the type of the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

That is/ to chaunter/ as in the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

That is/ the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

That is/ the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

That is/ the lxx. of David/ & a prayse of hym byng domine/ which lasteth by.

ii. Of David. Psal. lxx.

Why God hath compassed strength unto /
stability the thinge / O God / that thou hast
wrought in vs.

For thy temples sake at Jerusalem shall
Kynge byng present vnto the.

Reproue the heastes amonge the reedes /
the heape of bulles with the calues: those /
dyue for money.

Oh scatter the people / & deliue in batayle.

The Princes shall come out of egypte /
the Moyses land shall stretch out her hand
vnto God.

Psal. lxx.

Synge vnto God / O ye kingdomes of /
earth: O synge prayse vnto / Lord. * Selah
Which lyteth in the heavens ouer all /
the begynnyng: Lo / he shall sende out his
voyce / yee and that a myghty voyce.

Ascribe ye the power vnto God / his glo-
ry is in Israel / and his might in the cloudes.
God is wonderfull in his Sanctuary / he is
the God of Israel / he will geue strength and
power vnto his people. Blessed be God.

The lxx. Psalme.

A coplaynte of the great aduersities of David /
tynge the figure of Christ / of the sayntes & Chris-
ten his members. And after a prayer for deliuerance
therfrom: When a myghty rejoycinge for helpe geuen
with a prophete of the encrease of the church loyned
therunto.

* Take the
tytle of the
psalme.
b. Of Salo-
mon ye haue in
the tytle of the
psalme.

* To the chaunter vpon * Solanin
of David.

Come in euery vnto my soule.

* Waters ha-
re signyfy the
greatest pen-
ges of death.

Aske me / O God / for the waters are
come in euery vnto my soule.
I aske the fast in / depe myre / where
no ground is: I am come into depe waters /
& the floudes will drowne me.

I am weery of crying / my throte is drye /
my syght faileth me / for waytinge so longe
vpon my God.

They that hate me without a cause / are
more then I hearres of my head: they that are
myne enemyes & wolde destroye me gylelesse
are myghty: I am fayne to paye the thinge
that I neuer toke.

God thou knowest my synplenesse / and
my fautes are not hyd from the.

Let not the that trust in the / O Lord God
of hostes / be ashamed for my cause: let not
those that seke the / be confounded thozow
me / O God of Israel.

And why / for thy sake do I suffer reproche /
shame couereth my face.

I am become a straunger vnto my bre-
thren / & an aleast vnto my mothers chyldre.

b. Of this ze-
le of zelousy ye
haue in Psal. 77.
Deu. 10. d. and
10. Reg. 19. b.

For the zeale of thyne house hath euen
eaten me / and the rebukes of the that rebu-
ked the / is fallen vpon me.

I wepte and chastened my selfe with sa-
fynge / and that was turned to my reproche.

I put on a sack cloth / and therfore they
sledd vpon me.

They that late in the gate / spake agaynst
me / & the dyrchardes made longes vpon me.
But the Lord made my prayer vnto the in
an acceptable tyme.

Hear me / O God / with thy greates mer-
cy and sure helpe.

Take me out of / myre / & I syncke not: /
Oh let me be deliuered from them that hate
me / and out of the depe waters.

Let the water floud drowne me / that the
depe swallowe me not by / and that the pyte
shut not her mouth vpon me.

Hear me / O Lord / for thy louyng kynd-
nesse is comfortable: turne the vnto me ac-
cordyng vnto thy greates mercy.

Hyde not thy face from thy seruants / for
I am in trouble: O haste the to helpe me.

Drawe nye vnto my soule / & saue it: Oh
deliue me because of myne enemyes.

Thou knowest my reproche / my shame &
my dishonour: myne aduersaries are all in
thy syght.

The rebuke breaketh my herte / and ma-
keth me heuy: I loke for some to haue pytye
vpon me / but there is no man: & for some to
comforte me / but I fynde none.

They gaue me gail to eate / and when I
was thursty / they gaue me binyger to drye.

Let their table be made a snare to take
them selues with all / an occasyon to fall and
a rewarde vnto them.

Let their eyes be blinded / that they se not:
and euer bowe downe their backes.

Powre out thyne indignacyon vpon the /
and let thy wrathfull dyspleasure take holde
of them.

Let their habytacyon be voyde / & no man
to dwell in their tentes.

For they persecute hym whom thou hast
smyten / and besyde thy woundes they haue
geuen hym moo.

Let them fall from one wyckednesse to
another / & not come into thy rightuousnesse.

* Let the be wyppd out of the boke of the
liuyng / & not be wytted amogge / rightuous.

As for me / I am poore and in heynnesse /
let thy helpe defende me / O God.

What I may prayse the name of God with
a longe / & magnifye it with thankefgyuing.

This shall please the Lord better then
a bulloche / that hath hoornes and hoofes.

Consydere this and be glad / ye that be in
aduersyte / seke after God / and your soule
shall lyue.

For the Lord heareth the poore / and de-
spyseth not his prisoners.

Let heauen and earth prayse hym / the see
and all that moueth ther in.

For God will saue Syon / & buyde the
cytyes of Iuda / that men may dwell there / and

* Let there
table be made a
snare. &c. That
is / at their op-
tion & hartness
be the cause of
their synnes &
detructiōe: as it
is come to the
Ierusalem. Roma.
9. 11.

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ii. Of David. Psal. lxx. lxxi. & lxxii. Terce.

and haue them in possesyon.

The sede of hys seruantes shall inheret
it / & they / loue his name shall dwell therein.

The lxx. Psalme.

The deliueyng helpe / & the auengemet of his enemyes /
* Take the that the sayntes make reioyce of his ayde.

* To the chaunter / of David to byngge
to remembzaunce.

Aske the / O God / to deliuey me / &
to helpe me / O Lord.

Let them be shamed & confound-
ed that seke after my soule: * let
them be turned backward / and put to con-
fusyon / that myght my euill.

Let them sone be brought to shame / that
crye ouer me / there there.

But let all those that seke the / be ioyfull
& glad in the: and let all soche as deliuey in the
sayunge health / saye alway: the Lord be
prayed.

As for me / I am poore & in mysery / haste
the God for to helpe me.

Thou art my helpe / my redemer and my
God: Oh make no longe tarynge.

The lxxi. Psalme.

The sheweth how he was comforted of the Lord / which
as he had persecuted him sence he was a chyld: so he
wolde not forsake him in his age / whil he deliuey helpe
agaynst them / as it is supposed / that conspired with
him: & how he gaue prayse and thankes to him.

Just be put to confusyon / but ryde me / &
deliuey me thozow thy rightuousnesse:
enlyne thyne eare vnto me / & helpe me.

Be thou my stronge holde / where vnto I
maye all waye fle / thou that hast promysed
to helpe me: for thou art my house of defence
and my castell.

Deliuey me / O my God / out of the hand
of the vngodly / out of the hande of / vngodly
tyous and cruell man.

For thou / O Lord God / art the thinge /
I longe for / thou art my hope euen fro my
youth.

I haue leane vpon the euer sence I was
boyne / thou art he / toke me out of my mo-
thers wombe / therfore is my vrayse all waye
of the.

I am become a wonder vnto the multy-
tude / but my sure trust is in the.

Oh let my mouth be fylled with thy prayse
and honour all the daye longe.

Cast me not awaye in myne olde age / for /
take me not when my strength faileth me.

For myne enemyes speake agaynst me / &
they that saye wayte for my soule / take their
counsell to gether / sayenge: God hath forsak-
en hym / persecute hym / take him / for there
is none to helpe hym.

Go not farre from me / O God: my God /
haste the to helpe me.

Let them be confounded and perysh / that
are agaynst my soule: let them be couered
with shame and dishonour / that seke to do
me euill.

As for me / I will paciently abyde all
waye / and will euer encrease thy prayse.

My mouth shall speake of thy rightu-
ousnesse and sayunge health: * all the daye
longe / for I knowe no ende therof.

Let me go in / O Lord God / and I will
make mencyon of thy power and rightu-
ousnesse only.

Thou / O God / hast leered me fro my
youth by vntyll now / therfore will I tell of
thy wonderous woyses.

Forsake me not / O God / in myne olde
age / when I am gray headed: vntyll I haue
shewed thyne arme vnto chylders / chyldre / &
thy power to all the that are yet for to come.

Thy rightuousnesse / O God / is very hye /
thou that doest greates thynges: O God / who
is lyke vnto the?

What great troubles and aduersities
hast thou shewed me: and yet dydest thou
tunie and refreth me: yee and broughtest me
from the depe of the earth agayne.

Thou hast brought me to great honour /
and comforted me on euery syde.

Therfore will I prayse the and thy sayth-
fulnesse / O God / playng vpon the lute / vnto
the will I synge vpon the harpe / O thou
holy one of Israel.

My lippes wolde fayne synge prayse
vnto the: and so wolde my soule whom thou
hast deliuered.

My tonge talketh of thy rightuousnesse
all the daye longe / for they are confounded
and brought vnto shame / that sought to do
me euill.

The lxxii. Psalme.

The prayeth that the kyngdome of God maye come
thozow Christ / & prophete of the noblenes / right-
uousnes / plentyfulesse / and durablenes of this kyng-
dome: but all vnder the shadowe of the kyngdome of
Salomon.

Of Salomon.

Give the kyng the iudgemēt / O God /
& thy rightuousnesse vnto the kynges
some.

That he maye gouerne thy people accor-
dyng vnto right / and defende thy poore.

That the mountaynes maye byngge
peace / and the lytle bylles rightuousnesse
vnto the people.

He shall kepe the synple folke by their
right / defende the chyldren of the poore / &
punish the wrongous doer.

Thou shalt be feared as long as / sunne
and moone endureth / from one generacyon
to another.

* All the daye
longe is often
taken for cont-
inually & with-
out ceasing: as
in Psal. 118.
118.

* The holy
one of Israel
synnysyth
Christ. Psalme
118. 118.

* By the most
sayntes are vn-
derstande the
gret men and
rulers: that re-
ceiue the word
of peace: and by
the lyttell byl-
les: their sub-
iectes. Psalme
118. 118.

He shall come downe lyke the rayne in to a felle of wolfe / & lyke the droppes that wa- ter the earth.

In hys tyme shall ryghtuousnesse florey / pre and aboundance of peace / so longe as the mone endureth.

His domynyon shall be from the one see to the other / & from the founte into the wyldes ende.

h That is / Shall humble / to the dust.*
The kynges of the see & of the fies shall brynge presentes / the kynges of Araby and Saba shall offre gyftes.

All kynges shall worshype hym / and all heathen shall do hym seruyce.

For he shall deliuer the pooze when he cryeth / and the needy that hath no helpe.

He shall be fauorable to the simple & pooze / he shall preserue the soules of soche as be in aduersyte.

He shall deliuer their soules from extor- cyon and wrong / and deare shall their bloud be in hys syght.

e That is to / wote the king / after that he / after some.*
He shall lyeue / and bnto hym shall be ge- uen of the golde of Arabia: Prayer shall be made euer bnto hym / and daylye shall he be prayled.

There shall be an heape of corne in the earth / hys byles his frute shall make lyke Libanus / and shall be grene in the cyte / lyke grasse upon the earth.

His name shall endure for euer / his name shall remayne vnder the sunne amonge the posterites / which shall be blessed thozow hym / and all the heathen shall prayse him.

Blessed be the Loyde God / euen the God of Israel / which only doth wonderous thyngs.

And blessed be the name of his maiesty for euer / and all landes be fulfylled with his glo- ry. Amen / Amen.

Here ende the prayers of David the sonne of Jesse.

The thynde Creatyfe.

The lxxiiij. Psalme.

He sheweth vnto the consolacyon of the godly / which are greued and offended with the prosperite of the wyched / how vngreuous an ende it shall haue. And agayne how fortunate and happy an ende the myserie wherewith the godly seme here to be exersysed / shall be rewarded with.

A Psalme of Asaph.

How lounge is God vnto Israel / to soche as are of a cleane hert.

Neuertheless my fete were almost gone / my treadynges had well nye stypte.

And why? I was greued at the wyched / to se the bngodly in soche prosperite.

For they are in no parell of death / but stande fast lyke a palace.

They come in no myfortune lyke other folke / nether are they plagued lyke other me.

And this is the cause that they be so putt by in pryde / and ouerwhelmed with cruelte and vngreuousnesse.

Their eyes swell for fatnesse / they do eue what they lyst.

Corrupte are they / and speake blasphemys malyciously / proude and presumptuous are their wordes.

They stretch forth their mouth vnto the heauen / & their tonge goeth thozow the world.

Therefore fall the people vnto the / & there outfliche they no small awauntage.

Curst (saye they) how shuld God perceau- ce / is there knowlege in the mood of the?

Lo / these are the bngodly / these prosper in the world / these haue ryches in possesyon.

Shulde I then cense my herte in bayne (thought I) & waite my handes in innocency?

Wherefore shuld I be then purged day- ly / & be chastened euer more?

Yee I had almost also sayde euen as they: but lo / then shuld I haue condemned the ge- neracyon of the chylozen.

When thought I to vnderstande this / but it was to harde for me.

Untyll I wente into the Sanctuary of God / and consyded the ende of the leman.

Namely / how thou hast sett the in a try- per place / that thou mayst cast the downe headlynges and destroye them.

How suddenly do they consume / perrysh / and come to a fearfull ende?

Yee eue like as a dreame when one awak- eth / so makest thou their ymage to van- nysh out of the cite.

Thus my hert was greued / and it wente euen thozow my reynes.

So soley was I and ignozant / and as it were a beast before the.

Neuertheless I am all waye by the / thou holdest me by my ryght hande.

Thou ledest me with thy counsell / and afterwarde receauest me vnto glory.

What is there prepared for me in hea- ven? there is no thing vpon earth / that I de- syre in comparyson of the.

My flesh & my hert sayleth / but God is the strength of my hert / & my portid for euer.

For lo / they that forsake the shall perishe: thou destroyest all them that comyte / for- nyacyon agaynst the.

But it is good for me / to holde me fast by God / to put my trust in the Loyde God / and to speake of all thyngs.

The lxxiiij. Psalme.

The complayneth of the destruction of the temple / and of the blasphemie of the wyched people agaynst God and his holy thynges: And after he hath mepo- sed the power of God in the pryncypall thynges of this world / to the strengthe of hope / he prayeth / that the sayntes & godly personnes maye be mended / and the heathen brought vnder with wo: thyne punishment.

An instruccyon of Asaph.

h The wrath of God is some tyme taken for the wretchednesse wherewith he purgeth synners in the world.*
God / wherfore dost thou cast vs so cleane awaye? why is thy wyche so hote agaynst the shepe of thy pasture?

Thynke vpon thy congregacyon / whom thou hast purchased from the begynnyng: the state of thyne enherytaunce / whom thou hast redeemed / euen this hyll of Sion wherthou dwellest.

Treade vpon them with thy fete / and cast them downe to the grounde / for the enemye hath destroyed all to gether in thy Sanctuary.

Thyne aduersaries roare in thy houses / & set vp their banners for tokens.

When maye se the axes glyster aboute / like as those that hewe in the wood.

They cut downe all the syng wo: che of the Sanctuary with bylles and axes.

They haue set fyre vpon the Sanctuary / they haue defyled the dwelling place of thy name / euen vnto the grounde.

Yee they saye in their bettre: let vs spoyle them all to gether / thus haue they bzent by all the houses of God in the lande.

We se oure tokens no moze / ther is not one Prophet moze / no not one that vndersta- deth eny moze.

God / how longe shall the aduersary do this deshonoure: how longe shall the enemye blaspheme thy name: for euer?

Why withdrauest thou thyne hand? why pluckest thou not thy right hande out of thy bosome / to consume thyne enemyes?

But God is my kyng of olde / the helpe that is done vpon earth / he doth it hym selfe.

Thou breakest the ser thozow thy power / thou breakest the heades of the dragons in the waters.

Thou smytst the heades of Leuiathan in peeces / & geuest hym to be meate for the pro- ple in the wyldernes.

Thou diggest by welles and byokes / thou dzyest by myghtye waters.

The daye is thyne / & the nyght is thyne: thou hast prepared the light and the sunne.

Thou hast sett al the borders of the earth / thou hast made both sommer and wynter.

Remember this / O Loyde / how the ene- mye rebuketh / & how the soley people blas- pheme thy name.

Deliver not thy soule of thy turtle doue vnto the beastes / and forget not the congre-

gacyon of the pooze for euer.

Loke vpon the couenaunt / for the darthe houses of the earth are full of wychednesse.

Let not thy symple go awaye ashamed: for the pooze & needy geue prayles vnto thy name.

Arise / O God / & maynteyne thyne awne cause / remember how the soley man blas- phemeth the daye.

Forget not the boyce of thyne enemyes / for the presumpcyon of them that hate the / increaseth euer moze and moze.

The lxxv. Psalme.

h Dure saupour here vnder the shadowe of Dauid glorieth of the power geuen vnto hym / wherewith he will restore the world now dryng to an ende: and warneth that no man be so hardy as to withstande his kyngdome: and also prophesyeth greuous vengeance vnto all that goe therabout / and all manner of prospe- ritye to them that beleeue in hym.*

Oure saupour here vnder the shadowe of Dauid glorieth of the power geuen vnto hym / wherewith he will restore the world now dryng to an ende: and warneth that no man be so hardy as to withstande his kyngdome: and also prophesyeth greuous vengeance vnto all that goe therabout / and all manner of prospe- ritye to them that beleeue in hym.

To the chaunter / * Destroye not / a Psalme & songe of Asaph.

h Of this psalme in the lxxv. psalme. here it haplye signifieth that the wyched goo aduance to destroye Ixus and those that be leue in hym / but that it can not be when the kynde forbyde it.*

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

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Loke the / Psalme.

Loke the / Psalme.

Loke the / Psalme.

iii. Of David. Psal. lxxxiiij. lxxxv. & lxxxvi.

Christ ex-
poundeth this
in John. 7. 6.
a. The rising
of God is the
declarynge of
hys power a-
gainst his ene-
mies: Arise O
God: That wyl-
scape forth &
showe thy po-
wer agaynst
myne enemye
to my deli-
verance. As
in the psal. 124.
O Lord and
helpe me. & c.

I have sayde: ye are Goddes / ye all are
the chyldren of the most hycht.
But ye shall dye lyke men / and fall lyke
one of the tyrantes.
Arise O God / & iudge thou the earth /
for all heathen are thine by enheritaunce.
The lxxxiiij. Psalme.
The holy people complayneth that all the heathens
about the had conspired to destroye them: & prayeth
that they maye better be consumed and wasted
as their dyde enemies were consumed and wasted.
A longe and Psalme of Asaph.
O bide not thy tonge / O God / kepe not
thy silence / refrayne not thy selfe O
God.

For lo / thine enemyes make a murmur-
ynge / a they hate the / lyft up their heade.
They ymagyn craftely agaynst thy peo-
ple / & take coucell agaynst thy secrete ones.
Come (saye they) let vs rote them out fro
amonge the people / that the name of Israel
maye be put out of remembraunce.
For they have cast their heades together
to one consent / & are confederate agaynst þ.
The tabernacles of the Edomites and the
maclites / the Moabites and Hagarenes.
Gabal / Ammon / and Amalech: the Philis-
tynes with them that dwell at Tyre.
A sur also is ioyned unto them / and helpe
the chyldren of Loth. Selah.
But do thou to them as unto the Cana-
nites / unto Sissers / and unto Habin by the
byoke of Hyson.

Whych perished at Endor / & became as
the donger of the earth.
Make their Princes lyke Jeb & Zeb.
Yee make all their Prynces lyke as Zebai
and Salmana.
Whych saye: we wyl haue the houses of
God in possesyon.
O my God / make the lyke unto a whele /
and as the stubbe before the wynde.
Lyke as a fyre that burneth by the wod /
as the flame þe consumeth the mostaynes.
Persecute them euil so with thy tempest /
and make them a frayd with thy storme.
Make their faces ashamed / O Lord /
that they maye seke thy name.
Let the be confounded & bered ever moze
& moze: let them be put to shame & perishe.
That they may knowe that thou art alone /
that thy name is the Lord / & that thou only
art the most hycht over all the earth.

The lxxxv. Psalme.
There is described the crypynge fervent desyre of
David to come unto the holy assemblie: and the felici-
tye of che that come unto it: & that praye God in it.
Arise O God / with a Psal. of the sonnes of Corah.
How amiable are thy dwellynge /
Thou Lord of Hostes:
My soule hath a desyre & longynge

for the court of the Lord / my hert and my
desyre in the lyvynge God.
For the sparrow hath founde her an house /
and the swallowe a nest / where she maye laye
her yonge: eue thy altars O Lord of Ho-
stes / my kynge and my God.
O how blessed are they that dwell in thy
house / they are all waye prayynge. Selah.
Blessed are the men whose strength is in
the / in whose herte are thy wayes.
Which goynge thow to the hale of mysery
ble it for a well / and the poles are filled with
musk.
They go from strength to strength / and so
the God of Goddes appeareth unto them in
Sion.
O Lord God of Hostes / heare my prayer:
herken O God of Jacob.
Beholde O God our defence / & loke vpon
the face of thine anoynted.
For one daye in thy court is better then
a thousande.
I had rather be a doze keeper in the house
of my God / then to dwell in the tentes of the
ungodly.
For the Lord God is a lyght and defence /
the Lord wyl geue grace and worshyppe /
and no good thinge shall he withhold from
them that lyue a godly lyfe.
O Lord God of Hostes / blessed is the
man that putteth his trust in the.

The lxxxvi. Psalme.
A prophete of the kynge dome of David: & a prayer
for hys commynge: with a descriptyon of the felicitie
wherewith all thynges shalbe full / when it shall happ.

For the court of the Lord / my hert and my
desyre in the lyvynge God.
For the sparrow hath founde her an house /
and the swallowe a nest / where she maye laye
her yonge: eue thy altars O Lord of Ho-
stes / my kynge and my God.
O how blessed are they that dwell in thy
house / they are all waye prayynge. Selah.
Blessed are the men whose strength is in
the / in whose herte are thy wayes.
Which goynge thow to the hale of mysery
ble it for a well / and the poles are filled with
musk.
They go from strength to strength / and so
the God of Goddes appeareth unto them in
Sion.
O Lord God of Hostes / heare my prayer:
herken O God of Jacob.
Beholde O God our defence / & loke vpon
the face of thine anoynted.
For one daye in thy court is better then
a thousande.
I had rather be a doze keeper in the house
of my God / then to dwell in the tentes of the
ungodly.
For the Lord God is a lyght and defence /
the Lord wyl geue grace and worshyppe /
and no good thinge shall he withhold from
them that lyue a godly lyfe.
O Lord God of Hostes / blessed is the
man that putteth his trust in the.

The lxxxvi. Psalme.
A prophete of the kynge dome of David: & a prayer
for hys commynge: with a descriptyon of the felicitie
wherewith all thynges shalbe full / when it shall happ.

To the chaunter / a Psalme of the
sonnes of Corah.
O Lord / thou barest a loue vnto thy land /
thou owest byngne agayne the capty-
uete of Jacob.
Thou dydest forgiue the offence of thy
people / & cluodest all their synnes. Selah.
Thou tokest awaye all thy dyspleasure /
and turndest thy scile from thy wrathfull
indignacion.
Turne vs then / O God our Saupour /
and let thyne anger cease from vs.
We pit thou be dyspleased at vs for ever?
Wylthou stretch out thy wrath fro one ge-
neracyon to another?
Wylthou not turne agayne and quychen
vs / that thy people maye reioyse in the?
I wyl herken what the Lord God wyl
saye / & for he shall speake peace vnto hys
people and to hys sayntes / that they turne
not them selues vnto folyshnes.
For hys saluacion is nye them that feare
hym / so that gloze shall dwell in oure lande.
Mercy & trueth are met to gether / rygh-
tuousnesse and peace byke ech other.

Trueth shall ryse out of the earth / and
ryghtuousnesse shall loke downe fro heauē.
And why? the Lord shall shewe lounge
kyndnesse / and oure lande shall geue her en-
crease.
Ryghtuousnesse shall go before hym /
and prepare the waye for his comynge.
The lxxxvi. Psalme.
A prayer wherin he prayeth that he maye lyue
innocently: & then fortunately & in safetye from hys
enemies. He mercyoneth also the power and goodnes
of God: that hath a shalbe moost aboundantly. web-
boch vnto hym and to other.
A prayer of David.
O bide downe thine eare / O Lord / and
heare me / for I am comfortles & poore.
O kepe my soule / for I am holy: my
God / helpe thy seruaut that putteth his trust
in the.
Be mercyfull vnto me / O Lord / for I
call dayly vpon the.
Comforte the soule of thy seruaut / for
vnto the / O Lord / do I lyft up my soule.
For thou Lord art good and gracious /
and of greate mercy vnto all them that call
vpon the.
Geue eare Lord vnto my prayer / & pos-
sede my humble desyre.
In the tyme of my trouble I call vpon the /
for thou hearest me.
Amonge þe Goddes there is none lyke vnto
the / O Lord / there is not one that can do
as thou doest.
All nacpons whom thou hast made / shall
come and worshyppe before the / O Lord /
and shall glorifye thy name.
For thou art great / thou doest wonderous
thinges / thou art God alone.
Leade me in the waye / O Lord / that I
may walke in thy truth: O let my hert de-
lyte in fearynge thy name.
I thanke the / O Lord my God / & wyl
praise thy name for ever.
For great is thy mercy towarde me / thou
hast deliuered my soule from the nether-
most hell.
O God the proude are rylen agaynst me /
and the congregacion of the myghtye seketh
after my soule / & let not þe before their eyes.
But thou / O Lord God / art full of com-
passyon / and mercy / longe suffrynge / great
in goodnes and trueth.
O turne the then vnto me / haue mercy
vpon me: geue thy strength vnto thy seruaut /
and helpe the sonne of thyne handmaye.
Shewe some token vpon me for good / þe
they which hate me / maye se it / and be asha-
med: because thou Lord hast helped me / &
comforted me.

The lxxxvii. Psalme.

iii. Of David. Psal. lxxxviij. lxxxix. & lxxxxi.

Trueth shall ryse out of the earth / and
ryghtuousnesse shall loke downe fro heauē.
And why? the Lord shall shewe lounge
kyndnesse / and oure lande shall geue her en-
crease.
Ryghtuousnesse shall go before hym /
and prepare the waye for his comynge.

The lxxxviij. Psalme.
A prayer wherin he prayeth that he maye lyue
innocently: & then fortunately & in safetye from hys
enemies. He mercyoneth also the power and goodnes
of God: that hath a shalbe moost aboundantly. web-
boch vnto hym and to other.
A prayer of David.
O bide downe thine eare / O Lord / and
heare me / for I am comfortles & poore.
O kepe my soule / for I am holy: my
God / helpe thy seruaut that putteth his trust
in the.
Be mercyfull vnto me / O Lord / for I
call dayly vpon the.
Comforte the soule of thy seruaut / for
vnto the / O Lord / do I lyft up my soule.
For thou Lord art good and gracious /
and of greate mercy vnto all them that call
vpon the.
Geue eare Lord vnto my prayer / & pos-
sede my humble desyre.
In the tyme of my trouble I call vpon the /
for thou hearest me.
Amonge þe Goddes there is none lyke vnto
the / O Lord / there is not one that can do
as thou doest.
All nacpons whom thou hast made / shall
come and worshyppe before the / O Lord /
and shall glorifye thy name.
For thou art great / thou doest wonderous
thinges / thou art God alone.
Leade me in the waye / O Lord / that I
may walke in thy truth: O let my hert de-
lyte in fearynge thy name.
I thanke the / O Lord my God / & wyl
praise thy name for ever.
For great is thy mercy towarde me / thou
hast deliuered my soule from the nether-
most hell.
O God the proude are rylen agaynst me /
and the congregacion of the myghtye seketh
after my soule / & let not þe before their eyes.
But thou / O Lord God / art full of com-
passyon / and mercy / longe suffrynge / great
in goodnes and trueth.
O turne the then vnto me / haue mercy
vpon me: geue thy strength vnto thy seruaut /
and helpe the sonne of thyne handmaye.
Shewe some token vpon me for good / þe
they which hate me / maye se it / and be asha-
med: because thou Lord hast helped me / &
comforted me.

The lxxxix. Psalme.
A vehement complaynte wherin he complayneth
that he is oppressed: and euen all most deed / with
treame aduersyte: & that as it seemeth as well of some signifieth
greate spychelle: as of persecucion of his enemyes. For sayd in the
A Psalme and songe of the sonnes of Corah.
To the chaunter vpon Mahclath / for
afflictyon / an instructyon of Heman
the Ezrahite.
Lord God my Saupour / I crye daye
and night before the: Oh let my prayer
entre into thy presence / enclyne thyne
eare vnto my callinge.
For my soule is full of trouble / & my lyfe
draweth nye vnto hell.
I am counted as one of the that go downe
vnto the pytte / I am euen as a man þe hath
no strength.
Fre amonge the deed / lyke vnto the that
lye in the graue / which be out of remem-
braunce / and are cut awaye from thy hande.
Thou hast layed me in the lowest pytte /
in the darchnesse and in the depe.
Thyne indignacion lyeth harde vpon me /
& thou berest me w al thy floudes. Selah.
Thou hast put awaye myne acquaintance
farre from me / and made me to be abhorred
of them: I am so fast in prison / that I can
not get forth.
My sight faileth for very trouble: Lord
I call dayly vpon the / and stretch out myne
handes vnto the.
Dost thou shewe wonders amonge the
deed?
Can the Physycians rayle the vpon agayne /
that they maye praise the?
Maye thy lounge kyndnesse be shewed in
the graue / or thy faithfulness in destruccions?
May thy wonderous workes be knowne
Ce. liij. in the

The lxxxxi. Psalme.

The gates
gregatio of the faythfull: vnto which he prayeth of Sion signi-
fic the congre-
gacions of the
faythfull: as be
fore in the psal
me. x. c.
The clie of
God signifieth
the church of
God: as in the
psalme. x. c. a
For there was
floude / whych
in hys ryuers
reioyseth the cl
was borne in her / eue the most hycht whych
hath buylded her.
The Lord shall cause it to be preached
wrytten amonge the people / that he was
borne there. Selah.
Therefore the dwellinge of all syngers
daunlers is in the.

The lxxxxi. Psalme.
A vehement complaynte wherin he complayneth
that he is oppressed: and euen all most deed / with
treame aduersyte: & that as it seemeth as well of some signifieth
greate spychelle: as of persecucion of his enemyes. For sayd in the
A Psalme and songe of the sonnes of Corah.
To the chaunter vpon Mahclath / for
afflictyon / an instructyon of Heman
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Lord God my Saupour / I crye daye
and night before the: Oh let my prayer
entre into thy presence / enclyne thyne
eare vnto my callinge.
For my soule is full of trouble / & my lyfe
draweth nye vnto hell.
I am counted as one of the that go downe
vnto the pytte / I am euen as a man þe hath
no strength.
Fre amonge the deed / lyke vnto the that
lye in the graue / which be out of remem-
braunce / and are cut awaye from thy hande.
Thou hast layed me in the lowest pytte /
in the darchnesse and in the depe.
Thyne indignacion lyeth harde vpon me /
& thou berest me w al thy floudes. Selah.
Thou hast put awaye myne acquaintance
farre from me / and made me to be abhorred
of them: I am so fast in prison / that I can
not get forth.
My sight faileth for very trouble: Lord
I call dayly vpon the / and stretch out myne
handes vnto the.
Dost thou shewe wonders amonge the
deed?
Can the Physycians rayle the vpon agayne /
that they maye praise the?
Maye thy lounge kyndnesse be shewed in
the graue / or thy faithfulness in destruccions?
May thy wonderous workes be knowne
Ce. liij. in the

The lxxxxi. Psalme.

In the darcke/ or thy ryghteousnes in p[er]lande
where all thynges are forgotten:
unto the / crye / O Lorde / and early co-
meth my prayer before the.
Lorde/ why puttest thou away my soule:
wherefore hydest thou thy face from me:
My strength is gone for very sorow & my-
tery/ I feare/ I knowe do I beare the burthen.
thy wrathfull displeasure goeth ouer
me/ the feare of the opp[re]sseth me.
they come rounde about me daye by daye
water/ & cōpasse me together on every syde.
My louers & frinds hast thou put away
frome/ & turned away myne acquaintance.

The lxxxix. Psalme.

The elegantly and copyously written that the newe
and euerydaye couenaunt which is made by Christ
the sonne of David/ betwixt God and the chof. n. shall
neuer be broken/ and that vnder the figure of David
his posterity. In the begynnyng of the psalme he
extollet the goodnes of God/ by which he vouchsafed
to make a couenaunt with his sapientes.

An instructyon of Ethan the Gethayte.

My longe shall be all waye of the louing
kindnes of the Lorde/ in my mouth
will I euer be shewing thy sayth-
fulnes from one generacyon to another.
for I haue sayde: mercy shall be set vp for
euer/ thy saythfulnes: what thou stablysh in
the heauens.

I haue made a couenaunt with my cho-
sen/ I haue sworn vnto David my seruante.
thy seide will I stablysh for euer/ and let
thy throne from one generacyon to ano-
ther. **Selah.**

Lorde the very heauens shall prayse
thy wonderful wo[r]kes/ yee and thy sayth-
fulnes in the congregacyon of the sapientes.
for who is he amōge the cloudes/ & may
be compared vnto the Lorde:
Yee what is he amōge the goddes/ that
is lyke vnto the Lorde:

God is greatly to be feared in the cōfess
of the sapientes & to be had in reuerence of all
them that are aboute hym.

Lorde God of hostes who is like vnto
thee in power: thy truely is rounde aboute
the.

thou rulest the pryde of the see/ thou stil-
lest the waues therof/ when they aryse.

thou breakest the proude/ lyke one that
is wounded/ thou scatterest thine enemyes
abroade with thy myghty arme.

the heauens are thine/ the earth is thine:
thou hast layed the foundation of the rounde
worlde/ and all that therein is.

thou hast made the north and the south/
Taboz & Hermon shall reioyse in thy name.

thou hast a myghty arme/ strong is thy
hande/ and hye is thy ryght hande.

thy ryghteousnes and equite is the habita-
cion of thy seate/ mercy and truely go before
thy face.

Blessed is the people/ O Lorde/ that can
reioyse in the / & walketh in the lyght of thy
countenance.

their helpe is in thy name/ all the daye
longe / and thou thy ryghteousnes they
shall be exalted.

for thou art the glory of their strength/ &
thou thy fauour shalt thou lye vnto oute
horns.

the Lorde is our defence/ and the / ho-
ly one of Israel is our kynge.

thou spakest somtyme in bysons vnto
thy sapientes/ and saydest: I haue layd helpe
vpon one that is myghty/ I haue exalted one
chosen out of the people.

I haue founde David my seruante/ with
my / holy oyle haue I anoynted him.

My hand shall holde hym fast/ and myne
arme shall strengthen hym.

the enemye shall not overcome hym/ &
the sonne of wyckednes shall not hurte
hym.

I shall smyte downe his foes before his
face/ and plage them that hate hym.

My truely also & my mercy shall be with
hym/ and in my name shall his / home be
exalted.

I will set his hande in the see / and his
ryght hande in the floudes.

he shall call me: thou art my father/ my
God/ and the strength of my saluacyon.

And I will make hym my fyrst borne /
hyer then the kynges of the earth.

My mercy will I kepe for him for euer-
more / and my couenaunt shall stande fast
with hym.

His seide will I make to endure for euer/
yee and his throne as the dayes of heauen.

But yf his chyldren forsake my lawe/ &
walke not in my iudgements.

I fthey bryake myne ordynances / and
kepe not my commaundementes.

I will vylet their offences with the
rodde/ and their synnes with scourges.

Neuerthelesse/ my louing kindnes will
I not utterly take from hym/ nee suffer my
trueth to faile.

My couenaunt will I not bryake/ nor
dysanulle the thyng that is gone out of my
lyppes.

I haue sworn once by my holynesse/ that
I will not faile David.

His seide shall endure for euer / and his
seate also lyke as the sunne before me.

he shall stande fast for euermore as the
moone/ and as the saythfull wynter in hea-
uen. **Selah.**

But

But now thou forsakest & abhorrest thine
anoynted/ and art displeased at hym.

thou hast turned backe the couenaunt
of thy seruante / and cast his crowne to the
grounde.

thou hast ouerthrowne all his hedges/ &
broken downe his stronge holdes.

Al they that goo by/ spople him/ he is be-
come a rebuke vnto his neyghbours.

thou setteest by the ryght hande of his ene-
myes/ and madeest all his aduersaries to re-
ioyse.

thou hast taken awaye the strength of
his swerde/ and geuest him not victorie in the
battayle.

thou hast put out his glory/ and cast his
croune downe to the grounde.

the dayes of his youth hast thou shor-
tened/ & couered him with dishonoure. **Selah.**

Lorde/ how longe wilt thou hye thy self:
for euer: shall thy wrath burne lyke fyre:

Remember how shorthe my time is/ hast
thou made all men for naught: what mā is
he that lyueth/ and shall not se death:

Maye a man deliuer his soule fro
the hande of hell: **Selah.**

Lorde/ where are thy olde louing kind-
nesses / whych thou swore vnto David in
thy treuty:

Remember Lorde the rebuke that I mul-
titude of the people do vnto thy seruantes/
and how I haue borne it in my bosome.

Whether with thine enemyes blaspheme
the/ and slaunders the footeleppes of thine
anoynted.

Chances be to the Lorde for euermore:
Amen: Amen.

The fourth treatise.

The xc. Psalme.

The complaynt of the vanyte of this present lyfe/
and desyreth the fauour of God/ that he will vouch-
safe to prosper the thynges which he goeth aboute.

A psalme of Moses the man
of God.

Lorde thou art our refuge fro one
generacyon to another.

Before the mountaynes were
brought forth/ or euer the earth &
the worlde were made / thou art God from
euerlasting and worlde without ende.

thou turnest mā to destruction/ agayne/
thou sayest: come agayne ye chyldre of mā.

for a thousande yeares in thy syght are
as yesterdaye that is past / and lyke as
it were a nyght watch.

As sone as thou scatterest them / they are
euen as a shepe/ and fade awaye sodenly lyke
the grasse.

In the morning it is grene and groweth

but

by/ but in the eueninge it is cut downe and
wythered.

for we consume awaye in thy dysplea-
sure/ and are afrayed at thy wrathfull indi-
gnacyon.

thou setteestoure misdeeds before the / &
oute secrete synnes in the lyght of thy coun-
tenance.

for when thou art angrye/ all oure dayes
are gone/ we brynge our yeres to an ende/
as it were a tale that is tolde.

the dayes of oure age are. iij. score yea-
res and ten: and though men be so stronge
they come to. iij. score yeares / yet is their
strength then but labour & sorrow: so soone
passeth it awaye/ and we are gene.

But who regardeth the power of thy wrath/
thy fearfull and terrible displeasure:

teach vs to nombe pure dayes / that
we maye applye oure hertes vnto wysdome.

Turne the agayne (O Lorde) at the last /
and be gracious vnto thy seruantes.

Satisfie vs with thy mercy/ and soone:
so shall we reioyse and be glad all the dayes
of oure lyfe.

Comferte vs agayne / now after the tyme
that thou hast plagued vs / and for the yeares
wherin we haue suffered aduersyte.

Showe thy seruantes thy wo[r]ke/ and
their chyldren thy glory.

And the glorious maiesty of the Lorde
oure God be vpon vs: O prosper thou the
wo[r]ke of oure handes vpon vs / O prosper
thou oure handy wo[r]ke.

The cxi. Psalme.

The declarer how safe and free from all cruelles he
is/ which is a sure sayth complaynt hym selfe to God. here signifieth
all naughtye
doctrines/ whe-
ther be taken
of the scripture
well expoun-
ded / or of the
well intencions
of men: as it is
sayde before in
the psal. lxxxix.
and. cxi. o.

who so dwelleth vnder the defence of
most hyest/ and abydeth vnder the sha-
dow of the Almightye.

he shall saye vnto the Lorde: O my hope/
and my stronge holde/ my God / in whom I
will trust.

for he shall deliuer the from the snare
of the hunter / and from the noysome pesti-
lence.

he shall couer the vnder his wynges/ nee the
that thou mayest be safe vnder his feathers: his wynges &c.
his saythfulnes & truely shall be thy wynde
and buckler.

So that thou shalt not neede to be afrayed
for anye bugges by nyght / nee for the arrowe
that flyeth by daye.

for the pestilence that crepeth in the darcke-
ness/ nee for the synneth that destroyeth in
the noone daye.

A thousande shall fall before the / and ten
thousande at thy ryght hand / but it shall not
come nye the.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

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Yee charys.

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Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

Yee charys.

iii. Of David. Psal. xcii. xciii. & xciiii.

Yee with thine eyes shalt thou beholde/
and se the rewarde of the vngodly.
For thou Lord art my hope / thou hast set
thyne house of defence vnder myne.
There shall no euell happen vnto the / ne-
ther shall any plage come nye thy dwelling.
For he shall geue his angels charge ouer
the / to kepe the in all thy wayes.
They shall beare the in their handes / that
thou hurt not thy fote agaynst a stone.
Thou shalt go vpon the Lyon and Adder /
the yonge Lyon and the Dragon shalt thou
treade vnder thy fete.
Because he hath sett his loue vpon me / I
shall deliuer him: I shall defende him / for he
hath knowne my name.
When he calleth vpon me / I shall heare
him: yee I am with him in his trouble / wher
out I will deliuer hym / and bringe hym to
honoure.
With longe lyfe will I satysfye him / and
shewe him my saluacion.

The xcii. Psalme.

The Sabbath daye is a mete and due tyme to
praise the Lord: because there is then leasure to
thyne of his benefytes and to thank hym for the same.

A Psalme of the songe for the Sabbath daye.
It is a good thing to geue thanks vnto
the Lord: and to synge praises vnto
thy name / O most hyest.

To tell of thy louynge kyndnesse early in
the mornynge / and of thy trueth in the night
season.

Vpon an instrument of ten stringes / vpon
the lute and with a songe vpon the harpe.

For thou Lord hast made me glad thow
thy workes / and I will reioyse ouer thy ope-
racion of thy handes.

O Lord / how glorious are thy workes /
thy thoughtes are very depe.

An vnwysse man will not knowe this /
and a foole will not vnderstande it.

a * An vnwysse man is he that is
unfaithfull / an hypocrite / or
one that trusteth in himselfe.
Psalm. xxi. a. v. 1. a. v. 1. a. v. 1.

That the vngodly are grene as the grasle /
that all the workes of wyckednes do flo-
rish / to be destroyed for euer.

But thou Lord O most hyest / abydest
in thy house without end.

For to thyne enemyes / O Lord / to thyne
enemyes shall perishe / and all the workes
of wyckednes shall be scattered abroade.

But my home shall be exalted like a home
of an vngodly / and shall be anoynted with
fresh oyle.

a * An vnwysse man is he that is
unfaithfull / an hypocrite / or
one that trusteth in himselfe.
Psalm. xxi. a. v. 1. a. v. 1. a. v. 1.

Myne eye also shall see the lust of myne
enemyes / and myne eare shall heare his de-
spite of the wycked that ryle vpon agaynst me.

The ryghteous shall flourish lyke a palme
tree / and growe lyke a Cedre of Libanus.

Such as be planted in the house of the

Lord / be fructifull / plenteous and grene.
That they maye shewe / how true is the Lord
my strength is / and that there is no bryngh-
tuoulnesse in him.

The xciii. Psalme.

The psalme is the mactate of God for the crea-
tion of the world / and ouerthrowing of fearfull & myg-
htie people.

The Lord is kynge / and hath put on
glorious apparell / the Lord hath put
on his apparell / and gyrded him selfe
with strength: he hath made the rounde world
so sure / that it can not be moued.

From that tyme forth hath thy seate bene
prepared / thou art from euerlastynge.

The floudes arysse / O Lord / the floudes
lyft vp their noyse / the floudes lyft vp their
waues.

The waues of the see are myghtie / & ra-
ge horribly: but yet the Lord that dwelleth
on hye / is myghtier.

Thy testimonies / O Lord / are very sure /
holynesse becommeth thyne house for euer.

The xciiii. Psalme.

The psalme is for the iudgment of God agaynst the wy-
cked oppressours of the innocent and afflicte persones.

Lord God / to whom vengeance be: I
longeth: thou God to whom vengeance
belongeth / shewe thy selfe.

Arise thou iudge of the world / & rewarde
the proude after their deservynge.

Lord how longe shall the vngodly / how
longe shall the vngodly triumphe?

How long shall all wycked doers speake so
disdaynfully / & make soch proude boasting?

They shall come downe thy people / O Lord /
and trouble thyne heritage.

They murdure the wyddowe & the stra-
ger / and put the fatherlesse to death.

And yet they saye: Cusse the Lord / sayth
not / the God of Jacob regardeth it not.

Take heede / ye vnwysse amonge & people:
O ye fooles / when will ye vnderstande?

He that planted the eare / shall he not heare?
he that made the eye / shall he not see?

He that nutureth the Deachen / and tea-
cheth a man knowledge / shall he not be punish?

The Lord knoweth thy thoughtes of men /
that they are but vayne.

Blessed is the man / whom thou leuest / O
Lord / and teachest him in thy lawe.

That thou mayest geue hym patience in
tyme of aduersyte / vnto the ende of his dayes.

For the Lord will not sayle his people /
neither will he forsake his inheritance.

And why? iudgment shall be turned agayne
vnto ryghteousnesse / and all soch as be true
of hert shall folowe it.

Who ryleth vp with me agaynst the wy-
cked? who taketh my parte agaynst the cruel
doers?

iii. Of David. Psal. xcvi. xcvi. & xcviij. Lxxxiij.

doers? If the Lord had not helped me /
my soule had almost bene put to silence.
When I sayde: my fote hath slippyd / thy
mercy / O Lord / helpe me vp.

In the multitude of the sorowes that I had
in my herte / thy comforters haue refreshed
my soule.

Whyt thou haue encreased to do with
a scole of wyckednesse / which ymagineth my-
schefe in the lawe.

They gather them together agaynst the
soule of the ryghteous / and condemne the in-
nocent bloude.

But the Lord is my refuge / my God is
strength of my confidence.

He shall recompence the their wyckednesse /
& destroye them in their awne malice: yee
the Lord oure God shall destroye them.

The xcvi. Psalme.

The psalme is for the earnest prayynge of God.

Come let vs praise the Lord / lett vs
herely reioyse in the strength of oure
saluacion.

Let vs come before his presence with thanke-
sgyuyng / and shewe oure selfe glad in hym
with psalmes.

For the Lord is a greate God / & agreat
kyng aboue all goddes.

In his hysse are all the cornes of the earth /
and the strength of the hylls is his also.

The see is his / for he made it / & his handes
prepared the drye lande.

O come / lett vs worshype & bowe downe
oure selues: Lett vs knele before the Lord
oure maker.

For he is oure God: and we are the people
of his pasture / and the shepe of his handes.

a * This tem-
ptacion was at
the water of
Babylone / of which
made. Psalme.
xvi.

Todaye yf ye will heare his voyce / harden
not your hertes / as when ye prouoked in
tyme of temptation in the wyldernes.

Where your fathers tempted me / proued
me / and sawe my workes.

Forty yeres longe was I grieved with ge-
neracioun / & sayd: they euer erre in their hert /
they beuery haue not knowne my wayes.

Therefore I sayde vnto them in my wrath /
that they shoulde not enter in to my rest.

The xcviij. Psalme.

The psalme is for the praye of God. A
prophecie of the kyngdome of Christ and of the in-
crease therof.

Synge vnto the Lord a new songe /
synge vnto the Lord all the whole earth.

a * That is
the same
psalme.

Synge vnto the Lord / and praise
his name / be tellynge of his saluacion from
daye to daye.

Declare his honour amonge the Deachen /
and his wonders amonge all people.

a * That is
the same
psalme.

For the Lord is greate / and can not wor-

thyly be prapled: he is more to be feared then
all goddes.

As for all the goddes of the Heathen / they
be put to shewe / but it is the Lord that made
the heauens.

Chanckelgyuyng and worshippe are be-
fore him / power & honour are in hym San-
ctuary.

Ascribe vnto the Lord / O ye kynredes
of the Deachen / ascribe vnto the Lord wor-
shipe and strength.

Ascribe vnto the Lord the honour of his
name / by synge presentes / and come in to hym
courte.

O worshipe the Lord in the beautye of ho-
lynesse / lett the whole earth stande in awe
of hym.

Tell it out amonge the Deachen / that the
Lord is kynge: and that it is he which hath
made the rounde world so fast / that it can
not be moued / and how that he shall iudge
the people rightously.

Let the heauens reioyse / and let the earth
be glad: lett the see make a noyse / yee and all
that therein is.

Let the felde be ioyfull and all that is in
it / lett all the trees of the wood leape for ioye.

Before the Lord / for he commeth: for he
commeth to iudge the earth: yee with rygh-
tuoulnesse shall he iudge the world / and the
people with his trueth.

The xcviij. Psalme.

There propheciech he also of Christ / in whom God
wonderfully shewed his power vnto the saluacion of
his chosyn / and to the ouerthrowing of their enemyes
and of vayne supersticyons: vnto the knowledgyng of
whom he also exhorteth.

The Lord is kynge / the earth maye be
glad therof: yee the multitude of the
fleshe maye be glad therof.

Cloudes & darchnesse are rounde aboute
him / rightuoulnesse and iudgment are the ha-
bitacion of his seate.

Where goeth a fyre before hym / to burne
by his enemyes on euery syde.

His lychtenynges geue thyne vnto the
world / the earth seeth it and is afrayed.

The hylls melt like ware at the presence
of the Lord of the whole earth.

The very heauens declare his ryghtuous-
nes / and all the people se his glory.

Confounded be all they that worshippe yma-
ges / and deliue in their doles: worshipe him
all ye goddes.

Sion heareth of it & reioyscheth: yee & all
the daughters of Iuda are glad because of
thy iudgements / O Lord.

For thou Lord art the most hyest ouer
all the earth / thou art exalted farre aboue all
goddes.

a * That is
the same
psalme.

For the Lord is greate / and can not wor-

thyly be prapled: he is more to be feared then
all goddes.

As for all the goddes of the Heathen / they
be put to shewe / but it is the Lord that made
the heauens.

Chanckelgyuyng and worshippe are be-
fore him / power & honour are in hym San-
ctuary.

Ascribe vnto the Lord / O ye kynredes
of the Deachen / ascribe vnto the Lord wor-
shipe and strength.

Ascribe vnto the Lord the honour of his
name / by synge presentes / and come in to hym
courte.

O worshipe the Lord in the beautye of ho-
lynesse / lett the whole earth stande in awe
of hym.

Tell it out amonge the Deachen / that the
Lord is kynge: and that it is he which hath
made the rounde world so fast / that it can
not be moued / and how that he shall iudge
the people rightously.

Let the heauens reioyse / and let the earth
be glad: lett the see make a noyse / yee and all
that therein is.

Let the felde be ioyfull and all that is in
it / lett all the trees of the wood leape for ioye.

Before the Lord / for he commeth: for he
commeth to iudge the earth: yee with rygh-
tuoulnesse shall he iudge the world / and the
people with his trueth.

Ye that loue the Lorde / se that ye hate
the thynge which is euill: the Lorde prefer-
reth the soules of his sayntes: he shall deli-
uer them from the hande of the vngodly.

There is synginge by a lyght for the rygh-
tious: and a topfull gladnesse for such as be
true hearted.

Reioyce therefore in the Lorde / ye rygh-
tious: and geue thakes for a remembrance
of his holynesse.

The xcviij. psalme.
The here declarerth the same þe hys in the psalme
next before and in the xcvi.

A psalme.
Synge vnto the Lorde a new songe /
for he hath done maruelous thynges.

With his awne ryght hande & with
his holy arme hath he gotten the victory.
The Lorde hath declared his sayng health /
& his ryghteousnes hath he openly shewed
in the syght of the heathen.

He hath remembred his mercy and truely
toward the house of Israel: * so that all the
endes of the worlde se the sayng health of
our God.

Shewe poure selues topfull vnto þe Lorde
all ye landes / synge / reioyce / & geue thakes.
Praise the Lorde vpon the harpe / synge
to the harpe in a psalme of thankesgeyng.
With trumpettes also and shawmes: &
shewe poure selues topfull before the Lorde
the kynge.

Let the see make a noyse and all þe therein
is: see the whole worlde / & all þe dwell therein.
Let the floures clappe their handes / and
let all the hylls be topfull together:

Before the Lorde / for he is come to iudge
the earth.

Yee with ryghteousnes shall he iudge þe
worlde / and the people with equite.

The xcix. psalme.
This psalme declarerth the goodnes and power
of God for the benefytes and widders done to Israel.

The Lorde is kynge / he & people neuer
so vnpatient: he sitteth vpon the che-
rubins: be the earth neuer so vnquiete.
The Lorde is greates in Sion / & hys aboue
all people.

Let men geue thakes vnto thy great
and wonderfull name / for it is holy.

The kynges power loueth iudgment / thou
preparerest equyte / thou executest iudgment
and righteousness in Jacob.

Magnifye the Lorde oure God / fall
downe before his * fote stole / for he is holy.

Moses and Aaron amonge his prestes / &
Samuel amonge such as call vpon his name:

These called vpon the Lorde / & he hearde the.

He spake vnto them out of the cloudy pp-
er: when they kepte hys testimonies / and the

lawe that he gaue them.
Thou heardest them (O Lorde oure God) /
thou forgavest them (O God / and punyshedst
their awne inuencions.

Magnifye the Lorde oure God / & wor-
ship him vpon his holy hyll / for the Lorde
oure God is holy.

The c. psalme.
A mocyon to the people of God in þe holy assemble.
A psalme of praise.

Be topfull in God (all ye landes) /
serue the Lorde in gladnes / come
before his presence with toye.

Be ye sure / that the Lorde he is
God: It is he that hath made vs / and not we
oure selues: we are but his people / & þe shepe
of his pasture.

Go poure waye into his gates then in
thankesgeyng / and into his courtes with
praise / be thankfull vnto hym / and speake
good of his name.

For the Lorde is gracious / hys mercy is
euerslastyng / and his treuth endureth from
generation to generation.

The ci. psalme.
The prometh that he wyl requyte the offyce of a
godly and holy prince: that is to saye / that he wyl both
lyue innocently / and also oppresse the euill & avenge
the good.

A psalme of David.
A songe shalbe of mercy & iudgment /
vnto the (O Lorde) wyl I synge.

Let me haue vnderstandyng in
the waye of Godlynesse: vntill the tyme that
thou come vnto me: and so shall I walke in
my house with an innocent herte.

I wyl take no twiched thinge in hande / I
hate þe synne of vnfaythfulnesse / it shall not
cleue vnto me.

* I towarde herte shall departe from me /
I wyl not knowe a twiched personne.

Who so pruely sleaungeth his neyghbour-
re / him wyl I be rope: who so hath a proude
loke & an hye stomache / I maye not awaye
with him.

Myne eyes shal loke for such as be faith-
full in the lande / that they maye dwell with
me: & who so ledeyth a godly lyfe / shalbe my
seruaunt.

There shall no discreatfull personne dwell
in my house: he that telleth lyes shall not ta-
ry in my sight.

I shall soone destroye all the vngodly of
the lande / that all wicked doers maye be ro-
ted out of the cytie of the Lorde.

The ch. psalme.

A belement bewayping of the myserie of the holy
people / in which they were almost oppressed with
innumerable iniuries of the borderers and people that
dwelt next vnto the m. at their returne fro Babilon
when they came to repaire the temple & cytie of Ie-
rusalem.

A prayer

A prayer of the afflicte / when he was in
moo / and powered oute hys complaynte be-
fore the Lorde.

Care my * prayer / O Lorde / and lett
my cryenge come vnto the.

Hyde not thy face from me in þe tyme
of my trouble: endyne thynne eares vnto me
when I call / O heare me / & that right soone.
For my dayes are consumed awaye lyke
smoke / and my bones are b:et vp as it were
a fyre brande.

My herte is smytten downe and wythered
lyke grasse / so þe I forget to eate my * b:ed.
For the voyce of my gromyng / my bone
wyl scarce cleue to my flesh.

I am become lyke a pellycane in þe wast-
ernes / and lyke an hole in a broken wall.
I wake / and am euil as it were a sparrow
that requy-
sytynge alone vpon the house toppe.

Myne enemyes reuple me all the daye
longe / they laugh me to scoone / & are sworne
together agaynst me.

I eate ashes with my b:ed / and mingle my
b:rynke with wepyng.

And that because of thynne indignacyon &
wrauth / for thou hast taken me by / and cast
me awaye.

My dayes are gone lyke a shadowe / and
I am wythered lyke grasse.

But thou / O Lorde / endurest for euer /
and thy remembrance shal endure out all ge-
neracyons.

Thynges therefore & haue mercy vpon Sion /
for it is tyme to haue mercy vpon her / see the
tyme is come.

And why: thy seruantes haue a loue to her
stones: & it pitieth the to se her in the dust.

The heathen shall feare thy name / O Lorde /
and all the kynges of the earth thy maiesty.

For the Lorde shall buyde by Sion / and
shall apere in his glory.

He turneth him vnto the prayer of the
poore desolate / & despyeth not their desyre.

This shalbe wyrtten for those that come
after / that the people whych shalbe doome /
maye praise the Lorde.

For he loketh downe from his Sanctua-
ry / out of the heauen both the Lorde beholde
the earth.

That he maye heare the mourninges of
the lych as he is in captiuite / and deliuer the chy-
ldren of death.

That they maye preach the name of the
Lorde in Sion / & his worship at Ierusalem.

When the people are gathered together /
I & the kyngdomes also to serue the Lorde.

He hath brought downe my strenght in my
iourney / and shortened my dayes.

Yet wyl I saye: O my God / take me not
awaye in the myddell of myne age: as for thy

reares / they endure thowow out all genera-
cyons.

Thou Lorde in the begynnyng hast layed
the foundacyon of the earth / and the heauens
are the workes of thy handes.

* They shal perishe / but thou shalt endure: &
they all shal waxe olde as doth a garment /
and as a vesture shalt thou chaunge them / &
they shalbe chaunged.

But thou art the same / & thy reares shall
not faile.

The chyldren of thy seruantes shal cry-
me / & their sede shal prospere in thy sight.

The ciiij. psalme.
The prayeth the goodnes of God toward me / which
hath forgyneth them their synnes and aboundantly
distributed vnto them wo:ldly goodes.

Of David.
Praise the Lorde / O my soule / and all
þe is within me praise hys holy name.
Praise the Lorde O my soule / and
forget not all his ben. fytes.

Whych forgyneth all thy synnes / & hea-
leth all thynne infirmities.

Whych saureth thy lyfe from destruccyon /
and crowneth the with mercy / and iourynge
kyndnesse.

Whych satisfieth thy desyre with good
thynges / makinge the yonge and lusty as an
eagle.

The Lorde executeth ryghteousnesse and
iudgment / for all them that suffre wronge.

He shewed his wayes vnto Moses / & hys
workes vnto the chyldren of Israel.

The Lorde is full of compassion and mer-
cy: * longe sufferyng / & of great goodnesse.

He wyl not alwaye be chydnyng / nether
wyl he kepe his anger for euer.

He hath not dealt with vs after oure syn-
nes / nether rewarded vs according to oure wic-
kednesse.

For loke how hye the heauen is in compa-
rison of the earth / so greates is his mercy also
toward them that feare him.

Loke how wyde the east is from þe west /
so farte hath he let oute synnes from vs.

Yee like as a father pitieth his awne chy-
ldren / euen so is the Lorde mercyfull vnto the
that feare hym.

For he knoweth wherof we be made / he
remembreth that we are but dust.

What a man in his time is but as is grasse /
and flourisheth as a floure of the feld.

For as soone as the wynde goeth ouer it /
it is gone / and the place therof knoweth it
no more.

But the merciful goodnesse of the Lorde
endureth for euer and euer / vpon them that
feare him / and his righteousness vpon their
chylders chyldren.

Such as kepe his couenaunt / & thynke
upon his commaundementes to do them.

The Lorde hath prepared hys seate in
heauen / and his kyngdome ruleth ouer all.

¶ praye the Lorde ye angels of his / ye
be myghte in strength / fulfylling his com-
maundement that men maye heare the voy-
ce of his wordes.

¶ praye the Lorde all ye his hostes / ye
seruauntes of his / that do his pleasure.

¶ speake good of the Lorde all ye woꝝches
of his / in every place of his domynion: praye
thou the Lorde / O my soule.

The. ciii. Psalme.

¶ praye the Lorde for the creaſon of all thynges /
for his good gouernance therof.

¶ praye the Lorde O my soule: O Lorde
my God / thou art become excedyng
gloꝝious / thou art clothed wth maiesty
and honoure.

Thou deckest thy self wth lycht / as it were
with a garment / thou spreadest out thy heauen
lyke a curtayne.

Thou boldest it aboue wth waters / thou
makest the cloudes thy charer / & goest upon
the wynges of the wynde.

¶ Thou makest thyne angels spytes / and
thy ministers flammes of fyre.

Thou hast layed the earth upon her foun-
dacion / that it neuer moueth at any tyme.

Thou couerest it wth the depe lyke as
with a garment / so that the waters stande
aboue the hylls.

But at thy rebuke they fle / at the voyce of
thy thonder they are aſtayed.

¶ (Then are the hylls ſene alofte / and the
balles beneth in their place which thou hast
appoynted for them.)

Thou hast set them their boundes / which
they maye not paffe / that they turne not a-
gayne to couer the earth.

Thou causest the welles to ſprynge by
amonge the balles / & the waters to runne
amonge the hylls.

¶ That all beastes of the ſelde maye haue
dryncke / & that the wilde aſſes maye quenche
their thyrſte.

Aboue vpon the hylls haue the foules of
the ayre their habitacion / and ſynge amonge
the braunches.

Thou waterest the hylls from aboue / the
earth is fylled wth the frutes of thy woꝝches.

Thou byngest forth graſſe for the catell /
and grene herbes for the ſcrupce of men.

Thou byngest fode out of the earth: wyne
to make glad the herte of man / oyle to make
hym a chearfull countenance and byrd to
strengthen mans herte.

The trees of the Lorde are full of ſap /

and the trees of Libanus which he hath plantyd.
¶ There make the byrdes their nestes / and
the fyre hylls are a dwelling for the byrdes.
The hylls are a refuge for the wilde oates /
and so are the stony rockes for the conyes.

Thou hast appoynted the Moone for cer-
taine seasons / the Sunne knoweth hys
goinge & comynge.

Thou makest darcknesse / that it maye be
night / wherin all the beastes of the forest do
moue.

¶ Yet and the yonge Lyons which roare af-
ter their praye / and seke their meate at God.
But when the sunne aryleth / they get them
awaye together / & lye them downe in their
dens.

¶ Then goeth man forth to his woꝝche / and
to till his lande vntill the euenynge.

¶ O Lorde / how manifoꝝde are thy woꝝches /
right wysely hast thou made them all: y^e the
earth is full of thy ryches.

So is this grete & wyde ſee alſo / wher-
in are thynges crepyng innumerable / both
small and grete beastes.

¶ There go the ſhyppes ouer / and there is
that the Leuita / whome thou hast made / to
take his payme therein.

¶ They waite all vpon the / that thou mayest
geue them meate in due season.

¶ When thou geuest it them / they gather
it: when thou openest thyne hande / they are
fylled wth good.

But when thou hydest thy face / they are
forſouful: yf thou takeſt awaye their breath /
they dye / & are turned agayne to their duſt.

Agayne / when thou lettest thy breath goo
forth / they are made / and so thou renewest the
face of the earth.

¶ The gloꝝious maiesty of the Lorde endu-
reth for euer / & the Lorde receyvethe in hys
woꝝches.

¶ The earth trembleth at the loke of him / he
both but touch the hylls and they ſmoke.

¶ I will ſynge vnto the Lorde as longe as
I lyue / I will praye my God whyle I haue
my breath.

¶ That my woꝝdes myght please him / for
my loye is in the Lorde.

¶ As for ſynners / they ſhall be conſumed out
of the earth / and the vngodly ſhall come to
an ende: but praye thou the Lorde / O my
soule.

¶ praye the euerlaſtynge.

The. c. Psalme.

¶ The moueth to praye God in thy holy aſſembly
at the Arche of testam^{te} / and receyvethe his benefites done
to the holy people.

¶ Geue thanckes vnto the Lorde / and
call vpon his name: tell the people what
thynges he hath done.

¶ Let your ſonges be of hym: praye him /
and

and let your talke be of all hys wonde-
rous woꝝches.

¶ Geue hys holy name a good report / lett
their hertes reioyce that seke the Lorde.

¶ Seke the Lorde / and hys strength / seke
his face euermore.

¶ Remembere the maruelous woꝝches that
he hath done / his wonders & the iudgmentes
of his mouth.

¶ O ye ſede of Abraham hys ſeruaunt / ye
chyliden of Jacob hys choſen.

¶ He is the Lorde oure God / whose puniſh-
mentes are thowowt out all the woꝝde.

¶ He is alwaye myndfull of hys couenaunt /
and promyſe that he made to a thousand ge-
neracions.

¶ Yet the couenaunt that he made wth Abra-
ham / and the oath that he ſware vnto Isaac.

¶ And apoynted the ſame vnto Jacob for
a lawe / and to Israel for an euerlaſtynge
teſtament.

¶ Sayenge vnto the wyll I geue the lande
of Canaan / the lot of your heritage.

¶ When there was yet but a ſewe of them /
and the ſtraungers therein.

¶ What tyme as they went fro one nacion
to another / from one kyngdome to another.

¶ He ſuffered no man to hurte them / but re-
proued euen kynges for their ſakes.

¶ Touch not myne anoynted / do my proph-
tes no harme.

¶ Morouer he called for a dath vpon the
lade / & deſtroyed all the prouyſe of bread.

¶ But he had ſent a man befoze them / euen
Joseph which was ſolde to be a bond ſer-
uaunt.

¶ They hurte hys ſete in the ſtocke / the
burden of hys yon pearled hys herte.

¶ Vntill the tyme that his woꝝde came / and
till the woꝝde of the Lorde had tryed him.

¶ Then ſent the kyng & cauſed him to be de-
liuered / the prince of the people had leſt him go.

¶ He made him Lorde of his houſe / & ruler
of all his ſubſtance.

¶ That he might enſourme his princes after
his will / & teach his ſenatours wyſdome.

¶ Israel alſo came in to egypt / and Jacob
was a ſtraunger in the lande of Ham.

¶ But he increaſed his people excedyngly /
and made them ſtronger then their enemies.

¶ Whose hert turned / ſo that they hated his
people / & dealt vntuly wth his ſeruauntes.

¶ Then ſent he Moſes hys ſeruaunt / and
Aaron / whom he had choſen.

¶ Theſe vpon his tokens amonge them / and
wonders in the lande of Ham.

¶ He ſent darcknesse and it was darcke /
for they were not obedyent vnto hys woꝝde.

¶ He turned their waters in to bloude / and
ſlew their fyſhe.

¶ They had brought forth frogges / yee eue
in their kynges chambers.

¶ He ſpake the woꝝde / and they came all
maner of ſpyes and lye in all their quarters.

¶ He gaue them hayle ſtones for rayne / and
flammes of fyre in their lande.

¶ He ſmote their vineyardes & fyge trees / &
deſtroyed the trees & were in their coaſtes.

¶ He ſpake the woꝝde / & there were grethop-
pers and catyppylers innumerable.

¶ Theſe ate vpon all the graſſe in their lande /
and deuored their frutes of the grounde.

¶ He ſmote all the fyrſt borne in the land /
euen the cheſe of all their ſubſtance.

¶ He brought them forth wth ſyluer and
golde / there was not one feble perſonne a-
monge their trybes.

¶ Egypte was glad of their departynge / for
they were aſtayed of them.

¶ He ſpyed out a cloude to be a couerynge /
and fyre to geue lycht in the night reaſon.

¶ At their deſyre / there cam quayles / & he
fylled them wth the bread of heauen.

¶ He opened the rocke of ſtone / and wa-
ters ſlowed out: ſo that ryuers ranne in the
wylderneſſe.

¶ For why? he remembred hys holy promyſes
which he had made vnto Abraham hys ſeruaunt.

¶ Thus he brought forth hys people wth
loye / and his choſen wth gladneſſe.

¶ And gaue the landes of the Heathen /
where they toke the labours of the people in
poſſeſſion.

¶ That they myght kepe his ſtatutes / and
obſerue his lawes. Praye the euerlaſtynge.

The. cxi. Psalme.

¶ The people of God / ſparpled a troſſe for their o-
frices in dyuers and ſtraunge contryes / & hoſt them
ſelues to praye the goodnes of God / whych is euer
ready for them that ſeake hym: And do alſo receyve the
ſynnes of their elders and forſathers: and agayne / the
benefytes of God / which he ſheddeth vpon them: both in the
wyldernes and after in the lande of Canaan.

¶ praye the euerlaſtynge.

¶ Geue thanckes vnto the Lorde / for he is
gracyous / and hys mercy endureth
for euer.

¶ Who can expreſſe the noble actes of the
Lorde / or ſhewe forth all his praye?

¶ Bleſſed are they that allwaye kepe iudg-
ment / and do ryghtyſhewneſſe.

¶ Remembere vs / O Lorde / accoꝝdyng to
the fauoure & thou beateſt vnto thy people:

¶ O byſet vs wth thy ſauynge health.

¶ That we myght ſe the pleaſure of thy cho-
ſen / that we myght reioyce in the gladneſſe poſſeſſed
of thy people / & geue thanckes wth hymne
enherſtaunce.

¶ We haue ſynned wth our fathers / we
haue done amys / we haue dealt wyckedly.

¶ We haue deſerued thy wrath / we haue
griued thy holy ſpyte.

¶ We haue bene as filthy ſnowe / as
wolle / as ſaffron.

¶ We haue bene as cleane ſnowe / as
wolle / as ſaffron.

¶ We haue bene as cleane ſnowe / as
wolle / as ſaffron.

¶ We haue bene as cleane ſnowe / as
wolle / as ſaffron.

¶ We haue bene as cleane ſnowe / as
wolle / as ſaffron.

v. Of David. Psal. cxij.

Dure fathers regarded not thy wonders in Egypt / they kepte not thy greate goodnesse in remembrance: but were disobedient at the see / euen at the reed see.

Nevertheless he helped the for his names sake / that he myght make his power to be knowne.

Herbusheth the reed see / and it was dryed by: so he led the thowow & depe as in a wyl-dernesse.

Thus he saved them from the hand of the hater / and deliuered them fro the hande of the enemye.

Exod. xij. g * As for those that troubled them the waters ouerwhelmed the / there was not one of them left.

Then beleued they in his worde / & sange prayse vnto hym.

But within a while they forgot his woꝝ / and wolde not abyde his counsell.

A lust came vnto them in the wyldernes / so that they tempted God in the deserte.

Yet he gaue them their desyre / and sent the enough at their wylles.

They angred Moses in tentes / & Aaron the saynte of the Lorde.

So the earth opened & swalowed by Ba- chan / & couered the congregation of Abiram.

The fyre was kindled in their company / the flame bent by the vngodly.

Exod. xxxij. a. * They made a calfe in Horeb / and woꝝ-hipped the molten ymage.

*b. * That is.* Thus they turned their * gloꝝy in to the synnitude of a calfe / that eateth haye.

Exod. xxxij. a. They forgot God their Sauour / whych had done so greate thynges in Egypte.

*c. * That is.* Wonderous woꝝkes in the lade of * Ham / and fearfull thynges in the reed see.

Exod. xxxij. a. So he sayde he wolde haue destroyed the / had not Moses his chosen name before him in that gappe: to turne a waye his wrathful indignacion / lest he shoulde destroye them.

Yet they thought scoone of that pleasaunt lande / and gaue no credence vnto his worde.

But murmured in their tentes / and her-kened not vnto the voyce of the Lorde.

Then lyft he by his hande agaynst them / to ouerthrowe them in the wyldernes.

To cast out their lade amonge the nations / and to scatter them in the landes.

They ioynd the selues vnto Baalpeor / and ate the offerynges of the deede.

Thus they prouoked hym vnto anger in their awne inuencion / and the plage was greate amonge them.

Exod. xxxij. a. * Then stode by pharahe & executed iustice / and so the plage ceased.

And that was counted vnto him for rygh-tyuousnesse / amonge all posterity for evermore.

They angred hym also at the waters of

stryke / so the Moses was punyshed for their sake.

Because they prouoked his spere / and he tolde them plainly with his lippes.

Neither destroyed they the heathen / as the Lorde commaunded them.

But were mingled amonge the heathen / and learned their woꝝkes.

In so much the they woꝝshipped their yma- ges / which turned to their awne decaye.

Yet they offered their sonnes & their daugh- ters vnto beuells.

And shed the innocēt bloude of their sonnes & of their daughters / whom they offered vnto the ymages of Canaan / so that the lande was defyled with bloude.

Thus were they stayned with their awne woꝝkes / and wente a whoꝝunge with their awne inuencion.

Therefore was the wrath of the Lorde kindled agaynst his people / in so much the he ab- horred his awne inheritance.

And gaue them ouer in to the hnde of the heathen / & they that hated them / were lordes ouer them.

Their enemyes oppressed them / and had them in subieccion.

Many a tyme byd he deliuer the / but they prouoked him with their awne inuencion / & were brought downe for their wickednesse.

Nevertheless when he sawe their aduer- sitye / he herde their complaynte.

He thought vpon his couenaunt / and py- tied them / according vnto the multitude of his mercyes.

Yet he made all those that had lead them awaye captiue / to pytie them.

Deliver vs / O Lorde our God / and ga- ther vs from amonge the heathen: that we maye geue thanckes to thy holy name / and make our boast of thy prayse.

Blessed be the Lorde God of Israel fro euer- lasting & world without ende / & let all peo- ple saye: Amē / Amē. Praise the euerlasting.

Exod. xxxij. a. * The fyfth treatyse.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

v. Of David. Psal. cxij.

Hongrie & thyrste / & their soule saynted in them.

Exod. xxxij. a. * So they * cryed vnto the Lorde in their trouble / & he deliuered the fro their distresse.

Exod. xxxij. a. * He led the forth by the ryght waye / & they myght go to the cytie where they dwelt.

Exod. xxxij. a. * That men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

Exod. xxxij. a. * For he satisfied the emptye soule / & fylled the hongrie soule with good.

Exod. xxxij. a. * Soch as sat in darcknesse and in the shad- owe of death / beyng fast bounde in mys- ery and * pyn.

Exod. xxxij. a. * Because they were not obediēt to the co- maundementes of God / but lyghely regar- ded the counsell of the most highest.

Exod. xxxij. a. * Their herte was beryed with laboure / they fell downe / & there was none to helpe them.

Exod. xxxij. a. * So they cryed vnto the Lorde in their trouble / and he deliuered them out of their distresse.

Exod. xxxij. a. * He brought them out of darcknesse & out of the shadowe of death / & brake their bondes in sonder.

Exod. xxxij. a. * That men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

Exod. xxxij. a. * For he hath broken the * gates of brylle / and smytten the * barres of pyn in sonder.

Exod. xxxij. a. * Folow me were plagued for their offence / and because of their wickednesse.

Exod. xxxij. a. * Their soule abhorred all maner of meate / they were euen harde at deathes doze.

Exod. xxxij. a. * So they cryed vnto the Lorde in their trou- ble / & he deliuered the out of their distresse.

Exod. xxxij. a. * He sent his worde and healed them / and laured them from destruccyon.

Exod. xxxij. a. * That men wolde prayse the goodnesse of the Lorde / and the wonders that he doth for the chyldren of men.

Exod. xxxij. a. * That they wolde offre vnto him the sacrifi- cye of thankesguyng / & tell out his woꝝkes with gladnes.

Exod. xxxij. a. * They that go downe to the see in shippes / & occupie their busynesse in greate waters.

Exod. xxxij. a. * These men se the woꝝkes of the Lorde / & his wonders in the deape.

Exod. xxxij. a. * For at his worde / the stormy winde ariseth / and lyfteth by the waues therof.

Exod. xxxij. a. * They are carryed vp to the heauē / & downe agayne to the deape / their soule melteth awaye in the trouble.

Exod. xxxij. a. * They rele to and fro / they stagger lyke a downen man / and are at their wyttes ende.

Exod. xxxij. a. * So they crye vnto the Lorde in their trou- ble / & he deliuereth the out of their distresse.

Exod. xxxij. a. * He maketh the storme to cease / so that the waues are still.

Exod. xxxij. a. * Then are they glad because they be at

rest / and to he bryngeth them vnto the haven where they wolde be.

Exod. xxxij. a. * That men wolde prayse the goodnes of the Lorde / and the wonders that he doth for the chyldren of men.

Exod. xxxij. a. * That they wolde exalte him in the cōgre- gacion of the people / and laure hym in the seate of the elders.

Exod. xxxij. a. * Which turneth the floudes into drye land / and dryeth by the water sprynges.

Exod. xxxij. a. * A frutefull lande maketh he bar / for the wychednesse of them that dwell therein.

Exod. xxxij. a. * A gayne / he maketh the * wyldernes a stan- ding water / & water spryngs of a drye grounde.

Exod. xxxij. a. * Here he setteth the hongrye / that they maye buyde them a cytie to dwell in.

Exod. xxxij. a. * That they maye sowe their grounde / plante vineyardes / to yelde the frutes of increase.

Exod. xxxij. a. * He * blesteth the / so the they multiplye ex- creasingly / and suffreth not their cattell to de- create.

Exod. xxxij. a. * When they are mynished & brought lowe thowow oppressed / thowow eny plage of trouble.

Exod. xxxij. a. * Though he suffre them to be euell intrea- ted thowow tyrantes / or lett them wandze out of the waye in the wyldernes.

Exod. xxxij. a. * Yet helpeth he the pooze out of misery / at the last / and maketh hym an housholde lyke a flocke of shepe.

Exod. xxxij. a. * The righteous will cōspyre this & reioyse / the mouth of all wickednesse shall be stopped.

Exod. xxxij. a. * Who so is wyle / & pondreth these thynges well / shall vnderstande the louynge kynde- nesses of the Lorde.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

Exod. xxxij. a. * The. cxij. Psalme.

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my captayne.

E Moab is my washpote/ouer Edom will I stretch out my thue / Philistea shall be glad of me.

Who will leade me in to the stronge citie? Who will byrge me in to Edom?

Shall not thou do it (O God) whych hath cast vs out: thou God/that wentest not forth withoure Hostes?

O be thou our helpe in trouble/for bayne is the helpe of man.

Thow God we shall do greates actes/for it is he that shall treade downe oure enemies.

The. cix. Psalme.

Agaynst Dauid and other flatterers of Saul which with their eyes pronounced hym agaynst Dauid: And vnder the shadowe of them agaynst Iudas: all loche as after that maner trouble the sonnes of God: Thys be wyleth he his mysterie and prayeth for helpe.

*a. Take the
type of the. iij.
psalme.*

To the chaunter/ a Psalme of Dauid.

Helde not thy tongue/ O God of my prayse.

For the mouth of the vngodly / pre & the mouth of the disceatfull is opened

bpd me/ & speake agaynst me in false tongues.

They cōpase me aboute in wordes of hatred/ & fyghe agaynst me without a cause.

For I loue that I had vnto the/ they take how my contrary parte/ but I geue my selfe vnto prayer.

Thus they rewarde me euell for good / & hatred for my good wyl.

Set an vngodly mā to be ruler ouer hym/ & let Satan stande at his ryght hande.

When sentence is geue bpd hym/ let hym be condempned/ and let his prayer be turned in to synne.

Let his dayes be fewe/ & his bishopricke let another take.

Let his chyldren be fatherlesse / & his wyfe a wydowe.

Let his chyldre be bagaboundes/ & begg their bread: lett them seeke it / as they that be destroyed.

Let the extorcioner consume all that he hath/ and let straungers spoyl his laboure.

Let there be no man to perpe/ ner to haue compassion vpon his fatherlesse chyldren.

Let his ende be destruction/ & in the nexte generacion let his name be cleane put out.

Let the wyckednesse of his fathers be had in remembrance in the syght of the Lorde/ & let not the synne of his mother be done awaye.

Let the alwaye be before the Lorde/ but as for the memoriall of them selues / lett it perishe from out of the earth.

And that because his mynde was not to do good/ but persecuted & pooze helplese / & hym that was vexed at the herte / to slaye hym.

His deyle was in cursynge / and therefore shall it happen vnto hym: he loued not blessing/ and that shall be farre from hym.

He clothed hym selfe with cursynge lyke as with a tapyment: yee it wente in to his bowels lyke water/ & lyke oyle in to his bones.

Let it be vnto hym as the clocke that he hath vpon hym/ and as the gyrdle that he is gyrded with all.

Let it thus happen from the Lorde vnto myne enemies / & to those that speake euell agaynst my soule.

But deale thou with me/ O Lorde God/ accorpyng vnto thy name/ for sweete is thy mercy.

O deliuer me/ for I am helplese & pooze/ and my herte is wounded within me.

I go hence lyke the shadowe that departeth/ & am bypse a waye as the grethoppers.

My knees are weake thowow fastynge/ my flesh is dried by for want of fatnesse.

I am become a rebuke vnto the/ they loke vpon me and shake their heades.

Helpe me/ O Lorde my God / oh saue me for thy mercyes sake.

That they maye knowe/ how that this is thy hande/ and that thou hast done it.

Though they curse/ yet blesse thou: and let the be confounded/ that ryle by agaynst me/ but let thy seruaunt reioyse.

Let myne aduersaries be clothed with their awne shame/ as with a cloake.

As for me/ I will geue thanches vnto the Lorde wth my mouth/ & prayse hym amonge the multitude.

For he standeth at the ryght hande of the pooze/ to saue hym fro such as condempne his soule.

The. cx. Psalme.

The deserveth the kyngdom of Christ/ which begane in the world & is come through the whole world: shall haue the ouerhande tyll his enemies be made his foete stole.

The. Psalme of Dauid.

Lorde sayde vnto my Lorde: Set thou on my ryght hande/ & vntyll I make thynne enemies thy foete stole.

The Lorde shall sende the rodde of thy power out of Sion/ be thou ruler euen in the myddest amonge thynne enemies.

In the daye of thy power shall thy people offer the freewill offering with an holy wyse/ the dewe of thy byrth is of the wombe of the morninge.

The Lorde swaie/ & will not repete: thou art a yest for euerafter/ order of Melchisedec.

The Lorde vpon thy ryght hande / shall smyte euen kinges in the daye of his wrath.

He shall be iudge amonge the heathen/ he shall fyll them with deed bodies/ & smyte in sonder the heades ouer diuerse countreys.

He shall byrynke of the broke in the waye/ therefore shall he be left by his head.

*he by fasting
here is vnder.
stand all bodye
is as lyke to
face in the psal.
xxxv. c.*

*at the right
hande of the
poore/ that
he is well and
ready to helpe
the poore as
before in the
psal. xxi. b.*

*as to the on
his right hande
is / to haue the
same glorie of
the Godly man
grete that he
hath/ to rule &
gouerne as lare
gely as he doth.
Eph. i. d. wyl
he sett on his
right hande
mynsthem.*

*26 ges/ above
all melle. that
is made by m
him selfe. m
lar ouer all
thynges.
he. lare. m.
xxv. d.*

*as of the
hande. m. xxv.
xxv. g*

The. cxi. Psalme.

The power/ wysdome/ & goodnes of God are prayse/ which are euident to be by his warkes and actes done amonge the people of Israel.

Prayse the euerafastynge.

I will geue thanches vnto the Lorde wth my whole herte: secretly amonge the faithfull/ & in the congregacyon.

The warkes of the Lorde are great/ sought out of all the that haue pleasure therein.

His wyche is worthy to be prayed and had in honoure/ and his ryghtuousnesse endureth for euer.

The mercifull and gracious Lorde hath so done his maruelous warkes / that they ought to be had in remembrance.

He geueth meate vnto them / that feare hym/ he is euer myndfull of his couenaunt.

He sheweth his people the power of his warkes/ that he maye geue them the heritage of the heathen.

The warkes of his handes are verryte and iudgment/ all his commaundementes are true.

They stande fast for euer and euer / & are done in trueth and equitye.

He sent redemption vnto his people / he hath commaunded his couenaunt for euer/ holy and reuerent is his name.

The feare of the Lorde is the beginning of wysdome. a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

The. cxii. Psalme.

The declareth the perpetuall prosperite of the which feare and worship God/ and confesse his goodnes.

Prayse the euerafastynge.

Lessed is the mā that feareth the Lorde/ & hath greates deyle in his commaundementes.

His seede shall be myghty bpd earth/ the generacyon of the faithfull shall be blessed.

Ryches and plentyousnesse shall be in his house/ & his rightuousnesse endureth for euer vnto the godly there aryseth by ryght in the darknesse: he is mercifull / louynge and rightuous.

Well is he that is mercifull / and lendeth gladly/ & pōndreth his wordes in discrecion.

For he shall neuer be moued/ & rightuous shall be had in an euerafastynge remembrance.

He wyl not be afayed for any euell thynges/ his herte standeth fast/ and beleueth in the Lorde.

His herte is stablished. he will not shyne/ he/ vntill he se his deyle bpd his enemies.

He hath sparled abroade / & geue to the pooze/ his ryghtuous remembrance for euer/ his home shall be exalted with honoure.

The vngodly shall se it/ and it shall greue hym/ he shall gnash with his teeth & consume awaye/ & the deyle of the vngodly shall perishe.

*as that is
knowne
of the. lxxv. b.*

The. cxii. Psalme.

The mōeth is the prayse of God/ because he seyth all thynges/ and ruleth and gouerneth them after his wyl and pleasure.

Prayse the euerafastynge.

Praise the Lorde (O ye seruautes) & prayse the name of the Lorde.

Blessed be the name of the Lorde/ from this tyme forth for euer more.

The Lordes name is worthy to be praysed/ from the ryngynge by of the Sunne vnto the goinge downe of the same.

The Lorde is hye aboue all heathen / & his glorye aboue the heauens.

Who is lyke vnto the Lorde oure God/ that hath his dwellyng so hye/ whych hym bleseth hym selfe / to beholde that is in heauen and earth?

Which taketh by the symple out of dust/ and lyteth the pooze out of the myre.

That he maye sett hym amonge the prynces/ euen amonge the prynces of his people.

Which maketh the bare womā to be a house/ and to be a toful mother of chyldre.

Prayse the euerafastynge.

The. cxiii. Psalme.

The briefly recyeth the greatest and cheape myracle which the Lorde dyd for Israel/ when he brought them out of Egypt.

When Israel came oute of Egypt/ & the house of Jacob fro amonge that strange people.

Juda was his Sanctuary / Israel his domynion.

He se saue that / and fled / Jordan turned backe.

The mountaynes skipped like rammes/ and the lytle hylls lyke ponge shepe.

What ayled the/ & thou see / & thou fled. and thou Jordan / that thou turnedest backe?

Ye mountaynes / that ye skipped lyke rammes: & ye lytle hylls / lyke ponge shepe?

The earth trembled at the presense of the Lorde/ at the presense of the God of Jacob.

Which turned the harde rocke in to a standynge water / and the flynst stone in to a springynge well.

This is expounded in the psal. lxxv. a. howbeit some of those excellently lerned vnderstande it of the shakynge/ tremblynge & scapynge of the hyll Sion / when the Lorde came downe to geue the lawe. Erob. x. c. d. tohuu shakynge (saye they) was not onely lene in that hyll alone/ but also in all the hylls nye vnto hyt.

The rock turned in to water/ yee & sate. Erob. x. c. d. Num. xx.

The. cxv. Psalme.

The prayeth God for the glorie of his names sake / forther his people/ to thynke that it maye be euidently knowne that he alone is God/ and the Jokes of the heathen but vayne thynges.

What vnto vs/ O Lorde/ not vnto vs/ but vnto thy name geue the prayse / for here is thy louynge mercy & faithfulness.

Wherefore shall the heathen saye: where is the God of the Lord?

*a. Name: for
same renowne
& glorie as in
Joan. xv. a.*

*What is to
be frutefull
to haue a who-
le house of
the frute of the
budy / where
as in the tyme
of her warren
she saie alone.
It signifieth
not to hold a
house of her
awne / for that
do many baris/
whyche neuer
haue chyldre.*

*Erob. x. c. d.
a. That is
the house of
Jacob/ as befor
in the psal. xxi. b. s
xx. a. made the
xii. and xiii. of
Erob. x. c. d. the
xii. of Jacob/ &
this psal.
the shalbe calpe
to it.*

*as to the on
his right hande
is / to haue the
same glorie of
the Godly man
grete that he
hath/ to rule &
gouerne as lare
gely as he doth.
Eph. i. d. wyl
he sett on his
right hande
mynsthem.*

*as that is
knowne
of the. lxxv. b.*

*a. what is
by his name/ as
sayde psal.
xlv. c.*

of which whi confounde me not.
the is cōfounded in scriptur.
Cherū sayth mentes / whē thou hast comforted my herte.
David that he
hath wal-
ked: not
an fapied tra-
ditions & ho-
ly p. mag. med
hepe thy lawe / pēe I shall kepe it wth my
by him selfe / o whole herte.
Lead me in the path of thy commaund-
mentes / for that is my desyre.
Enclpne myne herte vnto thy testimo-
nies / and not to couetousnes.
Turne away myne eyes / lest they be-
holde vanite / a quychen me in thy waye.
Stablissh thy worde in thy seruante / &
I maye feare the.
Take awaye & rebuke that I am afrayed
of / for thy iudgmentes are amiable.
Beholde / my desyre is in thy cōmaunde-
mentes / O quychē me in thy ryghteousnesse.
Let thy louynge mercy come vnto me / O
Lorde / and thy sauynge health accorde vnto
thy worde.
That I maye geue answere vnto my blas-
phemers / for my trust is in thy worde.
Take not & worde of treuth vterly out
of my mouth / for my hope is in thy iudgment.
So shall I alwaye kepe thy lawe / pēe for
euer and euer.
And I will walcke at liberty / for I seke
thy commaundementes.
I will speake of thy testimonies euen be-
fore the kynges / and will not be ashamed.
My desyre shall be in thy cōmaundmentes /
which I loue.
My handes also will I lyft vp vnto thy
commaundementes which I loue / & my tal-
kynges shall be of thy statutes.

purposed to kepe thy lawe.
I make myne humble petcyon in thy
presence with my whole herte / O be mercy-
full vnto me accorde vnto thy worde.
I call myne a wne wayes to remembra-
ce / and turne my fete in to thy testimonies.
I make haste / and pprolonge not the time /
to kepe thy commaundementes.
The congregacions of the bngodly haue
robbed me / but I forget not thy lawe.
At mynighit stande I vp / to geue thackes
vnto the / for the iudgmentes of thy rygh-
tiousnesse.
I am a compayon of all them that feare
thee / and kepe thy commaundementes.
The earth / O Lorde / is full of thy mer-
cy. O teach me thy statutes.

O Lorde / thou hast dealt frendly with thy
seruante / accorde vnto thy worde.
O learne me thy kyndnesse / noultoure &
knowledge / for I beleue thy cōmaundmentes.
Before I was troubled / I went wronge /
but now I kepe thy worde.
Thou art good & frendly / O teach me thy
statutes.
The proude ymagin iyes vpon me / but I
kepe thy commaundementes with my whole
herte.
Theire herte is as fat as bzaune / but my
desyre is in thy lawe.
It is good for me & I haue bene in trou-
ble / that I maye learne thy statutes.
The lawe of thy mouth is dearer vnto
me / then thousandes of golde and syluer.

My handes haue made me and fastyned
me / O geue me vnderstādyng / that I maye
learne thy commaundementes.
They & feare the / will be glad when they
se me / because I put my trust in thy worde.
I knowe / O Lorde / that thy iudgmentes
are right / and that thou of very faithfulness
hast caused me to be troubled.
O let thy mercifull kyndnesse be my com-
forte / accorde vnto the pcyers that thou
hast made vnto thy seruante.
O let thy louynge mercies come vnto me /
that I maye lyue / for thy lawe is my desyre.
Let the proude be cōfounded / which had-
le me so falslye.
But let such as feare thee / and knowe thy
testimonies / be turned vnto me.
O lett myne herte be vnderfyled in thy sta-
tutes / that I be not ashamed.

My soule longeth for thy sauynge health /
for my trust is in thy worde.
Myne eyes lōge sore for thy worde / sayig-
O when wilt thou comforte me?

O for I am become like a botell in & smoke /
yet do not I forget thy statutes.
How many are the dayes of thy seruante /
when wilt thou be auēged of myne aduer-
saries?
The proude haue dygged pyttes for me /
which are not after thy lawe.
All thy commaundementes are true / they
persecute me falsly / O be thou my helpe.
They haue almost made an ende of me
vpon earth / but I forsake not thy cōmaunde-
mentes.
O quychē me after thy louynge kyndnesse /
so shall I kepe & testimonies of thy mouth.

O Lorde / thy worde endureth for euer in
heaven.
Thy treuth also remayneth for one ge-
neracion to another / thou hast layed & foun-
dacion of the earth / and it abydeth.
They contynue this daye accorde vnto
thyne ordynance / for all thynges ierue thee.
If my delyte were not in thy lawe / I
wylde perishe in my trouble.
I will neuer forget thy commaunde-
mentes / for with them thou quickenest me.
I am thynne / O helpe me / for I seke thy
commaundementes.
The bngodly laye wayte for me to de-
stroye me / but I confesse thy testimonies.
I se that all thynges come to an ende / but
thy commaundement is excedynge bzaude.

What I haue I vnto thy lawe / all
the daye longe is my talkynge of it.
Thou thyngest thy commaundement hast
made me wylter then myne enemies / for it is
euer by me.
I haue more vnderstandynge then all my
teachers / for thy testimonies are my studie.
Yee I am wylter then & aged / for I kepe
thy commaundementes.
I restryne my fete fro euery euell waye /
that I maye kepe thy wordes.
I shynck not from thy iudgmentes / for
thou teachest me.
O how swete are thy wordes vnto my
throte?

Yee more then heny vnto my mouth.
Thowest thy cōmaundementes & get vn-
derstandynge / therefore I hate all falsse wayes.
Thy worde is a lantorne vnto my fete
and a lyght vnto my pathes.
I haue sworne & am fydfastly purposed /
to kepe & iudgmentes of thy ryghteousnesse.
I am troubled about measure / quychen
me / O Lorde / accorde vnto thy worde.
Let the trewyl offerynge of my mouth
please thee / O Lorde / & teach me thy iudgmentes.

My soule is alwaye in my hande / yet I
do not I forget thy lawe.
The bngodly haue layed a snare for me /
but yet I swaue war / fro thy cōmaundment.
Thy testimonies haue I claymed as we haue also.
Myne herpage for euer / and why? they are &
bery ioye of my herte.
I applye myne herte to fulfyll thy statu-
tes alwaye / euen vnto the ende.

Samech.
I hate & bngodly / but thy lawe do I loue.
Thou art my defence & thynde / my trust
is in thy worde.
I waue fro me ye wycked / I will kepe
thy commaundementes of my god.
O stablissh me accorde vnto thy worde /
that I maye lyue / & let me not be disapoy-
ned of my hope.
Solde thou me by / and I shall be safe / pēe
I shall euer be talkynge of thy statutes.
Thou treadest downe all them & departe
fro thy statutes / for they ymagin but discreate
Thou puttest awaye all the bngodly of
the earth lyke bzaude / therefore I loue thy tes-
timonies.
My flesch trembleth for feare of thee / and I
am afrayed of thy iudgmentes.

I deale wth the thinge & is lauffull & right /
O geue me not ouer vnto mine cōpyssours.
Be thou swerthe for thy seruante to do
him good / & the proude do me no wronge.
Myne eyes are wayted a waye with lo-
kyng for thy health / and for the worde of thy
ryghteousnesse.
O deale wth thy seruante accorde vnto
thy louynge mercy / & teach me thy statutes.
I am thy seruante / O graunte me vnder-
stādyng / that I maye knowe thy testimonies.
It is tyme for thee / O Lorde / to laye to
thyne hāde / for they haue destroyed thy lawe.
For I loue thy cōmaundementes about
golde and precious stone.
Therefore holde I strenght all thy com-
maundementes / and all falsse wayes I vterly
abhorre.

Thy testimonies are wonderfull / ther-
fore doth my soule kepe them.
When thy worde goeth forth / it geueth
lyght & vnderstandynge / euen vnto babes.
I cpe my mouth and declare in my bryth /
for I desyre thy cōmaundementes.
O loke thou vpon me / & be mercifull / as
thou blest to do vnto those & loue thy name.
O dye my goynge after thy worde that
no wyckednesse vayne in me.
O deliuer me fro all wygroug dealynge
of men / & so shall I kepe thy cōmaundment.
Shew & lyght of thy countenance vnto
me.

thy seruante/and learne me thy statutes.
Myne eyes gylthe out to water/ because
men kepe not thy lawe.

S 3 Righteous art thou/ O Lorde/ and true
is thy iudgment.

* Psal. lxx. c.
Joan. 9. b.

The testimonies that thou hast coman-
ded are exceedinge/ righteous and true.

My zeale hath euē consumed me/ because
myne enemies haue forgotten thy wordes.

Thy worde is tryed to the bittermost/ and
thy seruante loueth it.

I am small and of no reputacion/ yet do
not I forget thy commaundementes.

Thy righteousness is an euerslastyng
righteousnes/ and thy lawe is true.

Trouble and heynesse haue taken holde
vpon me/ yet is my desire in thy commaunde-
mentes.

The righteousness of thy testimonies is
euerslastyng/ O graunte me vnderstandyng/
and I shall iure.

P. lxxx. 18.

C P I call with my whole herte/ heare me/ O
Lorde/ I will kepe thy statutes.

Yee euen vpon the do I call/ helpe me/ and
I shall kepe thy testimonies.

* What is
signified by
crying/ ye heare
in the. Psalme
78. 2.

Early in the mornynge do I crye vnto
the/ for in thy worde is my trust.

Myne eyes p̄uente the night watches/
that I myght be occupied in thy wordes.

Heare my voyce/ O Lorde/ accordyng
vnto thy louynge kynedesse/ quychen me ac-
cordyng as thou art wont.

They drawe nye that of malice persecute
me/ and are farre from thy lawe.

Be thou nye at hande also/ O Lorde/ for
thy promyses are saythfull.

As concernyng thy testimonies/ I haue
knowne euersens the begynnynge/ I thou
hast grounded them for euer.

Ris. 19.

O cōsolyde myne aduersyte/ & deliuer me/
for I do not forget thy lawe.

Wantern thou my cause and defende me/
quychen me accordyng vnto thy worde.

Health is farre from the vngodly/ for they
regarde not thy statutes.

Create is thy mercy/ O Lorde/ quychen
me as thou art wont.

Many there are that trouble me/ & per-
secute me/ yet do not I swaue from thy tes-
timonies.

It greueth me/ when I se/ that the trans-
gressours kepe not thy lawe.

Consolyde/ O Lorde/ how I loue thy com-
maundementes/ O quychen me with thy lo-
uynge kynedesse.

Thy worde is true from euerslastyng/ all
the iudgements of thy righteousness en-
dure for euer more.

Psalm. 20.

The princes persecute me without cause/
but my herte standeth in awe of thy wordes.

I am as glad of thy worde/ as one that syn-
deth greatespokes.

As for lyes/ I hate and abhorre them/ but
thy lawe do I loue.

Such tynes a daye do I praye the/ be-
cause of thy righteousness iudgements.

Great is the peace that they haue which
loue thy lawe/ & they are not offended at it.

Lorde/ I loke for thy sayunge health/ &
do after thy commaundementes.

My soule kepeth thy testimonies/ and
loueth them exceedingly.

I kepe thy commaundementes and testi-
monies/ for all my wayes are before the.

Chau. 21.

Let my complaynte come before the/ O
Lorde/ geue me vnderstandyng/ accordyng
vnto thy worde.

Oh let my supplicacion come before the/
deliuer me accordyng to thy promyses.

My lippes shall speake of thy praye/
seynge thou hast taught me thy statutes.

Yee my tonge shall syng of thy worde/
for all thy commaundementes are right.

Let thyne hande helpe me/ for I haue cho-
sen thy commaundementes.

I longe for thy sayunge health/ O Lorde/
and in thy lawe is my desire.

Oh let my soule lye and praye the/ that
thy iudgements maye helpe me.

I go astraye/ lyke a shepe that is lost/ Oh
seke thy seruante/ for I do not forget thy co-
maundementes.

An affectuous complaynte of the prophete/ bryng-
ing out of the lande & abyding amonge the wyched
that byd all thynges by fraude and violence.

The. cxx. Psalme.

The. cxx. Psalme.

The. cxx. Psalme.

The. cxx. Psalme.

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The. cxx. Psalme.

The. cxx. Psalme.

The. cxx. Psalme.

that be enemies vnto peace.
I laboured for peace/ but when I spake
therof/ they made them to battayle.

The. cxxi. Psalme.

The. cxxi. Psalme.

The. cxxi. Psalme.

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The. cxxi. Psalme.

The. cxxi. Psalme.

upon vs.
Haue mercy vpon vs/ O Lorde/ haue mer-
cy vpon vs/ for we are vtterly despyed.

Our soule is fylled with the scornfull
reproche of the welthy/ and with the despyce-
fulness of the proude.

The. cxxii. Psalme.

The. cxxii. Psalme.

The. cxxii. Psalme.

The. cxxii. Psalme.

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The. cxxii. Psalme.

The. cxxii. Psalme.

The. cxxii. Psalme.

Yee the Lorde hath done greates wynges
for vs all ready wherof we reioyse.

Come oute captiue / O Lorde / as the
ryuers in the south.

They p lome in teares / shall reape in ioye.
He that now goeth in his waye weeping

he beareth forth good seede / that come agayne
with ioye / & bringe his sheaves with hym.

The cxxvii. Psalme.
By the only liberte & gyfte of God in the house

and howsholde gyven / the cyrpe defended / meate myny-
shed / chylde & those toward and thyrpe outspred.

The songe of the sheares.
Except the Lorde buyde the house / their

laboure is but lost that buyde it.
Except the Lorde kepe the cyrpe / the

watchman waketh but in dayne.
It is but lost labour that ye rise by early /

and take no rest / but eate the bredde of care-
fullnesse / for loke to whom it pleaseth hym / he

geueth it in slepe.
Lo / chylde / and the frute of the wombe

are an herytage & gyft / & cometh of God.
Lyke as the arrowes in the hande of the

gyuant / even so are the yonge chylde.
Happy is the man / that hath his quyer

full of them / they shal not be ashamed / when
they speake with their enemyes in the gate.

The cxxviii. Psalme.
That feareth God shal do well and fortunately

at all seasons.
The songe of the sheares.
Lesse are all they that feare God / Lorde /

and walke in his wayes.
For thou shalt eate the laboures of

thyne awne handes / O well is the / happy
art thou.

Thy wyfe shalbe as a frutesfull vyne by the
walles of thy house.

Thy chylde lyke the Olive braunches
rounde aboute thy table.

Lo / thus shall the man be / blessed / that
feareth the Lorde.

The Lorde shall so blesse the out of Sion /
that thou shalt se Jerusalem in prosperyte

all thy lyfe longe.
Yee that thou shalt se thy chylde chyl-
de / and peace vpon Israel.

The cxxix. Psalme.
Although the wycked do longe and greatly perse-
cute the good / yet shal they not preyale ouer them /

for they shal as the length perche when the godly shal
be in safete.

The songe of the sheares.
Any a tyme haue they fought agaynst

me from my youth by (maye Israel now
saye.)

Yee / many a tyme haue they fought a-
gaynst me from my youth by / but they haue

not overcome me.
The flowers plowed vpon my backe / &

and made longe folowes.
Lo /

But the righteous Lorde hath betwixt the
pocke of the vngodly in peres.

Let them be confounded & turned back-
ward / as many as haue euyl will at a * Sion

Let them be euen as the haye vpon the
house toppes / whych wythereth afore it be

plucked by.
Wherof the mother spelleth not his hande /

neither he that byndeth by the sheaves / hys
holome.

So & they which go by / saye not so much
as God prospereth you / we wish you good

lucke in the name of the Lorde.
The cxxx. Psalme.
An earnest prayer of him that is oppressed with ad-
uersitie for his sinnes / & that sorely hopeth to obayne

of God vnto the forgiveness of his synnes & deliuerance
from hys aduersities.

The songe of the sheares.
Out of the * depe call I vnto the /

O Lorde / Lorde heare my voyce.
Oh let thyne eares consyde

well the voyce of my complaynte.
If thou Lorde wilt be extreme to marche

what is done a myse / Oh Lorde who maye
abide it.

But there is mercy wth the / that thou
mayest be feared.

I loke for the Lorde / my soule doth waite
for hym / and in his wynde is my trust.

My soule doth patiently abyde God / Lorde /
from the one morninge to the other.

Let Israel trust in the Lorde / for with the
Lorde there is mercy & plenteous redemption.

And he shal redeme Israel fro al his synnes.
The cxxxi. Psalme.
The which he was not proude / but meake & lowly.

The songe of the sheares.
Lorde / I am not hye mynde / I haue no

proude lokes.
I do not exerceyse my selfe in greates

matters / which are to hye for me.
But I restrayne my soule & kepe it lowe /

lyke as a childe that is weened from his mo-
ther / for my soule is euyl as a weened childe.

Let Israel trust in the Lorde / from thys
tyme forth for euermore.

The cxxxii. Psalme.
The which that the prosperyte of Chyldes hyng-
dome dureth euer / that God is alwaye present wth

his churche and congregacyon / & hys both be vnder
the figure of David & of the arche abyding in Sion.

The songe of the sheares.
Lorde / remembre David & al his trouble.

How he swoze vnto the Lorde / and
howe he bothe vnto the almyghty one

of Jacob / I wyll not come within thy taberna-
cle of my house / nor clyme by in my bedde.

I wyll not suffer myne eyes to slepe / nor
myne eye liddes to slumber.

Wntill I fynde out a place for God / Lorde /
an habytacyon for the myghty one of Jacob.

Lo /

Lo we hearde of the same at Ephrata / &
founde it in the wod.

We wyll go in to his tabernacle / and fall
downe before his fote stole.

Arise / O Lorde / into thy * resting place /
thou and the arche of thy strength.

Let thy Preestes be clothed with righte-
ousnesse / and let thy sayntes reioyse.

For thy seruant Dauides sake * turne
not awaye the presence of thyne anoynted.

The Lorde hath made a saythfull oath vnto
David / he shal not synne from it. Of

the frute of thy body shal I set vpon thy seare.
If thy chylde wyll kepe my couenaunt /

my testimony I shal lerne the / their chyl-
de also shal lerne the / thy seate for euermore.

For the Lorde hath chosen Sion / to be an
habytacyon for hym selfe / hath he chosen her.

This shalbe my rest / here wyll I dwell /
for I haue a dellyte therin.

I wyll blesse her bytalles with increase /
and wyll satysfye her pooze with bred.

I wyll decke her Preestes with healt / &
her sayntes shal reioyse and be glad.

There shal I make the * home of Da-
uid to floze / I haue ordened a lanterne for

myne anoynted.
As for hys enemyes / I shal clothe them

in shame / but vpon him selfe shal his crowne
floze.

The cxxxiii. Psalme.
The prayse of the vyrgyne & concorde of bretheren.

The songe of the sheares
of David.
Beholde / how good & saythfull a thyng it

is / brethren to dwell together in vnyte.
It is lyke the precyous * oynement

vpon the heade / that ramedowne vnto the
beerd / euen vnto Tayons beerd / and wente

downe to the sayntes of his clothynge.
Like the dewe of Hermon / which fell vpon

the hyll of Syon.
For there the Lorde promysed hys bles-
synge / and lyfe for euermore.

The cxxxiiii. Psalme.
The which he prayeth to praye and praye God / yee and that

also in the nyght.
The songe of the sheares.

Beholde / O prayse the Lorde / all ye ser-
uautes of the Lorde / yee that by night

stande in the house of the Lorde.
O lyft vp youre handes in the Sanctua-
ry / and prayse the Lorde.

The Lorde that made heauen and earth
blesse the out of Sion.

The cxxxv. Psalme.
The moueth men to the prayse of God / and declareth

hys power by his workes / as well by those whych
he cury where doeth / as by those wherwith he pe-
cunary auanced Israel.

Prayse the euerlastynge.

Prayse the name of the Lorde / prayse
it O ye seruantes of the Lorde.

Ye that stande in the house of the
Lorde / in the court of the house of oure God.

O prayse the Lorde / for the Lorde is gra-
cious / O synge prayse vnto hys name / for

it is louely.
For why the Lorde hath chosen * Jacob

vnto hym selfe / & Israel for his awne posses-
sion / knowe that the Lorde is greates /

that oure Lorde is aboute all goddes.
Wha soeuer the Lorde please that both

he in heauen and in earth / in the see / and in
all deape places.

He byngeth forth the cloudes from the
endes of the worlde / he turneth the leghe-
nynges vnto rayne / byngynge the wyndes

out of their treasuryes.
Which smote the fyrst borne of Egypte /

both of man and of beast.
He hath sent tokens and wonders into the

middest of the / O thou lande of Egypte / vpon
Pharao and all his seruantes.

Which smote dyuers nacyons / and strowe
myghty wynges.

Schonyng of the Amorytes / O the
kyng of Basan / and all the kyngdomes of

Canaan.
And gaue their lande for an heritage / for

an heritage vnto Israel his people.
Thy name / O Lorde / endureth for euer /

for both thy memory / O Lorde / from one
generacyon to another.

For the Lorde wyll auenge his people / &
be gracious vnto hys seruantes.

As for the ymages of the heathen / they
are but siluer and golde / the worke of mens

handes.
They haue mouthes / & speake not / eyes

haue they / but they se not.
They haue eares / and yet they heare not /

neither is there any bytch in their mouthes.
They that make them / are lyke vnto the /

& so are all they that put their trust in them.
Prayse God / O Lorde / house of Israel / prayse

the Lorde / ye house of Aaron.
Prayse the Lorde / ye house of Levi / ye

feare the Lorde / prayse the Lorde.
Prayse the Lorde out of Sion / which

dwelleth at Jerusalem.
Prayse the euerlastynge.

The cxxxvi. Psalme.
To thynke vnto the prayse of God / he

reherceth the myracles of the creatyon / and also those
whych he afte dyd in the reuengynge of Israel.

Geue thankes vnto the Lorde / for he
is gracious / and hys mercy endureth

for euer.
Geue thankes vnto the God of all god-
des / for hys mercy endureth for euer.

O thanke

b. Of David. Psal. cxliij. & cxliiij.

The cxliij. Psalme.

The hereth how he prayed unto the Lorde when he fledde fro Saul into the cave: & thought that he shoulde there have bene taken.

The instruction of David: a prayer when he was in the cave.

I crye unto the Lorde with my voyce /
I see even unto the Lorde do I make my
supplycation.
I pout out my complaynte before hym /
and shewe hym of my trouble.

When my sprete is in hevynelle / for thou
knowest my path: in þe waye wherein I walke
have they preyely layed a snare for me.

I loke upon my right hande / & se: there is
no man that will know me.

I have no place to fle unto / no man careth
for my soule.

Therefore do I crye unto the Lorde / &
saye: thou art my hope and my portoun in the
lande of the livinge.

Consider my coplaynte / for I am brought
to the very lowe.

Deliver me from my persecuters / for they
are to stronge for me.

Wynge my soule out of prison / that I
maye geue thanckes unto thy name: whych
thynges thou wilt graunte me / then shall
the ryghteous rejoyce unto my company.

The cxliij. Psalme.

This psalme & the psalme next before are bothe
of one tenour: & made bothe of one thyng.

A psalme of David.

Heare my prayer: O Lorde / confounde
my besyng: and were me for thy treuth &
ryghteousnesse sake.

And entre not into judgement with thy
servaunt / for in thy sight shall no man ly-
upnge be justyfied.

For the enemye persecuteth my soule / he
smyteth my lyfe downe to the grounde / he
layeth me in the darke: as the deede men
of the worlde.

Therefore is my sprete vexed within me /
& my herte within me is desolate.

Yet do I remembre þe thynges past / I muse
upon all thy workes / & I extolpe my self
in the workes of thy handes.

I stretch forth myne handes unto the /
my soule cryeth unto the out of the thynges
lande. Selah.

Hear me / O Lorde / & that soone / for my
sprete wareth saynte: hyde not thy face fro
me / lest I be lyke unto them that go downe
into the graue.

Let me heare thy lownges hyndnesse by
thynges in the morning / for I am my trust:
before thou me the waye that I shoulde walke
in / for I left by my soule unto the.

Deliver me / O Lorde / fro myne enemyes /
for I rejoyce unto the.

The cxliij. Psalme.

Teache me to do the thynges that pleasest
the / for thou art my God: let thy lowng sprete
leade me forth unto þe lande of ryghteousnesse.

Quench me / O Lorde / for thy names sake /
and for thy ryghteousnesse sake bringe my
soule out of trouble.

And of thy goodnesse scatter myne ene-
myes abroad: & destroye all them that bere
my soule / for I am thy servaunt.

The cxliij. Psalme.

The prayeth and thancketh God: because he had de-
livered hym from all jeopardyes and purpunge of
his enemyes: and promoted hym to be a kynge: and also
made his kyngdome to growe with abundance of
all thynges.

A psalme of David.

Blessed be the Lorde my refuge / whych
teacheth my handes to warre / and my
fingers to fyght.

My hope and my castell / my defence and
my deliverer / my hyde in whome I trust /
whych governeth the people & is under me.

Lorde what is man / that thou hast soch
respect unto hym: O the sonne of man / that
thou so regardest hym.

Man is like a thinge of naught / his tyme
passeth awaye lyke a shadowe.

Bowe thy heauens / O Lorde / & come
downe / touche the mountaynes / that they
maye smoke with all.

Send forth the lyghtnyng & scatter the /
oute out thynne: & consume them.

Sende downe thynne hande from above /
deliver me / & take me out of the great wa-
ters / from the hande of strange chyldren.

Whose mouth talketh of banyte / & their
ryght hande is a right hande of falsede.

That I maye synge a new songe unto the /
O God / and synge prayles unto the upon a
ten stringed lute.

Thou that geuest victorye unto kynges / &
hast delivered David thy servaunt from the
pawll of the swerde.

Sau me / & deliver me from the hande
of strange chyldren / whose mouth talketh
of banyte / and their right hande is a right
hande of falsede.

That oure sonnes maye growe by as the
ponge plantes / & that oure daughters maye
be as the polished cornes of the temple.

That oure garners maye be full and plente-
ous with all maner of store: & oure shepe
maye bringe forth thousandes and hundredes
thousandes in oure byllages.

That oure oxen maye be stronge to laboure /
that there be no myschaunce / no decaye / & no
complaynyng in oure stretes.

Happye are the people that be in soche a
case: yee blessed are the people / whych haue
the Lorde for their God.

The cxliij. Psalme.

b. Of David. Psal. cxlv. & cxlvij. Cxxxij.

The cxlv. Psalme.

The goodness of God is so abundantly geuen unto
all men: that all thynges prayse it: cheafly the godly /
whych are largelyst indued therewith.

A psalme of David.

I will magnifye the Lorde my kynge /
I will prayse thy name for ever & ever.

Every daye will I geue thanckes
unto the / & prayse thy name for ever & ever.

Great is the Lorde / & maruelous worthy
to be prayed: there is no ende of his great-
nesse.

One generacyon shall prayse thy workes
unto another / and declare thy power.

As for me I will be talkyng of thy work-
es / thy glory / thy prayse / and wonderful
workes.

So that men that speake of the myght of
thy maruelous actes / & tell of thy greatnes.

The memorall of thynne aboundant kynd-
nes shall be shewed / & men shall synge of thy
righteousnesse.

The Lorde is gracious & mercifull / to ge
sufferynge / and of greates goodnesse.

The Lorde is lowng unto every man / &
hys mercy is over all hys workes.

All thy workes prayse the Lorde / and
thy sayntes geue thanckes unto the.

They shewe the glory of thy kyngdome / &
talke of thy power.

That thy power / thy glory & myghtnesse
of thy kyngdome myght be knowne unto
men.

Thy kyngdome is an everlastyng kyng-
dome / and thy domynion endureth thow out
all ages.

The Lorde upholdeth all soche as shulde
fall / and lyfeth by all those that be downe.

The eyes of all waite upon the / and thou
geust them their meate in due season.

Thou openest thynne hande / and fyllest all
thynges / I praynge with plenteousnesse.

The Lorde is righteous in all his wayes /
and holy in all his workes.

The Lorde is nye unto them that call by
hym / & he heareth their crye / and helpeth them.

The Lorde preserveth all them that love
hym / but scattereth abroad all the vngodly.

My mouth shall speake the prayse of the
Lorde / and let all flesh geue thanckes unto his
holp name for ever and ever.

The cxlv. Chapter.

As in the psalme next before so doth he here / sayng
that he here pecuniarily moueth from praynge trust
or confidence in men.

Prayse the everlastyng.

Prayse the Lorde / & n. p. soule: whyte
I prayse well I prayse the Lorde: yee as
longe as I have any beinge / I will
synge prayles unto my God.

I put not your trust in princes / nor in
any chyld of man / for there is no helpe in the.

For when the bryeth of man goeth forth / he
shall turne agayne to his earth / and so all his
thoughtes perylle.

Blessed is he that hath the God of Jacob
for his helpe / & whose hope is in the Lorde.

Which made heauē & earth: & see / & all
therin is / which keepeth his promise for ever.

Which helpeth them to ryght that suffre
wryng / which fedeth the hongrye.

The Lorde lowseth men out of prison / &
Lorde geueth sight to the blynde.

The Lorde helpeth the by that are fallen /
the Lorde lowseth the ryghteous.

The Lorde careth for the straungers / he
defendeth the fatherlesse and widdowe: as for
the waye of the vngodly / he turneth it vpside
downe.

The Lorde the God / Syon / is bringe
for evermore / & thow out all generacyons.

Prayse the everlastyng.

The cxlvij. Psalme.

The moneth all men to the prayse of God / cheafly
Israel and the cytezens of Jerusalem.

Prayse the everlastyng.

Prayse the Lorde / for it is a good thing
to synge prayles unto oure God: yee a
lopyfull and plesant thinge is it to be
thankfull.

The Lorde shall bryde by Jerusalem / &
gather to gether the outcastes of Israel.

He healeth the contrarye in herte / and bryn-
deth by their woundes.

He telleth the nombre of the starres / and
callethe them all by their names.

Great is oure Lorde / and great is hys
power: yee hys wysdome is infynite.

The Lorde setteth by the meke / and bryn-
deth the vngodly downe to the grounde.

I synge unto the Lorde with thankelge-
uynge / synge prayles upon the harpe unto
oure God.

Which couereth the heauen with cloud /
prepareth rayne for the earth / & maketh
the grasse to growe upon the mountaynes.

Which geueth fodre unto the cattell / &
fedeth the yonge rauens that call upon him.

Behold no pleasure in the strength of an
horse / nether delgeth he in any mans legges.

But the Lorde delgeth in them & feare
hym / and put their trust in his mercy.

Prayse the Lorde O Jerusalem / prayse
the God O Syon.

For he maketh fast the barres of þe gates /
and

and blesteth the chyldren within the.
He maketh peace in thy borders / & spylleth
the with the flour of wheate.
He sendeth forth hys commaundement
upon earth / hys worde runneth swiftly.
He geueth snow lyke wolles / & scattereth
hoystroff lyke ashes.
He casteth forth hys * yse lyke morsels /
who is able to abyde his frost?
He sendeth out his wynde & mealteth the /
he bloweth wth his wynde / & the waters flowe.
He sheweth hys wynde vnto Jacob / hys
statutes & ordynaunces vnto Israel.
He hath not deale so wth all the Hea-
then / nether haue they knowledge of hys
lawes.

Prayse the euertlastynge.

The. cxlviii. Psalme.
The mouth all creatures to the prayse of God / as
well heauily as earth / therein warreth the sayn-
tes and godly to consider the great and maruelous
power / wysdome and goodnes of God.

Prayse the euertlastynge.

**Prayse the Lorde of heauen / prayse
hym in the heygth.**

Prayse hym all ye angels of hys /
prayse hym all his host.

Prayse hym Sunne and Moone / prayse
hym all ye starres and lyght.

Prayse hym all ye heauens / and ye wa-
ters that be vnder the heauens.

Let them prayse the name of the Lorde /
for he commaunded / and they were made.

He hath made them fast for euer & euer /
he hath geuen them a lawe whych shall not
be broken.

Prayse the Lorde vpon earth / ye whall ye
fleshe / and all beestes.

Prayse hym / know and bapors / wynde
and storme / fulfyllinge his worde.

Mountaynes & all hylls / truefull trees
and all Cedres.

Beastes and catell / wyrmes and federed
fowles.

Kynges of the earth & all people / Pryn-
ces and all iudges of the world.

Yonge men and maydens / olde men and
chyldren / let them prayse the name of the Lorde /
for his name only is excellēt / and hys prayse
aboue heauen and earth.

He * exalteth the home of his people / all
hys saynctes shall prayse hym / the chyldren
of Israel / euen the people that seruent hym.

Prayse the euertlastynge.

The. cxlix. Psalme.

The peccatory mouth of Israel to prayse God / because
he not only had deliuered them from their bondage /
but also had made them wyctoures and chastisers of
the gentyles and heathen.

Prayse the euertlastynge.

**Synge vnto the Lorde a new song / &
let the congregacyō of saynctes prayse
hym.**

Let Israel reioyse in him that made him /
and let the chyldren of Sion be ioyfull in
their kyng.

Let them prayse his name in the daunce /
let them synge prayses vnto hym wth ta-
brettes and harpes.

For the Lorde hath pleasure in hys peo-
ple / and helpeth the mechearted.

Let the saynctes be ioyfull with gloze / let
them reioyse in their beddes.

Let the prayses of God be in their mouth /
and sharpe swordes in their handes.

To be auenged of the Heathen / and to re-
buke the people.

To bynde their kynges in chernes / and
their nobles with yntches of yron.

What they may be auenged of them / as it
is writte / soch honour haue all his saynctes.

Prayse the euertlastynge.

The. cl. Psalme.

The mouth all men to prayse God / and that most af-
fectuouly / not only with the voyce but also with all
kyns of instrumentes / by which he signifieth / glad-
nes of mynde and holy conuersacyō / as some wyl
the blessed ioyfullnes and grete gladnes in the prayse
of God which we shall haue in the lyfe to come.

Prayse the euertlastynge.

**Prayse the Lorde in hys Sanctua-
ry / prayse hym in the firmament of his
power.**

Prayse hym in his noble actes / prayse hym
in his excellent greatnesse.

Prayse hym in the soude of the trumpet /
prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce /
prayse hym vpon the stringes and pyper.

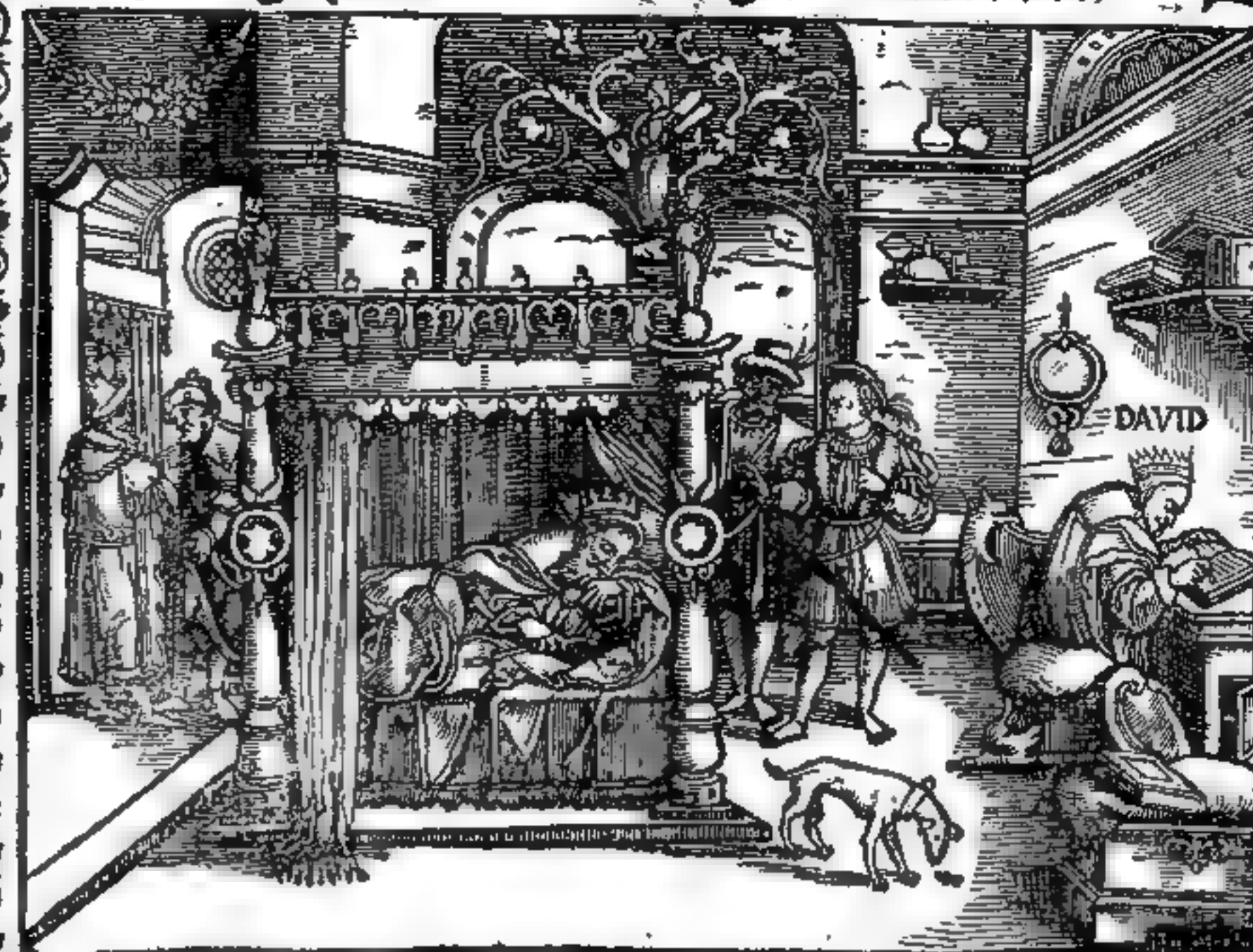
Prayse hym vpon the weluned cymbals /
prayse hym vpon the loude cymbales.

Let euery thyng that hath breath / prayse
the Lorde.

Prayse the euertlastynge.

**The end of the
Psalter.**

**The end of the
Psalter.**



The prayse of wysdome. We may not herche vnto
the voluptuous prynces & intynges of synners.
Wysdome complayneth her to be despyled of all men /
and propheseth destrukcyō vnto her despylers.

The first Chapter.

**The Proverbes of Salo-
mon & some of David kyng
of Israel : to lerne wysdome /
* instructiō / vnderstanding /
prudence / ryghtuousnesse / iud-
gement & equitye. That the**

What fool
dumly signi-
feth in p. 10.
wch / lobe
in the. 15.
Chapter. b.
Grace for
adone.

What fool
dumly signi-
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Grace for
adone.

What fool
dumly signi-
feth in p. 10.
wch / lobe
in the. 15.
Chapter. b.
Grace for
adone.

the bydes eyes. Yee they them selues lere
warte one for anothers bloud / & one of them
wolde stepe another. These are the wayes of
all soche as be couetous / that one wolde ra-
uyn another's lyfe.

Wysdome cryeth without / & putteth forth
her voyce in the stretes. She calleth befoze
the congregacyō in the ope gates / & sheweth
her wordes thow the cytye / sayinge : O ye
chyldren / how longe wyll ye loue chyldry-
nesse / how longe wyll the * scoyners delite in
scoynynge / and the vnwyse be enemyes vnto
knowledge : O turne you vnto my correcciō :
lo / I wyll expresse my mynde vnto you / and
make you vnderstande my wordes. * Seing
then I haue called / & ye refused it : I haue
stretched out my hande / & no man regarded
it / but all my counceils haue ye despyled / and
let my correcciōs at naught. Therefore shall
I also laugh in your destrucciō / and moche
you / when the thyng that ye feare cometh
vpon you : euen when the thyng that ye be-
atrayed of / falleth in sodenly lyke a storme /
& your mysery lyke a tēpest : ye whē trouble
& heynesse cometh vpon you. Then shall
they call vpon me / but I wyll not heare : they
shall seke me early / but they shall not fynde me :
And because they hated knowledg / & recea-
ued not the feare of the Lorde / but abhorred my
counsell / & despyled my correcciō. Therefore
shall they eate of the frutes of their awne waye /
& be fylled wth their awne cosell : for the tur-
ning awaye of the vnwyse shall lere the / & the pro-
fiter of foles shall be their awne destrucciō.
But who so harkeneth vnto me / shall dwel sa-
fely / & haue ynough wthout any feare of euill.

How and in
what signi-
feth scoyners
are calld in the
Proverbes / &
after the word
the. 1. b.

How and in
what signi-
feth scoyners
are calld in the
Proverbes / &
after the word
the. 1. b.

How and in
what signi-
feth scoyners
are calld in the
Proverbes / &
after the word
the. 1. b.

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Proverbes / &
after the word
the. 1. b.

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after the word
the. 1. b.

How and in
what signi-
feth scoyners
are calld in the
Proverbes / &
after the word
the. 1. b.

The Proverbs Chap. ij. & iij.

Wysdome is to be embraced & set by. An aduocate
tous woman is to be eschued.

The ij. Chapter.

My sonne / p^rethou wilt receaue my
wordes / & kepe my commaundem^e
tes by the / & thyne eare may herke
vnto wysdome / applye thyne eare
then to vnderstandynge. For yf thou cryest
after wysdome / & callest for knowlege: yf
thou seekest after her as after money / & desy-
rest for her as for treasure: then shalt thou
vnderstande the feare of the Lord / & fynde the
knowledge of God. For it is the Lord that
geueth wysdome / out of his mouth cometh
knowledge & vnderstandynge. He preserveth
the welfare of the righteous / & defendeth
the that walke innocently: he p^rethem in
the right path / & preserveth the waye of his
faynctes. When shalt thou vnderstande righ-
tiousnesse / iudgement & equite / yee & every
good path. If wysdome entie into thyne
herte / & thy soule desyre in knowledge: then
shalt counsell p^reserue the / & vnderstanding
shall kepe the. What thou mayest be deli-
uered fro the euell waye / & fro the man that
speaketh from ward things. From soche as
leane & lye strete / & walke in the wayes of
darchenesse: which reioyse in doinge euell / &
desyre in wicked thinges: whose wayes are
croked / and their pathes sclaunderous.

What thou mayest be deliuered also fro the
strange woman / & fro her that is not thyne
a wome: which geueth sweete wordes / fo: she
the husband of her youth / & forgetteth the
covenant of her God. For her house is en-
cignen vnto death / & her pathes vnto hell.
All they that go in vnto her / come not agayne /
neither take they holde of the waye of lyfe.
What thou mayest walke in the good waye / &
kepe the pathes of the righteous. For the
righteous shall dwell in the lande / & the innoc^e
tes shall remayne in it: but the vngodly shall
be roted out of the lande / and the wicked
shall be taken out of it.

The commaundementes of God must be diligent-
ly regarded and observed.

The iij. Chapter.

My sonne / forget not my lawe /
but se that thyne herte kepe my co-
maundementes. For they shall pro-
longe thy dayes & yeaues of thy lyfe /
& bringe thee peace. Let mercy & faythfulnes
neuer go fro the: bynde the about thy necke /
& wryte them in the tables of thyne herte.
So shalt thou fynde fauoure & good vnder-
standynge in the syght of God & men. Put
thy trust in the Lord: in all thyne herte / and
leane not vnto thyne awne vnderstandynge.
In all thy wayes haue respecte vnto hym / &
he shall ordeyne thy goynges. Be not wise in

thyne awne conceite / but feare the Lord / &
departe from euell: so shall thy nauell be
whole / & thy bones stronge.

Honoure the Lord in thy substance / & in the
fyrthynges of all thyne encrease: so shall thy
barnes be fylled with plenteousnesse / & thy
p^resses shall flowe ouer with swete wyne. My
sonne / desyre not the chastenynge of the Lord /
neither saynte wh^e thou art rebuked of hym.
For whom the Lord loueth him he chasten-
eth: & yet deliueyth him eu^e as a father in
his awne sonne. Well is him that findeth wy-
sdome / & obtayneth vnderstandynge / for the
getting of it is better then any marchandise
of syluer / & the p^rofit of it is better then golde.
Wysdome is more worth then p^recyous ston-
es / & all the thynges that thou canst desyre / are
not to be compared vnto her. Vpon her right
hande is longe lyfe / & vpon her left hande is ri-
ches & honour. Her wayes are pleasant
wayes / & all her pathes are peaceable. She
is a tree of lyfe to them that laye holde vpon
her / and blessed are they that kepe her fast.

With wysdome hath the Lord layed the foun-
dacion of the earth / & the founndament of
hath he stablished the heauens. He ordeyned
wysdome & deapthes break vp / & the cloudes
droppe downe of the dew. My sonne / let
not these thynges departe fro thyne eyes / but
kepe my lawe & my counsell: so shall it be lyfe
vnto thy soule / & grace vnto thy mouth.
When shalt thou walke safely in thy waye / &
thy fote shall not stumbe. If thou slepest /
thou shalt not be afraied / but shalt take thy
rest & slepe sweetely. Thou needest not to be
afraied of any sodaine feare / neither for the
violente rushynge in of the vngodly / when it
cometh. For the Lord shall beseege the /
and kepe thy fote that thou be not taken.
Refuse not to do good vnto hym that shuld
haue it / so longe as thyne hand is able to do it.
Saye not vnto thy neyghbour: go thy waye
& come agayne / to morowe I will geue the:
where as thou hast now to geue hym.
Intende no hurte vnto thy neyghbour: seing
he hopeth to dwell in rest by the. Strype
not lightly with any man / where as he hath
done the no harme. Followe not a wycked
man / & chouse none of his wayes: for the Lord
abhorreth the frowarde / but his sekete is
amonge the rightuous. The curse of the
Lord is in the house of the vngodly / but he
blesseth the dwellynges of the rightuous.
As for the scornefull / he shall laugh them to
scorne / but he shall geue grace vnto the lowly.
The wyse shall haue honour in possession / but
shame is the promociō that foloweth shall haue.

Wysdome and her frutes and wayes ought to be
sought.

The iij. Chapter.

My sonne / geue heed vnto my
wysdome / & bowe thyne eare vnto
my p^rudence: that thou mayest re-
garde good counsell / & thy lippes
maye kepe nouttoure. For the lippes of
an harlot are a dropping honny combe / & her
throte is softer then oyle. But at the last she
is as bitter as worme wood / & as sharpe as a
two edged swerde. Her fete go downe vnto
death / & her stappes pearle thornes vnto hell.
She regardeth not the path of lyfe / so vnto the
last are her wayes / that thou canst not know
them. Heare me therfore / & my sonne / and
departe not from the wordes of my mouth.
Kepe thy waye farre fro her / & come not nye
the doores of her house. What thou geue not
thyne honour vnto another / & thy yeaues
to the cruell. What other men be not filled
with thy goodes / & that thy laboures come
not in a strange house. Yee p^rethou mourne
not at the last / when thou hast spent thy body
and goodes / & then saye: Alas / why hated I
nouttoure: why dyed my herte despitte correc-
cion? Wherfore was not I obediēt vnto the
boyce of my teachers / & hearkened not vnto
the that instructed me? I am come almost
into all my fortune / in the midst of the mul-
titude & congregaciō. Whynke of the ma-
tyr of thyne awne well / & of the ryuers that
flowe out of thyne awne spring. Let thy welles
flowe out abrode / that there may be ryuers
of water in the stretes: but let them be only
thyne awne / and not straungers with the.
Let thy well be blessed / & be glad with the
wyfe of thy youth. Louynge is the hynde /
& frendly is the Koo: let her byelles alwaye
satisfie the / & holde the euer content with her
loue. My sonne / why wilt thou haue plea-
sure in an harlot / & embrace the bosome of
another woman? For euery mans wayes
are open in the syght of the Lord / & he pon-
d^reth all their goynges. The wyckednesse
of the vngodly shall catch hym selfe / & towe
p^r snares of his awne synnes shall he be trap-
ped. Because he wolde not be reformed /
he shall dye: and for his greute folyshnesse he
shall be destroyed.

Of Salomon. Chap. iij. v. & vi. Cxxxij.

Hear / O ye chyldren / the fatherly
exhortaciō / & take good heed / that
ye maye lerne wysdome. Yee shall
geue you a good rewarde / yf ye
will not forsake my lawe. For wh^e I my
selfe was my fathers deare sonne / & tender-
ly beloued of my mother / he taught me also /
sayinge: Let thyne herte receaue my wordes /
kepe my commaundementes / & thou shalt
lyue. Get the wysdome / get the vnder-
standynge / forget not the wordes of my mouth / &
thyne kepe not from them. Forsake her not / &
the shall p^reserue the: loue her / and the shall
kepe the. The chiefe poynte of wysdome is /
that thou be wyllynge to opeyne wysdome /
and before all thy goodes to gett the vnder-
standynge. Make moch ocher / & the shall
promote the: yee yf thou embrace her / the
shall bringe the vnto honour.

She shall make the a gracious head / &
garnish the with a crowne of gloze.
Heare my sonne / & receaue my wordes / that
the yeaues of thy lyfe maye be many. I will
showe the the waye of wysdome / & leade the
in the right pathes. So that yf thou goest
therin / thou shalt not straytenesse bynde the:
and when thou runnest / thou shalt not fall.

Take fast holde of doctryne / let her not go:
kepe her / for she is thy lyfe. Come not in
the path of the vngodly / and walke not in the
waye of the wycked. Eschue it / and go not
therin: departe asyde / & passe ouer by it.
For they can not slepe / except they haue first
done some myschete: neither take they any
rest / except they haue fyrst done some harme.
For they eate the bred of wyckednesse / and
dryncke the wyne of robbery. The path of
the rightuous shyneth as the lycht / and is
euer brighte and brighte vnto the perfecte
daye. But the waye of the vngodly is as the
darchenesse / wherin men fall / or they be aware.

My sonne / marche my wordes / & encline
thyne eare vnto my sayynges. Let the not
departe from thyne eyes / kepe the euen in
the night / myddest of thyne herte. For they are lyfe
vnto all those that fynde them / & health vnto
all thei bodies. Kepe thyne herte with all
dyligence / for there vpon hangeth lyfe. Put
awaye from the a frowarde mouth / and let
the word of thy lippes of sclaunder be farre from the. Let
thyne eyes beholde the thyng that is right /
& let thyne eye liddes loke straght before the.
Pondre the path of thy fete / so shall all thy
wayes be sure. Come not asyde / neither to
the right hande nor to the left / but with hold
thy fote from euell.
Be warreth to eschue the wyckednesse. He that
deth prodigalitye & wastfull spendynge. He wylleth vs
to lyue of oure awne laboures. When must I
leave thei synnes.

The v. Chapter.

My sonne / p^rethou be swerthe for thy
neyghbour / thou hast fastened
thyne hand with another man: yee
thou art bounde with thyne awne
wordes / & taken with thyne awne speache.
Wherfore / my sonne / do thyss: dyscharge thy
self / for thou art come into thy neyghbours
daunger. Good thy waye then sonne / & in-
treate thy neyghbour: let not thyne eyes slepe
eg^r. ner

My sonne / geue heed vnto my
wysdome / & bowe thyne eare vnto
my p^rudence: that thou mayest re-
garde good counsell / & thy lippes
maye kepe nouttoure. For the lippes of
an harlot are a dropping honny combe / & her
throte is softer then oyle. But at the last she
is as bitter as worme wood / & as sharpe as a
two edged swerde. Her fete go downe vnto
death / & her stappes pearle thornes vnto hell.
She regardeth not the path of lyfe / so vnto the
last are her wayes / that thou canst not know
them. Heare me therfore / & my sonne / and
departe not from the wordes of my mouth.
Kepe thy waye farre fro her / & come not nye
the doores of her house. What thou geue not
thyne honour vnto another / & thy yeaues
to the cruell. What other men be not filled
with thy goodes / & that thy laboures come
not in a strange house. Yee p^rethou mourne
not at the last / when thou hast spent thy body
and goodes / & then saye: Alas / why hated I
nouttoure: why dyed my herte despitte correc-
cion? Wherfore was not I obediēt vnto the
boyce of my teachers / & hearkened not vnto
the that instructed me? I am come almost
into all my fortune / in the midst of the mul-
titude & congregaciō. Whynke of the ma-
tyr of thyne awne well / & of the ryuers that
flowe out of thyne awne spring. Let thy welles
flowe out abrode / that there may be ryuers
of water in the stretes: but let them be only
thyne awne / and not straungers with the.
Let thy well be blessed / & be glad with the
wyfe of thy youth. Louynge is the hynde /
& frendly is the Koo: let her byelles alwaye
satisfie the / & holde the euer content with her
loue. My sonne / why wilt thou haue plea-
sure in an harlot / & embrace the bosome of
another woman? For euery mans wayes
are open in the syght of the Lord / & he pon-
d^reth all their goynges. The wyckednesse
of the vngodly shall catch hym selfe / & towe
p^r snares of his awne synnes shall he be trap-
ped. Because he wolde not be reformed /
he shall dye: and for his greute folyshnesse he
shall be destroyed.

The southfull & rough is pyched and styred to
warre. The scymatthe is rep^roued. Aduouty ought
to be earnestly auoyded.

The vi. Chapter.

My sonne / p^rethou be swerthe for thy
neyghbour / thou hast fastened
thyne hand with another man: yee
thou art bounde with thyne awne
wordes / & taken with thyne awne speache.
Wherfore / my sonne / do thyss: dyscharge thy
self / for thou art come into thy neyghbours
daunger. Good thy waye then sonne / & in-
treate thy neyghbour: let not thyne eyes slepe
eg^r. ner

ner thynne eye lyddes flouber. Same thy seife as a doo fro the hande / & as a byrde fro the hande of the fouler. So to the Gummert (thou flogard) confydre her wayes / & leme to be wylle. She hath no gyde / no teacher / no leder: yet in the Sommer she prouydeh her meate / & gathereth her fode to gether in the haruest. * How longe wilt thou slepe / thou flogard man? When wilt thou aryse out of thy slepe? Yee slepe on styll a lytle / flouber a lytle / folde thynne handes to gether yet a lytle / & thou mayest slepe: so shal pouerte come into the as one & trauapleth by the waye / & neceite like a weapened ma. A dyssembling person / a wycked man goeth to a frowarde mouth / he wyndeth to his eyes / he tokeneth to his fete / he poynteth to his fyngers he is euer ymagynynge myschefe & frowardnesse in his herte / & causeth dyscorde. Therfore shal his destruction come hastily vpon him / & he shal be all to broken / & not be healed.

There be fyve thynges which the Loyde hateth / and the seuenth he utterly abhorreth: A proude loke / a dyssembling tonge / handes & fode innocet bloude / an herte & goeth about to wycked ymagynacyons / fete that be swyft in rennyng to do myschefe / a false wytnesse that byngeth by lyes / & soch one as toweth dyscorde amonge brethren. A sonne / kepe thy fathers commaundementes / & forsaake not the lawe of thy mother. But the by together in thynne herte / & bynde the aboute thy neck. That they may leade the where thou goest / & preserve the when thou art a slepe / & & when thou awakest / thou mayest talke of the. For the commaundement is a lanterne / and the lawe a lyght: yee chaſtenyng & nourture is the waye of lyfe: that they may kepe the fro the euill woman / & fro the flatterynge tonge of the harlot: & thou wilt not after her beauty in thynne herte / & lest thou be takē to her saye lohes. An harlot will make a man to begg his byed / but a married womā wyl hunt for & pycpous lyfe. Make a man take fyre in his bolome / & his clothes not be byt: & can one go vpon hoate coales / & his fete not be hurte? Euen so / whoſoeuer goeth in to bys neighbours wyfe / & toucheth her can not be bngilty. Men do not bitterly despise a thefe / that stealeth to satisfy his soule / when he is hongry: but yf he may be gottē / he restozeth agayne leuentymes as moche / or els he maketh recompense with all & good of his house. But who so comitteth aduonty with a woman / he is a foole / & byngeth his lyfe to destruction. He getteth him selfe also shame & dishonour / soch as shal neuer be put out. For & gelously & wrath of & mā will not be intreated / no though thou woldest offre him greate gifts to make amēdes / he will not receaue the.

God ought to be feared and honoured: & his commaundementes ought to be kept: & wanton appetites and desyres ought to be shunned.

The vij. Chapter.

Manne / kepe my wordes / & lape up my commaundementes by the. Kepe my commaundementes & my lawe / eue as & apple of thynne eye / & thou shalt lyue. Wynde the vpon thy fyngers / & wyte the in the table of thynne herte. Saye vnto wysdome: thou art my syler / & call vnderstandynge thy kynswoman: that she may kepe the fro the straunge woman / & fro the harlot which geueth swete wordes. For out of the wyndowe of my house I looked thowow & treaſure / & behelde the simple people: & amonge other yonge folkes I spied one yonge soole goynge ouer the stretes / by the corner in & waye toward the harlottes house in the twilight of the euenynge / when it beganne now to be nyght and darcke. * And beholde / there mett hym a woman in an harlottes apparell (a dysceatfull / wanton & an vnstedfast womā: whose fete coude not abyde in the house / now is she without / now in the stretes / & lurketh in euery corner) she caught the yonge man / & bydd hym / & was not aſhamed sayynge: I hadde a howe to paye / & this daye I persoume it. Therfore came I forth to mete the / that I myght seke thy face / and so I haue founde the. I haue deckt my bed with couerynges & clothes of Egypte. My bed haue I made to smell of Myrrour / Aloes / and Cynamon. Come / lett vs lye together / and take oure pleasure tyll it be daye lyght. For the good man is not at home / he is gone farre of. He hath taken the bagge of moneye with him: who can tell when he cometh home? Thus with many swete wordes she ouercame hym / and with hert flatterynge lippes she wanne hym.

Immedyately he folowed her / as it were an ore led to the slaughter / & lyke as it were to the stockes / where foles are punyſhed / so longe tyll she had wounded hym lyuer with her dart: lyke as yf a byrde had ed to & snare / not knowynge that the parell of his lyfe lyeth ther vpon. Heare me now therfore / O my sonne / and marke the wordes of my mouth. Let not thynne herte wandre in her wayes / & be northou dysceaued in her pathes. For many one hath she wounded and cast downe / & many a stronge man hath she slayne. Her houses is the waye vnto hell / where men go downe into the chambers of death.

The people of the wysdome of God.

The viij. Chapter.

Wise

Wisdomme cryeth: both not vnderstandig put forth her voyce: Standeth she not in the hye places in the stretes and wayes: both she not crye before the whole cite / and in the gates wheremen go out & in: It is thou / O ye men (sayeth she) whom I call: vnto you (O ye chyldren of men) I crye: vpon my voyce. Take hede vnto knowledge / O ye ignoraunt / be wylle in herte / O ye foles. Geue eare / for I wyl speake of greate matters / & open my lippes to tell thynges that be ryght. For my throte shalbe talking of the trouth / & my lippes abhorre vngodlynesse. All & wordes of my mouth are righteous / there is no frowardenesse nor falsede therein. They are all playne to loche as wyl vnderstande / and ryght to them that fynde knowledge. Becauſe my doctrine tharfore / & not silver: my knowledge / more then fyne golde. For wysdome is more worth then pycpous stones / & all the thynges that thou canst desyre / are not to be compared vnto it.

I wysdome haue my dwelling in knowledge / & prudent counsell is myne aune. With me is the feare of the Loyde / and the eschuyng of euell. As for pryde / dysdayne / & euell waye / & a mouth that speaketh wicked thynges / I utterly abhorre the. I can geue counsell / & be a gyde: I haue vnderstandynge / I haue strength. Chozow me / & I wyll reygne thowow me / & I wyll make tust lawes. Chozow me / & Loydes beare rule / & all iudges of & earth execute iudgement. I am louynge vnto those that loue me / & they that seke me early / shal fynde me. Riches and honoure are with me / & pyc excellent goodes & ryghtuousnes. My faute is better then golde and pycpous stone / & myne encrease more worth then fyne syluer. I walke in the waye of ryghtuousnes / & in the strete of iudgement.

That I may sende prosperite to those that loue me / & to encrease their treasure. * The Loyde him selfe had me in possession in & begynnynge of his wayes / or euer he beganne his workes afozetyne. I haue bene ordeined fro euery thing / & fro the begynnynge or euer the earth was made. When I was bozne / there were nether depthes nor springes of water. Before the foundacions of the mostaynes were layed / & before all hylles I was I bozne. The earth & all that is vpon the earth was not yet made / no not & groſſe it self. For when he made the heauens / I was present: when he sett by the depthes in ordre: when he hanged the cloudes aboue: when he fastened the springes of the depe: when he shut the see within certayne boundes / & the waters shuld not go ouer their marches. When he layed the foundacions of the earth

I was with him / & ordynge all thynges / & desyryng dayly / & reioyng all waye before him. As for the rounde compasse of his worlde / I make it tustall: for my desyre is to be amonge the chyldren of men. Therfore herke vnto me / O ye chyldren / for blessed are they that kepe my wayes. O geue eare vnto nurture / be wylle / & refuse it not. Blessed is the man that heareth me / watching dayly at my gates / & geuynge attendaunce at & postes of my doores. For who so fyndeth me / & synneth lyte / & shal obtayne fauour of & Loyde. But who so offendeth agaynst me / hurteth his aune soule. All they that hate me / are the louers of death.

The ix. Chapter.

Wysdome moueth all men to embrace her. The property of a wyse.

Wysdome hath buydd her selfe an house / & hewen out & feul pylers: she hath hylled her wynter / & poured out her wyne / & prepared her table. She hath sent forth her maydes to crye vpon & hyest place of & cite: who so is ignoraunt / let hym come hither. And to the vntowle she sayde: O come on your waye / & eate my byed / & dryncke my wyne / which I haue poured out for you. For sake ignoraunce / & ye shal lyue: and se that ye go in the waye of vnderstandynge. Who so reproveth a scozefull personne / getteth hym selfe dyshonour: and he that rebuketh the vngodly / slayneth hym selfe. Reproue not a scozefull / lest he owe the euill wyll: but rebuke a wyse man / & he wyl loue the. Geue a dyscrete man but an occasiō / & he wyl be & wyse / & teache a ryghtuous man / & he wyl increase. The feare of the Loyde is the begynnynge of wysdome / & the knowledge of holy thynges is vnderstandynge. For thowow me thy dayes shalbe prolonged / & the yeares of thy lyfe shalbe many. If thou be wylle thy wysdome shal do thy selfe good: but yf thou thinkest scozefull therof / it shalbe thynne aune harme. A scozefull restlesse woman / full of wordes / & soch one as hath no knowledge / lyteth in & doores of her house vpon a stoule aboute in the cyte / to call soch as go by / and walke streyght in their wayes. Who so is ignoraunt / sayeth she / let hym come byther / and to the vntowle she sayeth: stollen waters are swete / and & byed that is pycely eaten / hath a good taste. But they confydre not that death is there / & that her gettes godowne to hell.

The x. Chapter.

In this Chapter & in all that folowe vnto the thynge / the wyse man exhorteth by dyuers sentences which he calleth Parables / to folowe vertues and de byes: And sheweth also what pycet cometh of wysdome / & what byndance pycadeth of folye.

The Parables of Salomon.

Ag. iij. A wyse

Some read saynges

The Proverbes Chapter. x. & xj.

A Wyle sonne maketh a glad father/ but an vndercrete sonne is the he-
upness of his mother. Treasures
that are wretchedly gotten/ profite
no thinge/ but rightuousnesse deliuereth fro
death. The Lorde will not let the soule of
the rightuous suffre hunger/ but he putteth
the vngodly from his desire. An idle hand
maketh poore/ but a quicke labouring hand
maketh ryche. Who so gathereth in Som-
mer/ is wyle/ but he that is slougly in haruest/
bringeth him selfe to confusyon. Louyng
and fauorable is the face of the rightuous/
but the fowheade of the vngodly is past shame/
a presumptuous. The memoypall of the
fust shall haue a good repoyte/ but the name
of the vngodly shall synche. A wyle man
will receaue warnyng/ but a foole will so-
uer. **¶** To wyche ner he synen in the face. He that lea-
deth an innocent lyfe/ walketh surely/ but who so
goeth a wryonge waye/ shall be knowne.
¶ He that syncheth with his eye/ will do
some harme/ but he that hath a foolys mouth/
shall be beaten. The mouth of a rightuous
man is a well of lyfe/ but the mouth of the
vngodly is past shame/ a presumptuous.
¶ Cypill will stereth by stryfe/ but ioue coue-
reth the multitude of synners. In the lyp-
pes of him that hath vnderstandyng a man shall
fynde wysdome/ but the roode belongeth to
the backe of the folysh. Wyle men laye by
knowledge/ but the mouth of the folysh is
rye destryck. The ryche mans goodes are
his stryde holde/ but pouerte oppreseth the
poore. The rightuous labourereth to doo
good/ but the vngodly bletch his encrease vnto
synne. To take hede vnto the chastenynge
of nourtoure/ is the waye of lyfe/ but he that
refuseth to be reformed/ goeth wryonge.
¶ Wylfullyng lyp-
pes kepe haered secretly/ a he that speaketh any
sclaunder/ is a foole. Where moche bablyng is/
there must nedes be offence/ he that refrayneth
hys lyp-
pes is wylest of all. An innocent tonge is a noble
treasure/ but the herte of the vngodly is no
thinge worth. The lyp-
pes of the rightuous fede a whole multitude/ but
foles shal dye in their awne foly. The blyssyng
of the Lorde maketh rich men/ as for carefull
trauaple/ it doth nothinge therto. A sole doth
wretchedly a maketh but a spozte of it/ neuerthelesse
it is wysdome for a man to beware of soche.
He thynge that the vngodly are adrayed
of/ shall come vpon them/ but the rightuous
shall haue their desire. The vngodly is lyke
a tēpest that passeth ouer/ a is no moze sene/
but the rightuous remayneth sure for ever.
¶ As vnyger is to the teth/ and as smoke is
vnto the eyes/ euen so is a slougly personne
to the that sende him forth. The feare of the

Lorde maketh a long lyfe/ but the feares of the
vngodly shalbe shortned. The paciēt aby-
dng of the rightuous shalbe turned to glad-
nesse/ but the hope of the vngodly shal perishe.
The waye of the Lorde geueth a coage vnto
the godly/ but it is a feare for wretched doers.
The rightuous shall neuer be ouerthrowen/
but the vngodly shal not remayne in the lande.
The mouth of the iust will be talkyng of wys-
dome/ but the tonge of the frowarde shal per-
ishe. The lyp-
pes of the rightuous are oc-
cupied in acceptable thngs/ but the mouth
of the vngodly taketh them to the wryth.

¶ The. xi. Chapter.
A false balaunce is an abhomy-
nyon vnto the Lorde/ but a true
weighte pleaseth him. Where pryde
is/ there is shame also and confu-
sion/ but where as is lowlynes/ there is mys-
dome. The innocent dealynge of the iust
shall lēde them/ but the vnfaithfulnesse of the
despyers shalbe their awne destruccyon.
¶ Riches helpe not in the daye of vengeaunce/ but
rightuousnesse deliuereth from death. The
rightuousnesse of the innocent ozdyeth his
waye/ but the vngodly shall fall in his awne
wretchednesse. The rightuousnesse of the
iust shall deliuer them/ but the despyers
shalbe taken in their awne vngodlynesse.

¶ When an vngodly man dyeth/ hys hope
is gone/ the confydēce of ryches shal perishe.
The rightuous shalbe deliuered out of trou-
ble/ and the vngodly shal come in his stede.
Whow the mouth of the dyssembler is hys
neighboures destruyed/ but whow know-
ledge shall the iust be deliuered. When he
goeth well with the rightuous/ the cytye is
mery/ and when the vngodly perishe/ there is
gladnesse. When the iust are in wealth/ the
citty prospereth/ but when the vngodly haue
the rule/ it decayeth. A foole bringeth by a
sclaunder of his neyghbour/ but a wyle mā
will kepe it secrete. A dyssembler pres-
son will dyscouer pzenynges/ but he that
is of a faithfull herte/ will kepe counsell.
Where no good counsell is there the peo-
ple decaye/ but where as many are that can
geue counsell/ there is wealth. He that is
suertye for a stranger/ hurteth him selfe/ but
he that medleth not with suertye shal be sure.
A gracious womā manereth hys hys/ as
for the myghtye/ they manereth ryches.
He that hath a gentile lyberall sto mark is mer-
cyfull/ but who so hurteth his neyghbour/ is
a tyrant. The labour of the vngodly prospereth
not/ but he that soweth rightuousnesse/ shall
receaue a sure rewarde. Like as rightous-
nesse bringeth lyfe/ euen so to cleue vnto euill/
bringeth death. The Lorde abhorreth a fay-
ned hert/ but he hath pleasure in them that
are

Of Salomon. Chap. xij. & xij. Lxxxvi.

are vnderfild. It shall not helpe the wicked/
though they laye all their handes to gether/
but the sede of the rightuous shalbe prefer-
ued. A saye womā without dyscrete ma-
ners/ is like a rig of gold in a swines snoute.
The iust labourereth for peace and tranquyl-
lyte/ but the vngodly for dysquyetnesse.

¶ Some man geueth out hys goodes/ a is
the rycher/ but the nygard (haung ynough)
will departe from nothynge/ and yet is euer
in pouertye. He that is lyberall in geuyng/
shall haue plenty/ a he that watereth/ shall
be watered also him selfe. Who so hoodeth
by his coyne/ shalbe cursed amonge the peo-
ple/ but blyssyng shall lye vpon his head
that selleth it. He that labourereth for honesty
fynndeth hys desire/ but who so seketh after
myschese/ it shall happē vnto hym. He that
trueth in his ryches shall haue a fall/ but
the rightuous shall flozth as the grene leaf.
Who so maketh dysquyetnes in his awne
house/ he shall haue wynde for his heritage/
and the foole shalbe seruaunt to the wyle.
The frute of the rightuous is as the tree of
lyfe/ a wyle man also wynteth mens soules.
If the rightuous be recōpended vnto earth/
how moch more then the vngodly a synner.

¶ The. xij. Chapter.
Who so loueth wysdome/ will be co-
tent to be reformed: but he that
hateth to be reformed/ is a foole.
A good man is acceptable vnto the
Lorde/ but the wretched will be condempne.
A man can not endure in vngodlynesse/ but
the rote of the rightuous shall not be moued.
A stedfast woman is a crowne vnto her
husband/ but she that behaueth her selfe vn-
honestly is a corrupcyō in his bones. The
thoughtes of the rightuous are right/ but the
ymagynacyō of the vngodly are dyscratfull.
The talkyng of the vngodly is how they
maye lye wayte for bloude/ but the mouth
of the rightuous will deliuer the. Of euer
thou canst turne the aboute/ the vngodly shal-
be ouerthrowen: but the house of the right-
uous shall stande. A man shalbe comended
for hys wysdome/ but a sole shalbe despyed.
A simple man which labourereth a wozketh/
is better then one that is gozgyous and wan-
tereth bzead. A rightuous mā regardeth the
lyfe of his catell/ but the vngodly haue cruel
hertes. He that sylleth hys land/ shall haue
plentuousnesse of bzead/ but he that foloweth
vnynges/ is a very foole.

¶ The desire of the vngodly hunteth after
myschese/ but the rote of the rightuous bring-
eth forth frute. The wicked falleth into a
snare whow he maye of his awne mouth/
but the iust shall escape out of pavel. Every
man shall enioye good accordyng to the in-

nocency of his mouth/ a after the wozkes of
his handes shall he be rewarded. Like what
a foole taketh in hāde/ he thynketh it well
done/ but he that is wyle/ will be coficeted.
A foole vttereth his wozth in all haste/ but
a dyscrete man forgoeth wryge. A iust mā
will tell the truth/ a shewe the thynge that is
right/ but a false witness dysceaueth. A scla-
derous personne prycketh like a sword/ but a
wyle mā sōge is wholsome. A true mouth
is euer constant/ but a dyssembler tonge
is soone chaged. They that ymagyn euell in
their mynde/ will dyscreue/ but the counce-
lers of peace shall haue ioye folowynge the.
There shall no mysfortune happen vnto the
iust/ but the vngodly shalbe filled in misery.

¶ The Lorde abhorreth dyscratfull lyp-
pes/ but they that labourereth for truth please him.
He that hath vnderstandyng/ can hyde hys mys-
dome/ but an vndercrete herte telleth out his
folishnesse. A dysget hāde shall beare rule/
but the idle shalbe vnder trybute. He ynnēse
dyscozgeth the herte of mā/ but a good wozde
maketh it glad agayne. The rightuous is
lyberall vnto his neyghboure/ but the waye of
the vngodly will dyscreue the selues. A dys-
cratfull man shall fynde no bauntage/ but
he that is content with that he hath/ is moze
worth then golde. In the waye of rightous-
nesse there is lyfe/ as for any other waye it is
the path vnto death.

¶ The. xij. Chapter.
Wyle sonne will receaue hys fa-
thers warnyng/ but he that is a sco-
nefull/ will not heare when he is
reproued. A good mā shall enioye
the frute of hys mouth/ but he that hath a fro-
warde minde shalbe spoyled. He that kepeth
his mouth/ kepeth his lyfe/ but who so spea-
keth vnadvised/ findeth harme. The nygard
wold saye haue/ a can not get his desire/ but
the soule of the dysligent shall haue plenty.
A rightuous man abhorreth lyes/ but the vngodly
shameth both other a him selfe. Right-
uousnesse kepeth the innocent in the waye/
but vngodlynesse shall ouerthrowe the synner.

¶ Some men are ryche/ though they haue
nothinge agaynesome men are poore haung
greate ryches. With goodes euer mā deli-
uereth his lyfe/ a the poore will not be repro-
ued. The lyght of the rightuous maketh soy-
full/ but the candle of the vngodly shalbe put
out. Amonge the proude there is euer stryfe/
but amonge those that do all thinges with ad-
uylment/ there is wysdome. Hastely gotten
goodes are soone spent/ but they that be ga-
thered to gether with the hand/ shall increase.
Longe tarpyng for a thynge that is dyscre-
red/ geueth the herte/ but when the desire co-
meth/ it is a tree of lyfe. Who so despyeth the
wordes/

¶ To wyche ner he synen in the face. He that lea-
deth an innocent lyfe/ walketh surely/ but who so
goeth a wryonge waye/ shall be knowne.
¶ He that syncheth with his eye/ will do
some harme/ but he that hath a foolys mouth/
shall be beaten. The mouth of a rightuous
man is a well of lyfe/ but the mouth of the
vngodly is past shame/ a presumptuous.
¶ Cypill will stereth by stryfe/ but ioue coue-
reth the multitude of synners. In the lyp-
pes of him that hath vnderstandyng a man shall
fynde wysdome/ but the roode belongeth to
the backe of the folysh. Wyle men laye by
knowledge/ but the mouth of the folysh is
rye destryck. The ryche mans goodes are
his stryde holde/ but pouerte oppreseth the
poore. The rightuous labourereth to doo
good/ but the vngodly bletch his encrease vnto
synne. To take hede vnto the chastenynge
of nourtoure/ is the waye of lyfe/ but he that
refuseth to be reformed/ goeth wryonge.
¶ Wylfullyng lyp-
pes kepe haered secretly/ a he that speaketh any
sclaunder/ is a foole. Where moche bablyng is/
there must nedes be offence/ he that refrayneth
hys lyp-
pes is wylest of all. An innocent tonge is a noble
treasure/ but the herte of the vngodly is no
thinge worth. The lyp-
pes of the rightuous fede a whole multitude/ but
foles shal dye in their awne foly. The blyssyng
of the Lorde maketh rich men/ as for carefull
trauaple/ it doth nothinge therto. A sole doth
wretchedly a maketh but a spozte of it/ neuerthelesse
it is wysdome for a man to beware of soche.
He thynge that the vngodly are adrayed
of/ shall come vpon them/ but the rightuous
shall haue their desire. The vngodly is lyke
a tēpest that passeth ouer/ a is no moze sene/
but the rightuous remayneth sure for ever.
¶ As vnyger is to the teth/ and as smoke is
vnto the eyes/ euen so is a slougly personne
to the that sende him forth. The feare of the

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a tēpest that passeth ouer/ a is no moze sene/
but the rightuous remayneth sure for ever.
¶ As vnyger is to the teth/ and as smoke is
vnto the eyes/ euen so is a slougly personne
to the that sende him forth. The feare of the

wordes/destroyeth hym selfe: but he þ feareth þ commaundment þat haue peace. The law is a well of lyfe vnto the wise/ þ it may kepe hym fro the snare of death. Good vndersta- dyng geueth fauour/ but hard is the waye of þ despylers. A wyse man doth all thingz with discrecyon/ but a foole wyll declare his folz. An vngodly messaiger bringeth myschefe/ but a faythfull embassytour is wholsome. He þ thynketh scoone to be resour- med/ cometh to pouerte & shame: but who so receaueth correccyon/ shall come to honour.

When a desyre is brought to passe/ it de- lyteth the soule: but fooler abhorreth him that eschueeth euell. He that goeth in the com- pany of wyse men/ shall be wyse: but who so is a companion of fooler/ shall be hurte. Whiche foloweth vpon synners/ but the ryghtuous shall haue a good rewarde. Which thier chylders chyldren shall haue in possesyon/ for the riches of the synner is layed by for the rust. There is plensurouse of fode in the felde of the poore/ & shall be in- created out of measure. He that spareth the rodde/ hateth his soune: but who so loueth hym/ holdeth hym euer in nureture. The ryghtuous eateth/ and is satysfied/ but the help of the vngodly hath neuer ynough.

The xiiij. Chapter.

A wyse woman vpholdeth her house/ but a folysch wyfe plucketh it downe. Who so feareth the Lorde/ walketh in the right path: & regardeth not hym that abhorreth the wayes of þ Lorde. In the mouth of the foolysch is the boostinge of lordshyppe/ but the lippes of þ wyse wyll be warre of loch. Where no or- der labour/ there is moch frute. A fayth- full wyneffe wyll not dyssemble/ but a false recorde wyll make a lye. A scoonefull bo- dy feareth wylde/ and feareth it not: but knowledge is easy to come by/ vnto hym þ wyll vnderstande. Se þ thou medle not with a foole/ & do as though thou hadde no knowledge. The wylde of hym þ hath vnderstandig is/ to take hede vnto his waye/ but the folyschness of þ vnwyse discreueth. Foles make but a spoite of synne/ but there is fauorable loue amonge the rightuous. The herte of hym that hath vnderstandyng wyll nether dyspare for any sorow/ ner be to presumptuous for any soddane ioye.

The houses of the vngodly shall be ouer- throwne/ but þ tabernacles of þ ryghtuous shall stow. There is a waye which some men thynke to be ryght/ but the ende therof is in laughter/ & the ende of mythy is heu- nede. An vnfaythfull perfonne shall be syl-

lyd in his awne wayes/ but a good man wyll be warre of soche. An ignoraunt body bele- ueth all thynges/ but who so hath vndersta- dyng/ loketh well to his goynges. A wyse man feareth/ and departeth from euell/ but a foole goeth on presumptuously. An vnpy- ent man dealeth folyschly/ but he that is well aduysed/ doth other wayes. The ignoraunt haue folyschness in possesyon/ but the wyse are crowned with knowledge. The euell shall bowe them selues before the good/ & the vngodly shall wayte at the doores of the rygh- tous. The poore is hated eu of his awne neyghbours/ but þ rygh hath many frendz.

Who so despyseth his neyghbour/ doth a mysse: but blessed is he that hath ppye of the poore. They þ ymagyn wycheones/ shall be dysapoynted: but they that muse vpon good thinges/ vnto soche shall happen mercy and faythfulness. Diligent labour bringeth ri- ches/ but where many dayne wordes are/ truly there is scarcenesse. Ryches are an ornament vnto the wyse/ but the ignoraunce of fooler is very folyschness. A faythfull witnesseth deliuereth soules/ but a lyar discre- ueth them. The feare of the Lorde is a strong holde/ for vnto his he wyll be a sure defence.

The feare of the Lorde is a well of lyfe/ to auoyde the snare of death. The increase of prosperite of þ comys is þ rynges honoure/ but the decaye of the people is the confusyon of the Prince. Patyence is a token of wyl- domie/ but wyath & hastye dyspleasure is a token of folyschness. A merry herte is the lyfe of the body/ but rancoure consumeth awaye the bones. He that doth a poore mā tozonge/ blasphemeth his maker: but who so hath ppye of the poore/ doth honoure vnto Ged. The vngodly is a trayed of euery pa- rell/ but the ryghtuous hath a good hope eu in death. Wylde resteth in þ herte of hym that hath vnderstandyng/ & he wyll teache them that are vberned. Ryghtuousnesse setteth by the people/ but wychednesse bring- geth folke to destruccyon. A dyscrete ser- uant is a pleasure vnto the Lynge/ but one þ is not honest prouoketh hym vnto wyath.

The xv. Chapter.

Softe answer putteth downe dyspleasure/ but frowarde wordes prouoke vnto anger. A wyse lōge commendeth knowledge/ & a folysch mouth blabbeth out nothyng but folysch- nesse. The eyes of the Lorde loke on euery place/ both vpon the good and bad.

A wholsome tonge is a tree of lyfe/ but he that abuseth it/ hath a broken mynde. A foole despyseth his fathers correccyon/ but he that taketh hede vnto he is repproued shall haue the moare vnderstandyng.

In the

In the house of the rightuous are greates- ryches/ but in þ increase of þ vngodly there is myfodre. A wyse mouth poureth oute knowledge/ but the herte of the folysch doth not so. The Lorde abhorreth the sacrifice of the vngodly/ but the prayer of the rygh- tous is acceptable vnto him. The waye of the vngodly is an abhominacyon vnto þ Lorde/ but who so foloweth rightuousnes/ hym he loueth. He that forsaketh þ right strete/ shall be soze punished: and who so ha- teth correccyon/ falleth in to death. The hell is her payne is knowne vnto the Lorde/ how moch more then the hertes of men? A scoonefull body loueth not one that rebu- keth hym/ nether wyll he come amonge the wyse. A merry herte maketh a chearfull countenance/ but an vnquyet mynde maketh it heuy. A wyse herte wyll seke after know- ledge/ but the mouth of fooler medleth with foolyschness. All the dayes of the poore are myserable/ but a quyet herte is as a conti- nual feast. Better is a lytle in the feare of the Lorde then greates treasure/ for they are not without sorowe. Better is a messe of potage to loue/ then a fat oxe to euell wyll.

An angrie man stereth by strife/ but he þ is patient stylieth dyscorde. The waye of þ pouthfull is full of thornes/ but þ strete of þ rightuous is well clenched. A wyse sonne maketh a glad father/ but an vnderstande- bydeth his mother. A foole reioyseth in foolysch thynges/ but a wyse man loketh well to his awne goynges. Vnadyssed thoughtes shall come to naught/ but where as men are that rangeur counsell/ there is stedfastnesse. How tofull a thyng is it/ a man to geue a comendment answer? How pleasant is a wyde spok in due sea- son. The waye of lyfe leadech vnto heauē/ that a man shal be ware of hell beneth.

The Lorde wyll breake downe þ house of þ proude/ but he shall make fast þ borders of the widdow. The Lorde abhorreth the ymaginacions of þ wyched/ but pure word are pleasur vnto him. The couetous mā roteth by his awne house/ but who so hateth rewarde/ shall liue. A rightuous mā mu- seth in his mynde how to do good/ but the mynde of the vngodly ymagyneth/ how he maye do harme. The Lorde is farre from the vngodly/ but he heareth þ prayer of the ryghtuous. Lyke as the clearenesse of the eyes reioyseth þ herte/ so doth a good name fede the bones. The eare that harkeneth vnto wholsome warnyng/ and enclenyth thereto/ shall dwell amonge the wyse. He that refuseth to be resourmed/ despyseth his awne soule: but he that submitteth hym selfe to correccyon/ is wyse.

The house of the rightuous is the ryght A- lyce of wylde/ & lowlynesse. A man maye well purpose a thyng in his herte/ but the answer of the tonge cometh oute the helpe of the Lorde. A mā thinketh all his wayes of God. to be cleane/ but it is the Lorde þ fashioneth the myndes. Comytte thy wayes vnto þ Lorde/ and loke what thou deuysest/ it shall prosper. The Lorde doth all thynges for his awne sake/ yet & when he keepeth the vngodly for the daye of wyath. The Lorde ab- horreth all presumptuous & proude hertes/ there maye nether strenght ner power escape. With louing mercy a faithfulness synners be forgeuen/ and who so feareth the Lorde eschueeth euell. Whē a mā wayes please the Lorde/ he maketh his very enemies to be his frendes. Better is it to haue a lytle thyng in rightuousnes/ then greates rentes wydeously gotte. A mā deuyseth a waye in his herte/ but it is þ Lorde þ ordreth his goyngs. When þ prophete is in þ lippes of the kyng/ his mouth shall not go wronge in iudgmet. A true measure & a true baladice are þ Lodes/ he maketh all weyghtes. It is a greates abhominacyon when kynges are wyched/ for a kynges seate shal be holden by vngodlynesse. Ryghtuous lippes are pleasur vnto kynges/ & they loue hym þ speaketh þ trouth. The kynges dysplea- sure is a messaiger of death/ but a wyse mā wyll pacifye hym. The cherefull counte- nance of þ kyng is lyfe/ & his lounge fa- uoure is as the euenyng dewe. To haue wylde in possesyon is better then golde/ & to get vnderstandyng/ is more worth then syluer. The path of þ ryghtuous eschuech euell/ & who so lokech well to his wayes/ ke- peth his awne soule. Presumptuousnes goeth before destruccyon/ & after a proude sto- make there foloweth a fall. Better is it to be of humble mynde in the lowly/ then to deuyde the spoyles in the proude. He that hadleth a matter wylly/ opteyneth good: & blessed is he/ þ putteth his trust in þ Lorde. Who so hath a wyse vnderstandyng/ is called to counsell: but he þ can speake saye get- teth more ryches. Vnderstanding is a well of lyfe vnto hym þ hath it/ & so for the chaste- nyng of fooler/ it is but folyschness. The herte of the wyse enfourmeth his mouth/ & amendeth the doctryne in his lippes.

The xvi. Chapter.

The house of the rightuous is the ryght A- lyce of wylde/ & lowlynesse. A man maye well purpose a thyng in his herte/ but the answer of the tonge cometh oute the helpe of the Lorde. A mā thinketh all his wayes of God. to be cleane/ but it is the Lorde þ fashioneth the myndes. Comytte thy wayes vnto þ Lorde/ and loke what thou deuysest/ it shall prosper. The Lorde doth all thynges for his awne sake/ yet & when he keepeth the vngodly for the daye of wyath. The Lorde ab- horreth all presumptuous & proude hertes/ there maye nether strenght ner power escape.

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saye wordes are an hony combe/ & a refre- shyng of the mynde/ & a health of þ bones. There is a waye þ men thynke to be right/ but the ende therof leadech vnto death. A troublous soule dysquieteth her selfe/ for her awne mouth hath brought her therto. An

eg. b. vngod.

The Proverbes Chapter. xxi. & xxij.

deuyle go forwarde: & with discrecion ought warres to be taken in hande. **W**hele not with him that betrayeth secretes / and is a sclauderer / and disceaueth with his lippes. **W**ho so curseth his father and mother / his light shalbe put out in the myddest of darcknesse. **T**he heritage that cometh to hastily at the fyrst / shal not be payed at the ende.

Saye not thou: I will recompence euell / but put thy trust in the Lorde / and he shall defende the. **T**he Lorde abhorreth two manner of weyghtes / and a false balaunce is an euell thinge. **T**he Lorde ordynerh euery mans goynges / for what is he / that vnderstandeth his awne wayes? **I**t is a snare for a man to blasfeme that which is holy / and then to go aboute with bowes. **A** wyse kynge destroyeth the vngodly / & byngeth the whole ouerth. **T**he lanterne of the Lorde is the bytch of man / & goeth thorow all the inwarde partes of the body. **M**ercy & faithfulness preserue the kynge / & with louing kyndnes his seate is holden by. **T**he strength of ponge men is their wythe / & a gray head / is an honour vnto aged. **W**ounde dyue awaye euell / and so do strepes the inwarde partes of the body.

The xxi. Chapter.

The kynge's herte is in the hande of the Lorde / lyke as are the ryuers of water: he maye turne it whither so euer he will. **E**uery man thynketh his awne waye to be ryght / but the Lorde iudgeth the hertes. **T**o do rightousnesse and iudgment is more acceptable to the Lorde then sacrifice. **A** presumptuous loke a proude stomacke / & the lanterne of the vngodly is synne. **T**he deuycs of one is diligent / bynging plenteousnes: but he is vnaduysed / cometh vnto pouerte. **W**ho so hoodweth by ryches in the disceitfulness of his tonge / he is a foole / & lyke vnto the that seke their awne death. **T**he robberies of the vngodly shalbe their awne destruction / for they wolde not do the thyng he was ryght. **T**he wayes of the frowarde are straunge / but the woekes of him is cleane / are ryght. **I**t is better to dwell in a corner vnder the house toppe / then in a bawling woman in a wyde house.

* Eccl. i. c. 1.
Prover. xxi. 1.

* Psal. xxi. 1.

The soule of the vngodly wytheth euell / and hath no pitye vpon his neyghboure. **W**hen the scornefull is punished / the ignorant take the better hede: and when a wyse man is warned / he will receaue the more vnderstanding. **T**he rightous enfourmeth the house of the vngodly / but the vngodly goon vnto the ende after their awne wickednesse. **W**ho so stoppeth his eare at the cryenge of the poore / he shal crye hym selfe and not be herde. **A** pryce rewarde pacifyeth displeasure / and a

gyfte in the bosome of the rich man.

The rich man delueth in doynge the thyng he is ryght / but the woekers of wychednesse abhorre the same. **T**he man that waderth out of the waye of wyldome / shal remayne in the congregacion of the deed. **H**e that hath pleasure in banquettes / shal be a poore man: **W**ho so delueth in wyne and delicates / shal not be ryche. **T**he vngodly shalbe geuyn for the ryghtous / & the wicked for the iust. **I**t is better to dwell in a wyldernes / then with a charynge and an angrye woman. **I**n a wyse mans house there is greate treasure and plenteousnesse / but a foolys body spendeth by all. **W**ho so foloweth ryghtousnesse / & mercy / synneth both lyfe / ryghtousnesse & honour. **A** wyse man wynerth the crye of the mightie / & as for the strenght that they trust in / he byngeth it downe. **W**ho so kepeth his mouth and his tonge / the same kepeth his soule from troubles. **H**e that is proude & presumptuous / is called a scornefull man / which in wach darte woeketh maliciously. **T**he voluptuousnesse of the flouthfull is his awne death / for his handes wyl not labour. **H**e coueteth & desyret all daye longe / but the ryghtous is alwaye geuyng & kepeth nothinge backe. **T**he sacrifice of the vngodly is abhominacion / for they offre the thyng he is gotten with wyche honours. **A** false witnesse shal perishe / but he that wythe content to heare / shal alwaye haue power to speake hym selfe. **A** vngodly man goeth forth rashly / but the iust reformeth his awne waye. **T**here is no wyldome / there is no vnderstandinge / there is no counsell agaynst the Lorde. **T**he hoyle is prepared agaynst the daye of battayll / but the Lorde geueth the victory.

* Eccl. i. c. 1.
Prover. xxi. 1.

* Eccl. i. c. 1.
Prover. xxi. 1.

The xxii. Chapter.

Good name is more worth then greate ryches / & louynge sauour is better then syuer and golde. **W**hether ryches or pouerte do mete vs / it cometh all of God. **A** wyse man seyth the plage & hydeth hym selfe / but a foolys go on vnto the ende of lowynesse & feare of God / is ryches / honour / prosperite & health. **S**peres & snares are in the waye of the frowarde / but he that wyll kepe his soule / let hym fle from loch. **I**f thou teache a child in his youth what waye he shulde go / he shal not leaue it when he is olde. **T**he ryche ruleth the poore / & the poore is seruant to the lender. **H**e that soweth wychednesse shal reape sorowe / & the rodde of his plage shal destroye hym. **A** louynge eye shalbe blessed / for he geueth of his byed vnto the poore. **C**ast out the scornefull man / & so shal thyse go out of hym / pre bawdise & sclauder.

* Eccl. i. c. 1.
Prover. xxi. 1.

* Eccl. i. c. 1.
Prover. xxi. 1.

Of Salomon. Chap. xxiii. & xxiiii. Cxxxix.

Sclauder shal cease / & so delueth to be of a cleane herte / and of gracious lippes / the kynge shal be his frende. **T**he eyes of the Lorde preserue knowledge / but as for the woordes of the delueth / he byngeth the to naught. **T**he flouthfull body sayeth: there is a lyon withouth / I might be slayne in the strete. **T**he mouth of an harlot is a depe pytt / wherein he falleth & the Lorde is angrye with all. **F**oolishnesse lietheth in the herte of the lad / but the rodde of correccion byngeth it awaye. **W**ho so doth a poore man wydge to increase his awne ryches / geueth (comend) vnto the ryche / & at the last cometh to pouerte hym selfe. **W**hy some / home downe thyne eare / & herke vnto the woordes of wyldome / applye thy mynde vnto my doctryne: for it is a plesaunt thyng if thou hepe it in thine herte / & practyse it in thy mouth: that thou mayest alwaye put thy trust in the Lorde. **H**auene not I warned the very oft in counsell & learninge: & I might shewe the truth & that thou wyl the berite agaynst the? **S**e thou robbe not the poore because he is meake / & oppresse not the simple in iudgment: for the Lorde hym selfe wyl defende their cause / & do violence vnto them that haue bled violence. **M**ake no friendship with an angrye wyllfull man / & kepe no company with the furious: lest thou learne his wayes / & receaue hurte vnto thy soule. **B**e not thou one of the that bynde their handes vpon promysse / and are suretye for debt: for if thou hast nothing to paye / they shal take awaye thy bed from vnder the. **T**hou shalt not remoue thy lande marche / which thy fore eiders haue sett. **S**eyst thou not / the they which be diligent in their busynesse stande before the kynge / & not amonge the simple people?

The xxiii. Chapter.

Se thou syttest at the table to eate & a lorde / ordre thy selfe manerly in the thynges that are set before the. **M**eaure thyne appetyte: and if thou wylt / wyl thyne awne selfe / be not ouer greedy of hye / for meate begyleth and disceaueth. **M**ake not ouer greate trauayle & labour in the ryche / beware of loch a purpose. **W**hy wylt thou set thyne eye vpon the thyng / which shal be banished awaye? **F**or ryches maye them selues wynges / & take their flyght: & as a eagle in the ayre. **E**ate not thou / & be enuyous / & desyre not his meate / for it is a maruelous herte. **H**e sayeth vnto the rate & d'iche: where as his herte is not there. **Y**eet / & sois thou hast eate / shal thou perbake / & lese thine swete woordes. **N**othinge in to the eares of a foole / for he wyl despyse the wyldome of thy woordes. **L**eue not the olde lade marke /

* Eccl. i. c. 1.
Prover. xxi. 1.

& come not within the selde of the fatherlesse: for he that delueth the is myghtie / euen he shal defende their cause agaynst the. **A**pplye thyne herte vnto learninge / & thyne eare to the woordes of knowledge. **W**ithholde not thy rebuke from the childe / for if thou bearest hym with the rodde / he shal not dye therof. **T**hou smyttest hym in the rodde / but thou deliuere his soule from hell. **W**hy sonne / if thy herte receaue wyldome / my herte also shal receaue: my rynges shalbe very glad / if thy lippes speke the thyng he is ryght. **L**eue not thyne herte be gelous to folowe synners / but kepe the still in the feare of the Lorde: all daye longe: for the ende is not yet come & thy patient abydinge shal not be in bayne. **W**hy sonne / geue eare & be wyse / so shal thyne herte prospere in the waye. **K**epe no company with wyne bybbers & ryotous eaters of flesch: for loch as be ryotous & ryotous shal come to pouerte / & he that is geue to much drinke / shal go in a ragged cote. **G**eue eare vnto thy father & begat the / & despyse not thy mother when she is olde. **L**aboure for to get the treuth: sell not awaye wyldome / nourtone & vnderstandinge (for a rightous father is maruelous glad of a wyse sonne / and delueth in him) so shal thy father be glad / & thy mother & bare the / shal reioyse. **W**hy sonne / geue me thyne herte / & lett thyne eyes haue pleasure in my wayes. **F**or an whoze is a depe graue / & an harlot is a narrow pytt. **S**he lurketh lyke a thefe / & those that be not aware she byngeth vnto her. **W**here is wo: where is sorrow: where is strife: where is bawling: where are woundes without cause: where be reed eyes? **E**uen amonge those that be euer at the wyne / & seke oute where the best is. **L**oke not thou vnto the wyne / how redde it is / & what a colour it geueth in the glasse. **I**t goeth downe softly / but at the last it byteth like a serpent / & syngeth as an adder. **S**o shal thyne eyes loke vnto strange women / & thyne herte shal muse vpon frowarde thyngs. **Y**eet thou shalt be as though thou sleptest in the myddest of the see / & vnto the toppe of the mast. **T**hey wounded me / shal thou saye / but it hath not hurte me / they smote me / but I felt it not. **W**hy I am well wakened / I wyl go to the dymche agayne.

* Psal. xxi. 1.

* Eccl. i. c. 1.

* Psal. xxi. 1.

The xxiiii. Chapter.

Not thou gelous ouer wyched men / & desyre not thou to be amonge them. **F**or their herte ymagineth to do hurte / & their lippes talke of myche. **T**hou wyl wyldome an house shalbe buylded / & vnderstandinge it shalbe sett by. **T**hou wyl discrecion shal be chabers be fylled with all costly & plesaunt ryches. **A** wyse man is stronge / yee a man of vnderstandinge is better /

* Psal. xxi. 1.

is better then he is myghtie of strenght.
for with discrepon must warres be take in
hade / & where as are many he can geue coun-
cell / there is victorie. wylsome is an hys-
theng / pee eue to the soole / for he darre not
open his mouth in the gate. He is myage-
neth mychete / maye welbe called an ingra-
cions personne. The thoughte of a foolish
is synne / & the scornefull is an abhominaciō
unto men. If thou be ouerlene & negligēt
in time of neede / then is thy strenght but smal.
Delyuer the go vnto death / and are led
awaye to be slayne / & be not negligēt therein.
If thou wilt saye: I knewe not of it. A him-
self thou he which made he hertes / doth not
chylde it: & he which regardeth thy soule /
seyth it not. Shall not be recompence euery
ma accordyng to his wozynges. My sonne /
thou eatest honye & the swete honye robe / be-
cause it is good & swete in thy mouth. Eue
so shall the knowledge of wylsome be vnto
thy soule / as soone as thou hast goett it.
And there is good hope / pee thy hope shall
not be in bayne. Laye no pryuy waite wic-
kedly byd the house of the rightuous / & disquiete
not his resting place. For a lust mā faileth
in feue tymes / & ryleth by agayne / but he
godly fall in to wickednes. Wicopre not thou
at the fall of thine enemye / and lett not thine
herte be glad when he stumblith. Lett the
Lorde / whē he seyth it / be angrie / & turne hys
wraoth fro the. Lett not thy wraoth
be geuouly moue the / to foolow the wycked &
bngodly. And why? the wycked hath no
wraoth / & the hope of the bngodly
shall be put out. My sonne / feare thou the
Lorde & the kynge / & kepe no cōpany w the
sclaunders: for their destrucciō shall come
sodenly / & who knoweth the fall of the both?
These are also the sayenges of the wyle.
It is not good / to haue respect of any per-
sonne in iudgmet. He that sayeth to the bngod-
ly: thou art ryghtuous / hym shall the people
curse / pee he comētie shall abhorre him. But
they that rebuke the bngodly shall be comēded /
& a ryche blessing shall come vnto the. He
maketh him selfe to be well loued / he geueth
a good answer. If it make by thy wozyche
he is without / & loke well vnto the which thou
hast in the selde / & then buyde thyne house.
Be no false witness against thy neyghbour /
& hurte hym not w thy lypyes. Saye not:
I will haile him / eue as he hath deale with
me / & I will rewarde euery mā accordyng to
his dedes. I went by the selde of the clouthfull /
& by the byne pades of the foolish mā. And lo /
it was all couered w nettels / & stode full of
thistles / & the stone wall was bryke downe.
This I sawe / and cōsidered it well: I loked
vpon it / & toke it for a warning. Yee slepe

on spyl a lytle / & bngodly a lytle / & so the
handes together yet a lytle / so shall pou ere
come vnto the as one that trauielyth by the
waye / & needlyte lyke a weapened man.
The xxv. Chapter.
These also are the sayenges of
Salomon / which the men of Ezeiah
Kynge of Iuda gathered
together.
It is the honour of God to kepe a
secrete / but the kynge
honour is to search out a secrete.
The heauen is hye / the earth is
depe / & the kynge herte is vnsearcheable.
Take the dross fro the syluer / & there shall
be a cleane vessel therof.
Take awaye bngodlynes fro the kynge / &
his seate shall be stablished w rightuousnes.
But not so / the kynge in the presence of the
king / & pteace not in to the place of grete nē.
Better is it he that saye vnto the: come by
hither / then thou to be set downe in the pte-
sence of the pynce whō thou seyst with thyne
eyes. Be not hastie to go to the lawe / lest
happie thou odye thy selfe so at the last / that
thy neyghbour put the to shame. Handle thy
matter w thy neyghbour him selfe / & dysco-
uer not another mā's secrete: lest when men
heare therof / it turne to thy dishonoure / and
lett thine euell name do not cease. A woide
spoke in due season / is lyke apples of golde
in a syluer dish. The correccion of the wyle
is to an obediēt eate / & golde cheryne & a Je-
well of golde. Lyke as the wynter cocle in
the hartest / so is a saythfull mēsaunger to
him that sent him / & refretheth his maisters
mynde. Who so maketh grete boales &
geueth nothyng / is lyke cloude and wynde
wout rayne. With pacēce maye a pynce
be pacified / & w a soft tōge maye rygozous-
nes be bryde. If thou syndest honye / eate so-
much as is sufficient for the: lest thou be ouer
full / & perbreake it out agayne. Withdrow
thy foote fro thy neyghbours house / lest he
be weery of the / & so abhorre the. Who so
beareth false wytnesse agaynst hys neygh-
bour / he is a very speare / & a swearde / and a
sharpe arrowe. The hope of the bngodly in
tyme of neade / is lyke a rottē toth & a slippe-
ry foote. Who so syngeth a songe to a wy-
cked herte / clotheth him w ragges in the colde /
& pouerth bynegert byd chalyke. If thyne
enemye bōger / feade him: pte he thy / geue
him dysreke: for so shalt thou heape coales of
fyre vnto his head / & the Lorde shall rewarde
the. The floyth wynde dyspurteth awaye the
rayne / eue so doth an earnest sober counte-
naunce a backbiter's tōge. It is better to
syt in a corner vnder the rose / then w a braw-
lyng woman in a wyde house. A good re-
pozte

pozte out of a farre countre / is lyke coude
water to a thystle soule. A ryghtuous mā
fallynge downe before the bngodly / is lyke a
troubled well & a springe that is destroyed.
Lyke as it is not good to eate to much honye /
euen so he that wyl search out hye thynges /
it shall be to heuy for hym. He that can
not rule hym selfe / is lyke a cytpe wyche is
bryken downe / and hath no walles.
The xxvi. Chapter.
He as snowe is not mēte in som-
mer / ney rayne in haruest: euen so
is moze wyse vnto the for a foole.
Lyke as the byrde & the swalowe
take their flight and fle here and there / so the
curse that is geuen in bayne / shall not lygh-
tlye vpon a man. Vnto the hoyle belongeth a
whyppe / to the Lorde a byrdle / and a rodde to
the foolies backe. Geue not the foole an an-
swere after hys foolyshe herte / lest thou beco-
me lyke vnto him: but make the foole an an-
swere to his foolyshe herte / lest he be wyle in
his owne conceite. He is lame of his fete /
pee dysonchen is he in hangeth / that comitteth
Benythynge to a foole. Lyke as it is an vn-
semyly thyng to haue legges & yet to haile /
euen so is a parable in the foolies mouth.
He that letteth a foole in hye dignite / that is
eue as yf a mā dycast a pteious stone vnto
the galous. A parable in a foolies mouth
is lyke a thorne that pteyth a dysonchē mā
in the hande. A man of experience discer-
neth all thynges well / but who so byreth a
foole / byreth soch one as wyl take no hede.
Lyke as the dogg turneth agayne to hys
bompte / euen so a foole begynneth hys so-
lyshynesse agayne a freth. If thou seyst a
man that is wyle in his owne conceite / there
is moze hope in a foole then in hym. The
clouthfull sayeth: there is a leoparde in the
waye / & a lyon in the myddell of the stretes.
Lyke as the boze turneth aboute vnto the
threholde / eue so doth the clouthfull welter
hym selfe in his bedde. The clouthfull body
thrusteth hys hande in to hys bosome / and it
geueth hym to put it agayne to his mouth.
The dogge detheneth hym selfe wyle / then
the byrmen that sytt and teach. Who so
goeth by & meddeth w other mens stryfe /
he is lyke one that taketh a dogg by the eares.
Lyke as one buterly deadly arrowes and
darteres out of a prey place / eue so doth a dis-
sembler w his neyghboure. And then sayth
he: I dyd it but in spozte. Where no wodd
is / there the fyre goeth out: & where the bac-
byter is taken awaye / there the fyre cealeth.
Coles kynde heate / & wodd the fyre: eue
so doth a brawling felowe steepe by variatice.
A sclaundersers wozynges are lyke flattery /
but they pearce the inward partes of the body.

menymous lypyes & a wycked herte / are
lyke a pottherde couered w syluer dross.
An enemye dissembleth w hys lypyes /
and in the meane season he ymagineth mys-
chete: but whē he speaketh saye / beleue him
not / for there are seuen abhominacions in
his herte. Who so kepeth euell myll / secre-
ly to do hurte / his malice shall be shewed be-
fore the whole congregaciō. Who dys-
geth by a pytt / shall fall therein: and he that
wyltreth a stone / shall stumblen vpon it hym
selfe. A dyssemblinge tonge hateth one he
rebueth hym / and a flatteringe mouth
wozyketh mychete.
The xxvii. Chapter.
The not thy boote of to mozoyme / for
thou knowest not what maye happē
to daye. Lett another man prayse
the / and not thine owne mouth: yee other
folkes lypyes & not thine.
The stone is heuy / & the lande weyghty:
but a foolies wraoth is heuyr then they both.
Wraoth is a cruell thyng / & furiousnesse
is a very tempest: yee who is able to abyde
enue? An open rebuke is better then a
secrete loue. Saythfull are the woundes
of a louer / but the bydes of an enemye are
disceatfull. He that is full / abhorreth an
hony combe: but vnto hym that is hongrye /
euery lower thyng is swete. He that off-
tymes sitteth / is lyke a byrde that forlaken
her nest. The herte is glad of a swete opyt-
ment & sauoure / but a stomache he can geue
good counsell / & cōpyleth a mā's neyghboure.
Thyne owne frende & thy fathers frende
se thou forsake not / but go not in to thy bzo-
thers house in tyme of thy trouble.
Better is a frende at hand / then a brother
farre of.
My sonne / be wyle / and thou shalt make me
a glad herte: so that I shall make answer
vnto my rebukers. A wyle man seynge the
plage wyl hyde hym selfe / & for foolies they
go on still / & suffer harme. Take his gat-
ment that is swerpe for a straunger / & take
a ptege of hym so / the bngodly mā's sake.
He that is to haile to prayse his neygh-
bour aboute measure / shall be taken as one
that geueth him an euell repozte. A braw-
lyng woman and the rose of the house dysop-
pyng in a rayne daye / maye well be com-
pared together.
He that refrayneth her / refrayneth the
wynde / and holdeth oyle fast in his hande.
Lyke as one pzon whetteth another / so doth
one man cōsozte another. Who so kepeth
his fyge tre / shall enioye the frutes therof:
he that mayteth vpon hys maister / shall
come to honoure. Lyke as in one water
there appeare dyuerse faces / euen so dyuerse

The Proverbes Chap. xxviii. & xxix.

men haue dyuerse hertes. Lyke as heil & destruccyon are neuer full / eue so the eyes of men can neuer be satisfied. Syuer is tryed in the moude / & golde in the soynace / so is a ma / when he is openly p'ayed to his face. Though thou shouldest buy a foole with a pestell in a mortar lyke sterneel / yet wyl not his fooly synelle go fro hym. Se that thou knowe the nomb' of thy cattell thy selfe / & loke well to thy flockes. For ryches abyde not alwaye / & the crowne endureth not for euer. The hey groweth / the grasle commeth by / and herbes are gathered in the mountaynes. The lambes shall clothe the / and for the goates thou shalt haue money to thy husbundry. Thou shalt haue goates mylch enough to fede / to upholde thy housholde / and to susteyne thy maydens.

The xxviii. Chapter.
The bngodly sayeth no man chaunge him / but the righteous stablisheth selfe as a lyon. Because of synne the lade doth oft charge her pryuce / but thozow men of vnderstandynge and wysdome a realme endureth longe. One pooze man opp'esseth another by violence / lyke a continuall rayne that destroyeth the frute. They that forsake the lawe / p'aple the bngodly / but such as kepe the lawe / abhorre them. Wycked men desire not the thyng that is ryght / but they that seke after the Lawe / discusse all thyngs. A pooze man ledynge a godly lyfe / is better then a ryche that goeth in frowarde wayes. Who so keepeth a lawe / is a chyld of vnderstandynge / but he that seeth vntowen men / shameth his father. Who so increaseth his ryches by v'auuntage & wyngynge / let hym gather them to helpe the pooze withall. He that turneth away his eare fro hearing / shall fall in to his awne pyte / but he that shall haue the good in possession. The ryche man synneth hym selfe to be wyle / but a pooze de / searcheth it. that hath vnderstandynge / can perceaue / that is to saye / hym well enough. When ryghteous men are in prosperite / then doth honoure floure / but when the bngodly come by / the state of men chaungeth. He that bydeth his synnes / shall not prosper / but who so knowledgeth them and forsaketh them / shall haue mercy. Well is hym that standeth alwaye in awe / as for hym that hardeneth his herte / he shall fall in to myschance. Lyke as a roarynge lyon and an hongry beare / eue so is an bngodly pryuce ouer the pooze people. Where the pryuce is without vnderstandynge / there is greute opp'ession & tolonge / but yf he be such one as hateth couetous-

nesse / he shall longe raygne. He that by violence sheddeth any mans bloude / shall be a renegate vnto his graue / and no man shall be able to succoure him. Who so leadech a godly & an innocent lyfe / shall be safe / but he that goeth frowarde wayes / shall once haue a fall. He that sylleth his land / shall haue plentyfoulnesse of bread / but he that foloweth v'oluntie / shall haue pouerte ynough. A saythfull ma is greatly to be comended / but he that maketh to moch haste for to be ryche / shall not be bngodly. To haue respecte of personnes in iudgment is not good / and why / he will do w'oge / per eue for a pere of bread. He that wyl be ryche all to soone / hath an euell eye / and consydereth not / that pouerte shall come vpon him. He that rebuketh a man / shall fynde moze sauour at the last / then he that flattereth him. Who so robbeth his father and mother / and sayeth it is no synne / the same is lyke vnto a motherer. He that is of a proude stomacke / stretcheth his ryche / but he that putteth his trust in the Lawe / shall be well fedd. He that trusteth in his awne herte / is a foole / but he that desleth wylly / shall be safe. He that geueth vnto the pooze / shall not wante / but he that turneth away his eyes from such as be in need / shall suffre greute pouerte hym selfe. When the bngodly are come by / men are sayne to hyde them selues / but who they p'p'ly / the ryghteous increaseth.

The xxix. Chapter.
That is synned and wyl not be reformed / shall sodenly be destroyed without any helpe. Where the righteous haue the ouer hand / the people are in prosperite / but where the bngodly beareth rule / there a people mourneth. Who so loueth wysdome / maketh his father a glad man / but he that keepeth harlottes / spendeth awaye that he hath. With true iudgment the kynge setteth by a lande / but yf he be a man that taketh gyftes / he turneth it vnto synne. Who so flattereth his neyghbour / layeth a nette for his fete. The synne of the wycked is his awne snare / but the ryghteous shall be glad and reioyse. The ryghteous consyderech the cause of a pooze / but the bngodly regardeth no vnderstandynge. Wycked people bynge a cite in decaye / but wyle men set it by agayne. If a wyle ma go to lawe with a foole / whether he deale wyth hym frendly or reughly / he getteth no rest. He bloude thepye hate the ryghteous / but the iust seke his soule. A foole pouereth out his spete altogether / but a wyle man keepeth it in till a fterwarde. If a pryuce deyle in lyes / all his seruantes are bngodly. The pooze and a lender mete together.

Exposition
This light is the feare wherof is spoken in the 10. psalm. They are affrayed where no feare is. Whych violence is lyke a continuall rayne that destroyeth the frute. They that forsake the lawe / p'aple the bngodly / but such as kepe the lawe / abhorre them. Wycked men desire not the thyng that is ryght / but they that seke after the Lawe / discusse all thyngs. A pooze man ledynge a godly lyfe / is better then a ryche that goeth in frowarde wayes. Who so keepeth a lawe / is a chyld of vnderstandynge / but he that seeth vntowen men / shameth his father. Who so increaseth his ryches by v'auuntage & wyngynge / let hym gather them to helpe the pooze withall. He that turneth away his eare fro hearing / shall fall in to his awne pyte / but he that shall haue the good in possession. The ryche man synneth hym selfe to be wyle / but a pooze de / searcheth it. that hath vnderstandynge / can perceaue / that is to saye / hym well enough. When ryghteous men are in prosperite / then doth honoure floure / but when the bngodly come by / the state of men chaungeth. He that bydeth his synnes / shall not prosper / but who so knowledgeth them and forsaketh them / shall haue mercy. Well is hym that standeth alwaye in awe / as for hym that hardeneth his herte / he shall fall in to myschance. Lyke as a roarynge lyon and an hongry beare / eue so is an bngodly pryuce ouer the pooze people. Where the pryuce is without vnderstandynge / there is greute opp'ession & tolonge / but yf he be such one as hateth couetous-

Exposition
Some reas. de / v'surpe and v'auuntage / shall gather them to helpe the pooze withall. He that turneth away his eare fro hearing / shall fall in to his awne pyte / but he that shall haue the good in possession. The ryche man synneth hym selfe to be wyle / but a pooze de / searcheth it. that hath vnderstandynge / can perceaue / that is to saye / hym well enough. When ryghteous men are in prosperite / then doth honoure floure / but when the bngodly come by / the state of men chaungeth. He that bydeth his synnes / shall not prosper / but who so knowledgeth them and forsaketh them / shall haue mercy. Well is hym that standeth alwaye in awe / as for hym that hardeneth his herte / he shall fall in to myschance. Lyke as a roarynge lyon and an hongry beare / eue so is an bngodly pryuce ouer the pooze people. Where the pryuce is without vnderstandynge / there is greute opp'ession & tolonge / but yf he be such one as hateth couetous-

Exposition
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The Proverbes Chap. xxx. Eccli.

together / the Lawe lyghteneth both their eyes. The state of the kynge that sayth / fully budgeth the pooze / shall continue sure for euermore. The robbe and correccion mynistrer wysdome / but yf a chyld be not lohed vnto / he bringeth his mother to shame. When the bngodly come by / wickednesse increaseth / but the righteous shall be their sal. Pursoure thy soune with correccion / and he shall comforte the / yet he shall doo the good at thyme herte. Where no prophete is / there the people perishe / but well is hym that keepeth the lawe. A seruante wyl not be the better for wordes / for though he bnderstande / yet wyl he not regarde them. Yf thou seest a man that is hasty to speake vndulyed / thou mayest trust a foole more then hym. He that deipately byngeth by his seruante fro a chyld / shall make hym his master at length. An angry man stretcheth his ryche / and he that beareth euell wyl in his mynde / doth moch euell. After pryde commeth a fall / but a lowely spyre byngeth greute wysdome. Who so keepeth company with a thete / hateth his awne soule / he beareth blasphemys / and telleth it not forth. He that seareth men / shall haue a fall / but who so putteth his trust in the Lawe / shall come to honoure. Whynere be that seke the Prynces sauoure / but euer mans iudgement commeth from the Lawe. The ryghteous abhorreth the bngodly / but as for those that be in the right waye / the wycked hate them.

The xxx. Chapter.
That is synned and wyl not be reformed / shall sodenly be destroyed without any helpe. Where the righteous haue the ouer hand / the people are in prosperite / but where the bngodly beareth rule / there a people mourneth. Who so loueth wysdome / maketh his father a glad man / but he that keepeth harlottes / spendeth awaye that he hath. With true iudgment the kynge setteth by a lande / but yf he be a man that taketh gyftes / he turneth it vnto synne. Who so flattereth his neyghbour / layeth a nette for his fete. The synne of the wycked is his awne snare / but the ryghteous shall be glad and reioyse. The ryghteous consyderech the cause of a pooze / but the bngodly regardeth no vnderstandynge. Wycked people bynge a cite in decaye / but wyle men set it by agayne. If a wyle ma go to lawe with a foole / whether he deale wyth hym frendly or reughly / he getteth no rest. He bloude thepye hate the ryghteous / but the iust seke his soule. A foole pouereth out his spete altogether / but a wyle man keepeth it in till a fterwarde. If a pryuce deyle in lyes / all his seruantes are bngodly. The pooze and a lender mete together.

Exposition
The purp' of the wordes of God / and what we ought to requyre of God / with certen wonderfull thynges that are in this worlde.

The wordes of Agur the sonne of Jakeb.

The prophete of a true saythfull man / whom God hath helped / who God had comforted & comforted. For though I am a leet of all / I haue no mas vnderstandynge / for I neuer lemed wysdome / yet haue I vnderstandynge / I am well instructed in Godly thyngs. Who hath clymmed by into heauen? Who hath come downe fro the celes? Who hath hold the wynd fast in his hande? Who hath comprehended the waters in a garment? Who hath sett all the endes of the worlde? What is his name / or his sonnes name? Canst thou tell? All the wordes of God are pure & cleane / for he is a wylde vnto all them / that put their trust in hym. Put thou nothing therfore vnto his wordes / lest he reprove the / and thou be foude a lyar. Two thynges I requyre of the / that thou wylt not deny me before I dye. Remove fro me hange and lyes / geue me nether pouerte

Exposition
Some reas. de / v'surpe and v'auuntage / shall gather them to helpe the pooze withall. He that turneth away his eare fro hearing / shall fall in to his awne pyte / but he that shall haue the good in possession. The ryche man synneth hym selfe to be wyle / but a pooze de / searcheth it. that hath vnderstandynge / can perceaue / that is to saye / hym well enough. When ryghteous men are in prosperite / then doth honoure floure / but when the bngodly come by / the state of men chaungeth. He that bydeth his synnes / shall not prosper / but who so knowledgeth them and forsaketh them / shall haue mercy. Well is hym that standeth alwaye in awe / as for hym that hardeneth his herte / he shall fall in to myschance. Lyke as a roarynge lyon and an hongry beare / eue so is an bngodly pryuce ouer the pooze people. Where the pryuce is without vnderstandynge / there is greute opp'ession & tolonge / but yf he be such one as hateth couetous-

not ryches / only graunte me a necessary lyfynge. Lest yf I be to full / I denye the / and saye / what felowe is the Lawe? And lest I beinge constrained thozow pouerte / fall vnto slealyng / and for weate the name of my God. Accuse not a seruante vnto his master / lest he speake euell of the also / and thou be hurte. He that bringeth by an euell report vpon the generacion of his father and mother / is not worthy to be commended.

The generacion that thynke them selues cleane / shall not be censed from their synnes. There are people that haue a proude loke / and cast by their eye lyddes. This peoples ceth are swerdes / and with their chafe bones they consume and deuoure the simple of the earth / and the pooze from amonge men. This generacion / whych is lyke an host / leche / hath two daughters / the one is called / fetch hither / and the other byngeth hither.

There be thre thynges that are neuer sa. The first / and the fourth sayeth neuer hoo. The hell / a womans wombe / and the earth hath neuer water ynough. As for the / it sayeth neuer / hoo. Who so laugheth his father to scoone / and setteth his mothers commadement at naught / the rauens pyche out his eyes in the halley / and deuoureth be he of the yonge Argles.

There be thre thynges to hye for me / and as for the fourth / it passeth my knowledge. The waye of an Argle in the ayre / the waye of a serpent ouer a stone / the waye of a wypp in the see / and the waye of a man with a yoge woman. Soche is the waye also of a wyfe that breaketh wedlocke / which wipeth her mouth like as when she hath eaten / & sayeth. As for me / I haue done no harme. Thozow thre thynges the earth is dysquided / and the fourth may it not beate. Thozow a seruante that beareth rule / thozow a foole that hath greute riches / thozow an ydle houswyfe / and thozow an handmayden that is heyre to her mastres. There be foure thynges in the earth / the whych are berylye / but in wysdome they excede the wyle. The Emmettes are but a weake people / yet gather they their meate together in the haruest. The Conyes are but a feble folke / yet make they their couches amonge the rockes. The grethoppers haue not a gide / yet go they forth together by heapes. The spyder labourereth with her handes / & that in the kynge's palace.

There be thre thynges that go styfly / but the going of the fourth is the godlyest of all. A Lyon / which is king of beastes / a geueth place to no ma. A cock ready to fight / a came and a kyng that goeth forth with his people. Yf thou be so folly to magnifie thy selfe / or myblest with any such thyng / then laye thine hande

The Proverbes

Chap. xxxi.

hande open the mouth. Who so chyneth mylke/maketh butt: he that rubbeth his nose/maketh it blide: and he that causeth wrath/bryngeth forth styfe.

Mynges ought to iudge iustly. The propertye of an honest married wyfe.

The xxxi. Chapter.

The wordes of kynge Lamuel/ and the Prophecie that his mother taught hym.

Mynne/ thou sonne of my body: my deare beloued sonne/ geue not euery thyng substance a mynde vnto the end, which are the destructione of euery kynge. O Lamuel geue kynge no wyne/ geue kynge a Pynce no stronge drynke: lest they beynge droncke forget the lawe/ & regarde not the cause of the poore/ and of all soche as be in aduersite. Geue stronge drynke vnto soche as are condemned to death/ and wyne vnto those that mourne: that they maye drynke it/ & forget their myserie and aduersite. Be thou an advocate/ and stande in iudgement thy selfe/ to speake for all soch as be domme & socourles. With thy mouth defende the thyng that is lawfull and right/ and the cause of the poore and helpelesse.

Aleph.

Who so fyndeth an honest saythfull woman/ she is moche moze worthy then perles.

Beth.

The herte of her husband maye safelye trust in her/ so he shall haue none of spoyles.

Gimel.

She wyll do hym good & not euell all the dayes of her lyfe.

Daleth.

She occupyeth woll and flax/ and labouryth gladly with her handes.

He.

She is lyke a marchaunte thyng/ that bryngeth her bytales from a faire.

Wau.

She is by in the nyght season/ to prouyde meate for her household/ and fode for her maydens.

Zain.

She conspyereth lande/ & byeth it/ & with the frute of her handes she planteth a vineyard.

Beth.

She gyrdeth her loynes with strength/ & courage her armes.

And if she perceaue that her house is full of dooth good/ her childe goeth not out by nyght.

Mod.

She layeth her fyngers to the spyndle/ & her hande taketh holde of the rocke.

Caph.

She openeth her hande to the poore/ & her stretcheth forth her handes to soche as haue nede.

Lamed.

She feareth not that the colde of wynter shall hurte her house/ for all her household folkes are double clothed.

Mem.

She maketh her selfe sayre ornaments/ her clothinge is whyte syke and purple.

Nun.

Her husband is moche set by in the gates/ when he sitteth amonge the rulers of the land.

Samech.

She maketh cloth of syke & selleth it/ and bespurereth a gyddie vnto the marchaunte.

Ain.

Strength and honour is her clothinge/ & in the latter daye she shall reioyce.

Ph.

She openeth her mouth with wysdome/ and in her tonge is the lawe of grace.

Chade.

She loketh well to the wayes of her household/ & eateth not her bred with folyes.

Kaph.

Her chyldren aryle/ and call her blessed/ and her husbande maketh moche of her.

Res.

Many daughters there be that gather riches together/ but thou goest about the all.

Shin.

As for fauoure/ it is dysceatfull/ & beutie is a bayne thyng: but a woman that feareth the Lorde/ she is worthy to be prayd.

Chau.

Geue her of the frute of her handes/ and let her ayme woorkes praye her in the gates.

The ende of the Proverbes of Salomon.

The boke of the Preacher.

Chapt. i. & ii.

Eccl.

The boke of the Preacher / otherwise called Ecclesiastes.



All that is in this worlde is vayne.

The first Chapter.

These are the wordes of the Preacher/ the sonne of Dauid/ kynge of Ierusalem. All is but vayne/ sayeth the preacher/ all is but playne vanitie. For what els hath a man/ of all the labour he taketh vnder the Sunne? One generation passeth away/ another cometh/ but the earth abydeth still. The Sunne aryleth/ the Sunne goeth downe/ and returneth to his place/ that he maye there ryle by agayne. The winde goeth toward the South/ & fetcheth his course aboute vnto the North/ & so turneth in to him selfe agayne. All flouds runne in to the see/ & yet the see is not fylled: for loke vnto what place the waters runne/ thence they come agayne. All thynges are so harde/ & no man can expresse the. The eye is not satysfied wth sight/ the eare is not fylled wth hearinge. The thyng that hath bene cometh to passe agayne: & the thyng that hath bene done/ is done agayne/ there is no new thyng vnder the Sunne. Is there any thyng wherof it maye be sayde: lo/ this is newe? For it was longe agoe in the tymes that haue bene before vs. & the thyng that is past/ is out of remembrance: euen so the thynges that are for to come/ shall no moze be thought vpon amonge the that come after. I my selfe the Preacher/ beyng kynge of Irael & Ierusalem/ applyed my mynde to seeke out a search for the knowledge of all thynges that are done vnder heauen. Soch trauaile & labour hath god geue vnto me/ & child of me/ to exerce the felix therein. Thus I haue considered all the thynges that come to passe vnder the Sunne/ and lo/ they are all but vayne & heracion of mynde. The croked can not be made straight/ & the fault can not be nombred. I comoned with myne aune herte/ saying: lo/ I am come to a great estate/ & haue gotte moze wysdome/ then all they that haue bene before me in Ierusalem

For my herte had grete experience of wysdome & knowledge/ for there vnto I applyed my mynde: that I might knowe what were wysdome & vnderstanding/ what were errour & folyshnes. And I perceaued that this also was but a heracion of mynde: for where moche wysdome is/ there is also grete trauaile & disquietnes: and the moze knowledge a man hath/ the moze is his care.

Abundance of rychesse/ of pleasure & of buytynges are vayne thynges.

The ii. Chapter.

When I sayd thus in my herte: Now I go to/ I wyll take myne ease and haue good dayes. But lo/ I was vayne also: in so moche that I sayde vnto laughter: thou art madd/ and to myrth: what doest thou?

So I thought in my herte/ to withdraue my selfe fro wyne/ to applye my mynde vnto wysdome/ & to cōprehēde folyshnes vntill the tyme that I amōge all the thynges which are vnder the Sunne/ I myght see what were best for me to do/ so longe as they lyue vnder heauen.

I made gorgeous sayre woorkes. I buyt ded me houses/ & plantyd vineyardes. I made me orchardes & gardens of pleasure/ & plantyd trees in the of all maner frutes. I made poles of water/ to water the grene & frutefull trees withall. I bought seruantes & maydens/ & had a grete household. As for cattell & shepe/ I had moze substance of the/ then all they that were before me in Ierusalem. I gathered syluer and golde together/ euē a treasure of kynge and landes.

I prouyded me syngers and wemen which coude playe of instrumentes/ to make me mirth & pastime. I gat me drynkyng cuppes also & glades. Shortly I was greater in moze woorkes/ then all my predecessours in Ierusalem. For wysdome remayned w me: & loke whatlocuer myne eyes despyed/ I let the haue it: & wher in soeuer my herte delited/ I had eny pleasure/ I w helpe it not from it. Thus my herte reioyced in all that I dyd/ & this I toke for the porcion of all my trauaile. But when I considered all the woorkes that my handes had wrought/ & all the labours that I had takē therein: lo/ all was but vayne & heracion of mynde/ and nothinge of eny value vnder the Sunne. Then turned I me to consider wysdome/ erroure & folyshnes/ for what is he amōge men/ that might be compared to me the kynge in soch woorkes? & I sawe/ that wysdome excellēth folyshnes/ as farre as lyght doth darknesse. For a wyse mā heareth his eyes aboute in his head/ but the fool goeth in the darknesse. I perceaued also that they both had one ende. Then thought I in my mynde: If it happen vnto the fool as it doth vnto me/ what

Shall I nedeth

nedeth me then to labour euy moze for wyl-
dome. So I cofessed withyn my herte / & this
also was but banite. For I wyle are euer as
tylle in remembrance as I folow / & all dayes
for to come shalbe for goode / yee the wyle ma-
dieth as well as I foole. Thus beganne I to
be weery of my lyfe / in so much I coude a-
wayne to nothing I is done vnder I Sunne / for
all was but vanite & vexaciō of mynde. Yee I
was weery of al my labour / which I had take
vnder the Sunne / because I shulde be fayne to
leaueth the vnto another ma / I cometh after me
for who knoweth / whether he shalbe a wyle
ma or a foole. And yet shal he be lord of all my
labours / which I to soch wylsome haue take
vnder the Sunne. Is not this a bayne thyng?

So I turned me to restrayne my mynde fro
all soch trauayle / as I toke vnder the Sunne.
For so much as a man shulde weery him selfe
to wylsome / to vnderstanding & opportunitie /
& yet be fayne to leaueth his labours vnto ano-
ther / I neuer swett for them. Chys is also a
bayne thyng and a greate myserie. For what
getteth a man of all I labour & trauayle of
his mynde / I he taketh vnder I Sunne / but
heuyne / for to we & disquietnes all I dayes
of his lyfe. In so much that his herte can not
rest in I night. Is not this also a bayne thyng?
Is it not better then for a ma to eate & drincke
his soule to be mery in his labour? Yee
I sawe I this also was a gyfte of God: for
whomaye eate / drincke / or bringe any thing
to passe wpythouthym? And why? he geueth
vnto ma / what it pleaseh him: whether it be
wylsome / vnderstanding / or gladnesse. But
vnto I synner he geueth weerynes & sorow /
I he maye gather & heape together I thyng /
I afterwarde shalbe geue vnto hym whom it
pleaseh God. Chys is now a bayne thyng /
yee a very disquietnesse & vexaciō of mynde.
All thynges come in their tyme and passe awaye in
their tyme.

¶ The iij. Chapter.

Every thyng hath a tyme / yee all
that is vnder the heauē / hath is co-
muent season. There is a tyme
to be borne / & a tyme to dye.

There is tyme to plante / & a tyme to plucke
bp the thyng / that is planted:

- 1 A tyme to slape / and a tyme to make whole
- 2 A tyme to breake downe / & a tyme to build bp.
- 3 A tyme to wepe / and a tyme to laugh:
- 4 A tyme to mourne / and a tyme to daunce:
- 5 A tyme to cast awaye stones / and a tyme to
gather stones together:
- 6 A tyme to enbrace / & a tyme to restrayne fro
enbraceynge:
- 7 A tyme to wyne / and a tyme to lese:
- 8 A tyme to spare / and a tyme to spende:
- 9 A tyme to cutt in peces / & a tyme to soide to-
gether:

A tyme to kepe silence / & a tyme to speake:
A tyme to loue / and a tyme to hate:
A tyme of warre / and a tyme of peace:

What hath a ma els / I doth any thing / but
weerynesse & labour? For as touching the
trauayle & carefullnesse which God hath ge-
uen vnto men / I se I he hath geue it the / to be
exercised in it. All this hath he ordeined mar-
uelous goodly / to euer thyng his due tyme.
He hath plantēd ignorance also in the hertes
of men / I they shulde not fynde out I ground
of his woekes / which he doth fro I beginning
to I ende. So I perceaued / I in these thynges
there is nothinge better for a man / then to be
mery & to do well so longe as he lyueth. For
all I a man eateth & drincketh / yee what so
euer a ma enioyeth of all his labour / I same
is a gyfte of God. I cōsidered also I what
foeuer God doth / it cōtinueth for euer / & I no
thyng can be put vnto it nor take fro it: & I God
doth it to the inter / I men shulde feare hym.
The thynges I hath bene / is now: & I thynges I
is for to come / hath bene also tyme / for God
reioyseth agayne the thynges that was past.

Mozeouer / I sawe vnder the sunne vngod-
lynesse in the steade of iudgement / & iniquyte
in steade of ryghteousnesse. Then thought
I in my mynde: God shall separate the rygh-
tuous fro the vngodly / & then shalbe I tyme
and iudgement of all counceils & woekes.
I comened to myne a myne bert all soch cōcerning
the chyldre of men: how God hath chosen the /
& yet letteth the apeare: as though they were
beastes: for it happeneth vnto men as it doth
vnto beastes / & as the one dieth / so dyeth the
other: yee they haue both one maner of byrth /
so that (in this) a man hath no p̄c̄mynence
aboue a beast / but all are subdued vnto ha-
mitie. They go all vnto one place / for as they
be al of dust / so shal they all turne vnto dust
agayne. Who knoweth the sp̄yte of man
I goeth bpwarde / & I byrth of the beast that
goeth downe into I earth? Wherfore I per-
ceaued / I there is nothinge better for a man /
then to be Ioyfull in his labour / for that is
his porcyon. But who wyl bringe him to
se the thynges that shall come after hym?

The myserie of the innocent. The superfluous
labours of men. The child that is poore & wyle. &c.

¶ The iij. Chapter.

I turned me / & cōsidered all the
vpylent wroge I is done vnder the
sunne: & beholde / the teares of soch
as were oppressed / & there was no
man to cōforte the or I wolde deliuer & de-
fende the fro I violēt of their oppressours.
Wherfore I iudged those that are deed / to be
moze happye then soch as be alpye: yet hym
that is yet vnborne to be better at ease then
they both / because he seith not the myserable
woekes that are done vnder the sunne.

Agayne

I Agayne / I sawe that all trauayle and di-
lygence of labour was hated of euerp man.
Chys is also a bayne thyng / and a vexaciō
of mynde. The foole solbeth his hādes to-
gether / and easeth bp his awne fleth. One
hande full (sayeth he) is better wpyth rest /
then both the handes full wpyth labour and
trauayle. Mozeouer / I turned me / and be-
holde yet another baynte vnder the Sunne.

There is one man / homo but hym selfe
alone / haupnge nether chyldre ner byother:
yet is there no ende of his carefull trauayle /
hys eyes can not be satysfied wpyth ryches /
(yet doth he not remembre him selfe / & saye:)
For whom I do take soch trauayle? For
whose pleasure do I thus consume awaye
my lyfe? Chys is also a bayne and myserable
thyng. Wherfore two are better then one /
for they maye well enioye the p̄ofyt of their
laboure. I one of them fall / hys compa-
nion helpeth hym bp agayne: But wo is him
that is alone / for yf he fall / he hath not ano-
ther to helpe him bp. Agayne / when two
sleepe together / they are warme: but how can
a body be warme alone? One maye be ouer-
come / but two maye make resstaunce: A chy-
solde cable is not lyghtly broken. A poore
chyldre beyng wyle / is better then an olde
hyng / that doteth / and can not beware in
I tyme to come. Some one cometh out of
p̄eson / & is made a hyng: & another whych
is borne in the hyngdome / cometh vnto po-
urte. And I perceaued / I all men lyuing
vnder the Sunne / go wpyth the secōde chyldre /
that cometh bp in the steade of the other.

As for the people that haue bene before
hym / and that come after hym / they are num-
merable: yet is not their hope the greater tho-
ro to hym. Chys is also a bayne thyng &
a vexaciō of mynde. When thou comest
in to I house of God / kepe thyfote: & saye
my / that thou mayest heare: that is better
then I offerynges of foolles / for they knowe
not what euell they do.

Some rea-
be: for he is
reuer to be-
re (under I
thynges) the
to reuer the
theuities that
foley geue.
I shalme rea-
be: rather to
heare / then to
goue / as foolles
offerynges sacry-
fice.

A monition to beware of rather commynycarion.
We ought not to meruel at the oppressed of the poore.
The courteous is not satysfied wpyth his ryches.

¶ The v. Chapter.

I not hadde with thy mouth / & lett
not thyne herte speake any thyng
rashly before God. For God is
in heauen / and thou vpon earth /
therfore let thy woordes be fewe. For where
much carefullnesse is / there are many dre-
mes: and where many woordes are / there men
maye heare foolles. If thou make a bowe
vnto God / be not slacke to performe it. As
for folish voyses / he hath no pleasure in the.
If thou promyse any thyng / paye it: for bet-
ter it is that thou make no bowe then that

Deute. xxiij. b
Mat. vi. c.

thou shuldest promyse / and not paye. Wile
not thy mouth to cause thy fleth for tofenne /
that thou saye not before the angell my scoo-
lyshnesse is in the faulte. For the God wylbe
angrye at thy voyce / & desire oye all I woerch
of thyne handes. And why? where as are
many dreames and many woordes / there are
also dyuerse banities: but loke I thou feare
God. If thou seyst the poore to be oppres-
sed and wrongeously dealt wpythail / so that
equyte and the ryght of the lawe is wraiked
in the lande: maruell not thou at soch iudg-
ment / for one greate man kepeth touch wpyth
another / and the myghtie helpe them felues
together. The whole lande also wpyth the
felbes and all that is therein / is in subseccion
and bondage vnto the hyng. He that lotieth
money / wyl neuer be satysfied wpyth money:
and who so delieth in ryches / shal haue no
p̄ofyt thereof. Is not thys also a bayne
thyng? Where as moche ryches is / there
are many also that spende them awaye.
And what pleasure moze hath he that pos-
selleth them / saynge that he maye loke vpo
them wpyth hys eyes? A labouryng ma de-
peth swetely / whether it be tyllē or moche I
he eateth: but the aboundaunce of the ryche
wyl not suffice hym to slepe.

Yet is there a soze plage / which I haue
sene vnder the sunne (namely) riches keppe to
the hurte of hym that hath them in possession.

For oft tymes they perissh wpyth his greate
myserie & trouble: and yf he haue a chyldre / it
getteth nothyng. Lyke as he came naked
out of his mothers wobe / so goeth he thither
agayne / and carryeth nothyng awaye wpyth
of all hys laboure. Chys is a myserable
plage / I he shal go awaye euē as he came.
What helpeh it hym then / that he hath la-
bozed in the wynde? All the dayes of hys
lyfe also must he eate in the darcke / wpyth
greate carefullnesse / synnesse and sorow.

Wherfore me thinke it a better and a fayrer
thyng / a man to eate and dryncke / and to be
refrethed of all hys laboure / that he taketh
vnder the Sunne all the dayes of hys lyfe
whych God geueth hym / for thys is his por-
cyon. For vnto whom foeuer God geueth
riches / goodes / and power / he geueth it hym
to enioye it / to take it for hys porcyon / and to
be refrethed of hys laboure: thys is now the
gyfte of God. For he thynketh not moche
how longe he shal lyue / for so much as God
fylleth his herte wpyth gladnesse.

The myserie of the ryche and couetous. The dis-
creaunce of a foole and a wyle man.

¶ The vi. Chapter.

Th. iij.

There

Where is yet a plage vnder þe Sonne / it is a generall thyng amonge men: when God geueth a man ryches / goodes & honoure / so that he wanteth nothyng of all that hys herte can desyre: and yet God geueth hym not leue to enioye the same / but another man spendeth them. This is a bayne thyng & a myserable plage. If a man begett an hundred childre / and lyue many yeares / so that his dayes are many in nombere / and yet can not enioye his good / nether be buried: as for hym I saye / that an vntymely byrth is better then he. For he cometh to naught / & goeth his waye in to darcknes / and his name is forgotten. **W**houer he seyth not þe Sonne / & knoweth of no rest nether here / ner there: Yee though he lyued two thousand yeares / yet hath he no good lyfe. Come not all to one place: All the labour þe a man taketh / is for hym selfe / and yet hys desyre is neuer fylled after hys mynde. For what hath the wyse moore then the fool: what helpeth it the poore / that he knoweth to walke before the lyping: & he syght of the eyes is better / then that þe soule shulde so departe awaye. **W**houer this is also a bayne thyng and a dysquyetnesse of mynde. What is moze excellent then man: yet can he not in the same get the victorie of of him that is myghtier then he: A bayne thyng is it to cast oute many wordes / but what hath a man els?

¶ That which passeth oure strengthes & written ought we not to seke after.

¶ The vii. Chapter.

Who knoweth what is good / for man lyping / in the dayes of his bayne lyfe / which is but a shadowe? **W**ho will tell a man / what shall happen after him vnder þe Sonne? A good name is moze worth then a precious oymnt / and the daye of death is better then the daye of byrth. It is better to go in to an house of mourning / then in to a bacheleryng house. For there is the ende of all men / & he that is lyping / taketh it to hert. It is better to be soye then to laugh / for when the countenance is heuy / the herte is soylfull. The herte of the wyse is in the mourning house / but the herte of þe foolish is in the house of myrth. It is better to geue eare to the challyngge of a wyse man / then to heare the songe of foolis. For the laughing of foolis is lyke the crackyng of thornes vnder a pot. And that is but a bayne thyng.

Who so doeth wronge / & desyreth a gentle herte. The ende of a thyng is better then the begynnyng. The paciet of spete is better then the hys mynde. Be not ha-

sely angrie in thy mynde / for wotht rellish in the bolome of a fool. Saye not thou: What is the cause that the dayes of the olde tyme were better / then the p that be now: for that were no wyse question. **W**ysdome is better then ryches / yee moze moze worth then the eye syght. For wysdome defendeth as well a smouere / and the excellent knowledge and wysdome geueth lyfe vnto hym þe hath it in possession. Consider the woche of God / how that no man can make the thyng straight / which he maketh croked. Wale well the tyme of prosperite / and remembre the tyme of mysfortune: for God maketh the one by the other / so þe a mā can fynde nothyng els.

¶ These ii. thynges also haue I considered in the tyme of banys: that þe iust man perissheth for his ryghteousnes sake / and the vngodly lyueth in his wyckednesse. Therefore be thou nether to rightuous ner ouer wyse / that thou perissh not: be nether to vnrightuous also ner to foolys / lest thou dye before thy tyme. It is good for the to take holde of this / and not to let that go out thy hande. For þe he feareth God shall escape them all.

Wysdome geueth moze corage vnto the wyse / then ten myghtie men of þe cite: For there is not one iust vpon earth / þe doth good / and synneth not. Take not hede vnto euery woche that is spoken / lest thou heare the seruauant curse the: for thyne awne herte knoweth / that thou thy selfe also hast oft tymes spoken euell by other men. All these thynges haue I proued because of wysdome: for I thought to be wyse / but he went farther frome then he was before / yee & so depe that I might not reach vnto her. I applied my mynde also vnto knowledge / & to seke oute science / wysdome and vnderstandyng: to knowe the foolishnesse of the vngodly / & the erreure of dotyng foolis. And I founde / that a woman is betterer then death: for she is a veryng angle / her herte is a nett / and her handes are cheynes. **W**ho so pleaseyth God shall escape from her / but the synner wyll be taken with her.

Weholde (sayeth the preacher) this haue I dysgently searched oute and proued / that I myght come by knowledge: whych as yet I seke / and fynde it not. Amonge a thousande men I haue founde one / but not one woman amonge all. Lo / thus onely haue I founde / that God made man iust and right / but they seke byuerse lordshippes / where as nomā hath wysdome and vnderstandyng / to geue answere ther vnto.

¶ The thynges commaundement ought to be obeyed Gladnes is one of the cheste thynges vnder the Sonne.

¶ The viii. Chapter.

¶ Wysdome

Wysdome maketh a mans face to shine / but malysce putteth it oute of fauoure. Kepe the rynges commaundement / I warne the / and the othe that thou hast made vnto God. Be not hastie to go out of his syght / and se thou continue in no euell thyng: for whatsoeuer it pleaseyth him / þe doeth he. Like as when a king geueth a charge / hys commaundement is myghtie: Euen so who maye saye vnto hym: what doest thou? **W**ho so hepeyth the commaundement / shall fele no harme: but a wyse mans herte discerneth tyme and maner: for euery thyng wyll haue oportunitie and iudgment / and this is the thyng that maketh a man full of carefulnes and sorowe. And why? a man knoweth not what is for to come / for who wyll tell hym? Nether is there any man that hath power ouer the spete / to kepe still the spete / ner to haue any power in þe tyme of death: it is not he also that can make an ende of þe battayll / nether maye vngodlynes deliuer hym that medleth with all.

All these thynges haue I considered / and applied my mynde vnto euery woche that is vnder the Sonne: how one mā hath lordshipe vpon another to his awne harme. For I haue oft sene þe vngodly brought to their graues / and fallen downe from the hye and glorious place: in so moch that they were forgotten in the cytie / where they were had in so hye and greute reputacyon. This is also a bayne thyng. Because now that euell woche is not hastily punished / the herte of man geueth hym selfe ouer vnto wyckednesse. But though an euell personne offende an hundred tymes / and haue a longe lyfe: yet am I sure / that it shall go well with the that feare God / because they haue hym before their eyes. Agayne / as for þe vngodly / it shall not be well with hym / nether shall he longe his dayes: but euen as a shadowe / so shall he be that feareth not God.

¶ Yet is there a banyte vpon earth: There be iust men / vnto whom it happeneth / as though they had the woche of the vngodly: Agayne / there be vngodly / with whom it goeth as though they had the woche of the ryghteous. Chys me thynke also a bayne thyng. Therefore I commende gladnesse / because a man hath no better thyng vnder þe Sonne / then to eate and drynke / and to be merry: for that shall he haue of his labour all the dayes of his lyfe / which God geueth him vnder þe Sonne. **W**hen I applied my mynde to learne wysdome / and to knowe the trasayle that is in the worlde (and that of such a fashion / þe I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all þe woche of God / that it is not impossible for

a man / to attayne vnto the woche that are done vnder the Sonne: & though he bestowe his labour to seke them out / yet can he not reach vnto the: yee though a wyse mā wolde undertake to knowe them / yet myght he not fynde them.

¶ A man wotteth not / by the ryghteousnes of hys awne woche / whether he be worthy of loue or hate. A mā ought to lyue merely with his wyse. & praye of wysdome.

¶ The ix. Chapter.

Who all these thyngs purposed I in my mynde to seke oute. The ryghteous & wyse yee & their woche: these also are in the hande of God: & there is no man that knoweth ether þe loue or hate of the thyng that he hath before him. It happeneth vnto one as vnto another: It goeth with the ryghteous as with the vngodly: with the good and cleane as with the vncleane: with hym that offereth as with hym that offereth not: lyke as it goeth with þe vertuous / so goeth it also with the synner: As it happeneth vnto the pured / so happeneth it also vnto hym þe is afraid to be forsworne. Amonge all thynges that come to passe vnder the Sonne / this is a mystry / that it happeneth vnto all alike. This is the cause also þe hertes of men are full of wyckednesse / and madd foolysnesse is in their hertes as longe as they lyue / vntill they dye.

¶ And why? Is longe as a man lyueth / he is careless: for a quick dogg (saye they) is better then a deelyon: for they that be lyping / knowe that they shall dye: but they that be deelyon / knowe nothyng / nether deserue they any moze. For their memorie is forgotten / so þe they be nether loued / hated ner enuyed: nether haue they any moze parte in þe worlde / in all that is done vnder þe Sonne. **W**houer thy wage then / eate thy bred with ioye / and drynke thy wyne with gladnesse / for thy woche please God. ¶ Let thy garmentes be alwaye whyte / & let thy head wat none oymnt. Wale thy selfe to lyue so fully with thy wyse whom thou louest / all the dayes of thy lyfe / which is but bayne / þe God hath geuen manerly a reward. For that is thy porcion in this lyfe / of all thy labour and trasayle that thou takest vnder the Sonne. Whatsoeuer thou takest in hande to do / that do with all thy power: for amysge the deers / where as thou goest vnto / there is nether woche / counsell / knowledge ner wysdome.

¶ So I turned me vnto other thynges vnder the Sonne / and I sawe / that in runyng / it helpeth not to be swyft: in battayll / it helpeth not to be stronge: to fedynge / it helpeth not to be wyse: to ryches / it helpeth not to be

¶ Some reade / or seual / tra.

¶ Some reade: and man knoweth ne / ther the loue / ner the hate: which is all the / sent ce / synne / flesh as moche / as no mā knoweth whether / God loue or hate any man: vnderstande / by the right / wises of hys awne woche.

¶ That is / he not knowyng / and synchelp / lyfe / which is but bayne / & God hath geuen manerly a reward.

¶ Ph. iii. Outell

Succell: to be had 'n fauoure / it helpeth not to be comminge: but that all lyeth in tyme and fortune. ffor a man knoweth not hys tyme / but lyke as the fyfhe are taken wryth the angle / and as the byrdes are catched wryth the snare: Euen so are men takē in the perious tyme / when it commeth suddenly vpon them.

Whis wylsome haue I sene also under the
Sonne/ and me thought it a greate thyng.
 There was a litle cite/ and a feweme with
 in it: so there came a greate kynge and bele-
 ged it / & made greate bulwarches agaynst
 it. And in the ctyte there was founde a poore
 man (but he was wyse) which wth hys wyl-
 some deliuered the ctyte: yet was there no
 body/ that had eny respecte vnto soch a sym-
 ple man. Then sayde I: wylsome is better
 then strength. Neuertheles / a symplemans
 wylsome is despised/ and his wordes are not
 herde. A wyse mā's counceill that is folowed
 in sylence / is farre aboue the cryenge of a
 captayne amonge fooles. * ffor wylsome is
 better then harnesse: but one bnt^h yf alone
 destroyeth moch good.

EThe difference betwixt a sole and a twyle man.
Fortunate and happie is that realme which hath a
twyle pryncer.

The x-Chapter.

Deepest & corruppe swete oym-
ment and make it to synche / are
somthyng moze worth then the
wyldome and honoure of a foole.
A wyse mans herte is * vpon & ryght hāde /
but a foolers herte is vpp the left. A dotynge
foole thynketh / that euery man both as foo-
lyshly as hym selfe. If a princypall sprete be
geuen the to beare rule / be not negligēt then
in thyne offyce: for to shall greate wyched-
nesse be put downe / as it were with a mede-

28 cyne. Another plague is there / whych I haue
sene vnder the sonne: namely / the ignozafice
that is commonly amonge p^rinces: in that a
foole syteth in greate dignyte / and the ryche
are sett downe beneth : I se seruantes ryde
vpon hofes / a p^rinces goinge vpo their fete
as it were seruantes. * But he þat p^reggeth
vpon a pyt / shall fall therein him selfe : a who so
breaketh downe þe hedge / a Serpēt shall bite
hym . who so remoueth stones / shall haue
trauayle therwith: a he þat beweth wod / shall be
hurt therwith.

is great madnesse. A foole is so full o f words/
that a man can not tell what ende he will
make: who will then warne hym to make a
conclusyō: & the labour of the foole is gre-
uous vnto the / whyle they knowe not how
to go in to the citty.

Woe be unto the (O thou realme & lande) D
 whose kyng is but a childe / & whose prynces
 are earp at their banckettes. But well
 is the (O thou realme and lande) whose king
 is come of nobles / and whose prynces rate
 in due season / for strength and not for lust.
 Whoso stouthe fullie & halch / fall downe /
 and thow ydle handes it rayneth in at the
 house. Meate maketh men to laugh / & wine
 maketh them mery: but unto money are all
 thynges obedient. With the kyng no euell in
 thy thought / and speake no hurte of & ryche
 in thy pryncy chambrer: for a chyde of the ayre
 shall betraye thy boyce / and with her selynes
 shall she betraye thy wordes.

Qryphell ought to be distribute unto the needy.

The 11. Chapter.

Sende.* the bytayles ouer the wa-
ters / & so wait thou vnder the after
many yeares. Geue it away a-
monge** seuen or eyght / for thou
knowest not what mysery shall come vpon
earth. *1) whē þe cloudes are full / they poure
out raine vpon the earth. And when the tre
falleth / whether it be towarde the South or
North / in what place soeuer it fall / there it
lyeth. He that regardeth the wynde / shall not
lowe: and he þe hath respecte vnto þe cloudes /
shall not reape. Now lyke as thou knowest
not the waye of the wynde / ner how þe bones
are fylled in a mothers wombe: Euē so thou
knowest not the workers of God / whych is
the workemaister of all.

Crease not thou therefore with thy handes
to some thy lede. / whether it be in the mo-
nyng or in the euenyng: for thou knowest
not whether this or that shall prosper / and
yf they both take / it is the better. The lyght
is swete / and a pleasaunt thyng is it for the
eyes to loke vpon the Sunne. If a man haue
many prayes / and be glad in them all / let him
remembze the dayes of darknesse / whych
shall be many: 3 when they come / all thyngs
shall be but banys. Be glad then (O thou
yonge man) in thy youth: and let thine herte
be mery in thy yonge dayes: solowe þe wayes
of thine a lone herte / & the lust of thine eyes:
but be thou sure / that God shall brynge the
in to iudgment for all these thynges.

¶ From once you sh^ould we to consider and re-
garde the goodnes of God.

The chapter.

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Rut awaye displeasure out of thyne
hert/ & remoue euell fro thy bodye:
for thydehede & yowth is but va-
nyte. Remembze thy maker in thy
yowth/ or euer the dayes of adue thise come/
& or the yeares drawe nye/ when thou shalt
saye: I haue no pleasure in them befoze the
sunne/ the lyght/ the moone and starres be
darkened/ and or the cloudes turne agayne
after the rayne: when the keepers of the house
shall tremble/ & when the stronge men shall
bowe them selues: when the myllers stande
styll/ because they be to fewe/ & when þe sight
of the wyndowes shall waxe dymme: when
the doores in the stretes shalbe shutt/ & when
the boyce of the myller shalbe layed downe:
when men shall ryle vp at the boyce of the
byrde/ and when all the daughters of musike
shalbe brought lowe: when men shall feare
in hye places/ and be afayred in the stretes:
when the Almonde trece shalbe despyled/ the
greshopper borne out/ and when greute po-
uerete shall bzeake in: when man goeth to his
longe home/ and the mourners go about þe
street. Or euer þe spluer lace be takē awaye/
& or þe golden bande be broke: Or the pot be

broken at the well / & the whele' vpon the c:
steme. O; dust be turned agayne into earth
from whence it came / & o; ye spete returne
into God / whych gaue it. All is but vayne
(saith þe Preacher) all is but playne vanite.

The same Preacher was not wyle alone/
but taught þ people knowledge also: he ga-
ue good hede / sought out the ground and set
forth many parables. His diligence was to
fynde out acceptable wordes, ryght scripture
/and the wordes of trueth. For the wordes
of the wyle are like pyckes and nayles that
goo tothow / toherwith men are kepte toge-
ther: so they are geue of one sheperde one-
ly. Therfoze be warre (my some) that aboue
these thou make the not many and innume-
rable bokes / no: take dyuerse doctrynes in
hande / to weery thy body withall.

Let vs heare the cōclufion of al thinges:
 Feare God: and kepe hys cōmaundemētes/
 For that toucheth all men: For God
 ſhall iudge all woꝝkes and
 ſecret thynges/whē
 they be good
 or euell.

**¶ The ende of the booke of the Prea-
cher/other wyse called
Ecclesiastes.**

Come into my garden & my sister/
my Spouse: & haue gathered my
Myrrour with my Myrrour. I will eate
my hony and my hony combe: & I
will drynke my wyne and my myrrour.

Christ to the Church.
Care, & ye frendes, drynke & be merry/
ye beloved.

Christ to the Church.
As I was a slepe, & my hert was ynge/
hearde the voyce of my beloved / when he
knocked.

Christ to the Church.
Open to me (sayde he) & my sister/my
loue/my dowe, my derlyng: for my heade is
full of dewe/and the lockes of my hearte are
full of the myghty dropes.

Christ to the Spouse.
I haue put of my cote/how can I do it on
agayne: I haue washed my fete / how shall
I cleane them agayne?

Christ to the Church.
But when my loue put in his hand at the
hole, my herte was moued toward hym: so
that I toode by to open vnto my beloved. My
handes dropped with Myrrour / & the Myrrour
ranne downe my fingers vpon the lock. Ne-
uerthelesse when I had opened vnto my be-
loued, he was departed and gone hys waye.

How lyke as afoze tyme when he spake/
my herte coude not longer refrayne: & then so
now I sought hym, but I coude not fynde
him: I cryed vnto hym / neuerthelesse he gaue
me no answer.

Christ to the Church.
So the watchmen that wente about the
cite founde me / smote me / & wounded me:
Yee they that kepte the walles/toke awaye
my garment frome.

Christ to the Church.
I charge you therfore, & ye daughters of
Jerusalem / ye fynde my beloved / that ye
tell hym how that I am sick for loue.

Christ to the Church.
Who is thy loue aboute other louers / &
thou sayest amonge women: & what can
thy loue do / more then other louers / & thou
chargest vs so straitly?

Christ to the Church.
As for my loue, he is whyte and redde co-
loured / a singular personne amonge many
thousandes: his heade is the most fine golde/
the lockes of his hearte are bushed / browne
as the euenynge: His eyes are as the eyes of
doves by the water brookes / washed with mylk/
and remainynge in a plenteous place: His
cheekes are lyke a garden bedd / where in the
Apotecaries plate almaner of swete thinge:
His lippes droppe as the floures of & most

principall Myrrour / his handes are full of golde
rings & precious stones. His body is as the
pure purp / dect over with Sapphires: His
legges are as the pylers of Harbell / set vpon
sockets of golde: His face is as Libanus/
and as the betwixe of the Cedre trees: His
thyrote is swete / yee he is altogether louely.
Soche one is my loue / & ye daughters of
Jerusalem / soche one is my loue.

Christ to the Church.
Whither is thy loue gone then (& thou
sayest amonge women) whither is thy loue
departed / that we may fynde hym with the?

Christ to the Church.
My loue is gone downe into his gar-
den / vnto the swete smellyng bed-
des / that he may refresh him selfe
in the garden / & gather floures.
My louers myne / and I am his / which se-
beth amonge the lippes.

Christ to the Church.
Thou art pleasaunt (& my loue) euen as
louelynelle it self / thou art saye as Jerusa-
lem / glorious as an armie of men / in their
banners. (Turne awaye thyne eyes frome /
for they make me so proude.) My hearte
lockes are lyke a flocke of goates vpon the
mount of Galaad. Thy teth are lyke a flock
of shepe that be clipped / which go out of the
washynge place: where euerie one beareth
two twinys / and not one vnfrutefull amonge
them. Thy cheekes are lyke a peece of a pom-
granate / besydes that which lyeth byd with-
in. There are thye scoze Quenes / foure scoze
concubines / & yonge women without nom-
bre. But one is my dowe / my derlyng. She
is the onely beloved of her mother / and deare
vnto her that bare her. When the daughters
sawe her / they sayde / We was blessed: Yee the
Quenes & concubynes prayd her.

Christ to the Church.
What is the this / that peperth out as the
moynynge: saye as the moone / excellent as
the sunne / glorious as an armie of men / with
their banners.

Christ to the Church.
I wente downe into the notte garden / to
se what grewe by the brookes / to loke yf the
vineyarde flourished / and yf the pomgranates
were shot forth.

Christ to the Church.
Then the charettes of the Prince of my
people made me sodenly astrayed.

Christ to the Church.
Turne agayne / turne agayne / & thou
Sulamite / turne agayne / turne agayne / &
we may loke vpon the.

Christ

Christ to the Church.
What pleasure haue ye more in the
Sulamite / than when she daun-
ceth amonge the men of warre?

Christ to the Church.
How pleasaunt are thy treadynge / to
thy shues / thou prices daughter: & thy thyges
are lyke a saye iewel / which is wrought by
a conynge wothe master: Thy nauell is lyke a
rosin goblet / which is neuer without drinke:
Thy wombe is lyke an hepe of wheate / sett
about with lippes: Thy two brestes are lyke
two twinys of posage roses: Thy neck is as
it were a tower of puerp: thyne eyes are lyke
the water poles in Bethon / beynde & pozt
of Bathzabbar: thy nose is lyke the tower of
Libanus / which loketh toward Damalus:
That head that standeth vpon the is lyke
Carmel: the hearte of thy heade is lyke the
hynges purple folden by in plates.

Christ to the Church.
How saye & louely art thou / my dear-
lyng / in pleasures: Thy stature is lyke a
date tree / and thy brestes lyke the grapes.

Christ to the Church.
I sayde: I will clymme by into the date
tree / and take holde of his banches.

Christ to the Church.
Thy brestes also shall be as the hyne gra-
pes / the smell of thy nostrels lyke the smell
of apples: & thy thyrote lyke the beste wyne.
This shall be pure & cleare for my loue / hys
lippes and teth shall haue their pleasure.
There will I turne me vnto my loue / & he
shall turne hym vnto me.

Christ to the Church.
Come on my loue / let vs go forth into
the felde / and take oure lodgynge in the byl-
lages. In the moynynge will we ryle by ty-
mes / and go se the byneyarde: yf it be syngge
forth / yf the grapes be growne / & yf the po-
granates be shot out. There will I geue the
my brestes: there shall the Mandragoras
geue their smell besyde oure dozes: there / &
my loue / haue I kepte vnto the all maner of
frutes / both new and olde.

Christ to the Church.
The batrachys speakeynge
of Christ.

Christ to the Church.
That I myght fynde the without/
and kyle the / whom I loue as my
brother which suckte my mothers
brestes: & that thou woldest not be
offended / yf I toke the / and brought the into
my mothers house: & thou myghtest teache
me / and that I might geue the drinke of spi-
ced wyne & of the swete saype of my pom-
granates. His left hand lyeth vnder my head
and his right hande embzaceeth me.

Christ to the Church.

I charge you / & ye daughters of Jerusa-
lem / that ye wake not by my loue / ner touch
her / tyl she be content her selfe.

Christ to the Church.
What is the this / that cometh by fro the
wyldernes / and leaneeth vpon her loue?

Christ to the Church.
I am the samethat waked the by amoge
the apple trees / where thy mother bare the /
where thy mother brought the in to & world.

Christ to the Church.
Set me as a scale vpon thyne hert / and
as a scale vpon thyne arme: for loue is mygh-
tye as the death / and gelously as the hell. Her
coales are of tyre / and a very flame of the
Lorde: so that many waters are not able to
quiche loue / nether maye & streames drowne
it. Yee yf a man wolde geue all the good of his
house for loue / he shulde counte it nothyng.

Christ to the Church.
When oure loue is tolde oure younge
sister / whose brestes are not yet growne / what
shall we do vnto her?

Christ to the Church.
Yf she be a wall / we shall buyde a syluer
bolwercke ther vpon: yf she be a tower / we
shall fasten her with bordres of Cedre tre.

Christ to the Church.
Yf she be a wall / & my brestes like towres /
then am I as one that hath founde fauoure
in his syght.

Christ to the Church.
Salomō had a byneyarde at Baal Ha-
mon / this byneyarde delquered he vnto the
hepers: that euerie one for the frute therof
shulde geue him a thousand peces of syluer.

Christ to the Church.
But my byneyard / & Salomon / geueth
the a thousand / and two hundred to the he-
pers of the frute. Thou that dwellest in the
gardens / & let me heare thy voyce / that my
companions maye herken to the same.

Christ to the Church.
Get the awaye / my loue / as a roo of
a yonge hert vnto the swete
smellyng mound
saynes.

Christ to the Church.
The ende of the
Ballet of Ballettes of Salomon /
called in Latyne
Canticum Canticorum.

Thy friend & fellowe
in the young friends of the

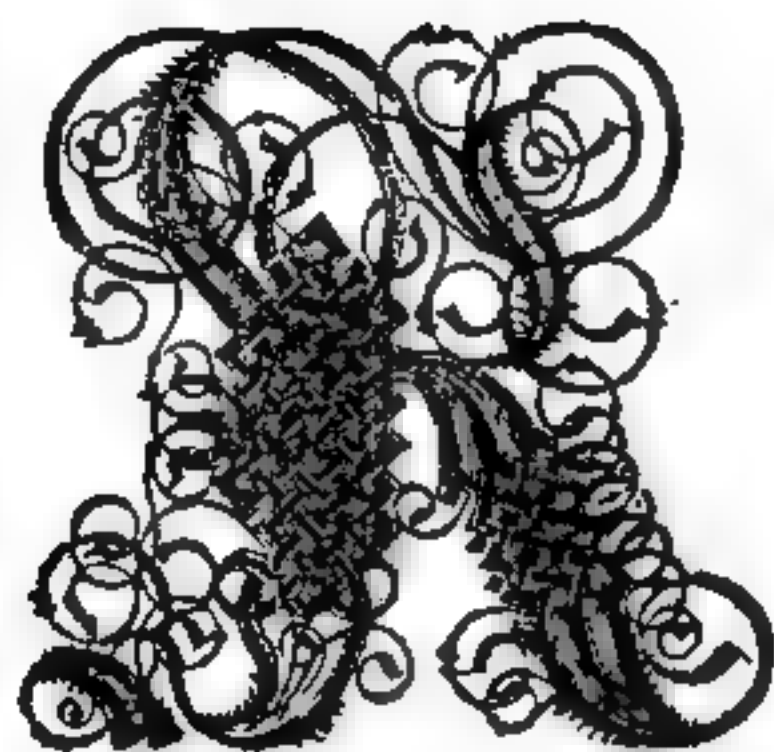
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The Prophetes in Englysh.

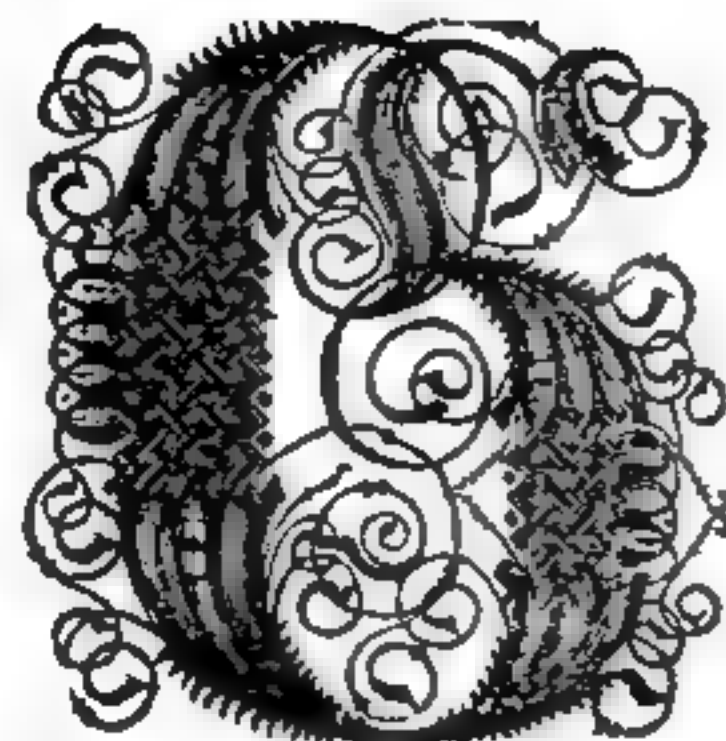
Ierem.
 Ezechiel.
 Daniel.
 Osee.
 Amos.
 Micah.
 Nahum.
 Abacuc.
 Sophonias.
 Aggeus.
 Zachary.
 Malachy.

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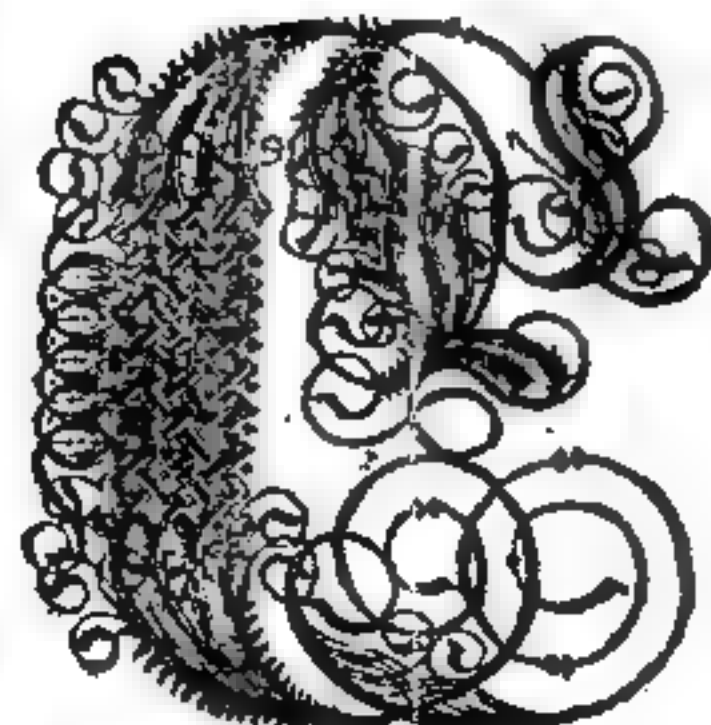


The Propheete Esaye.

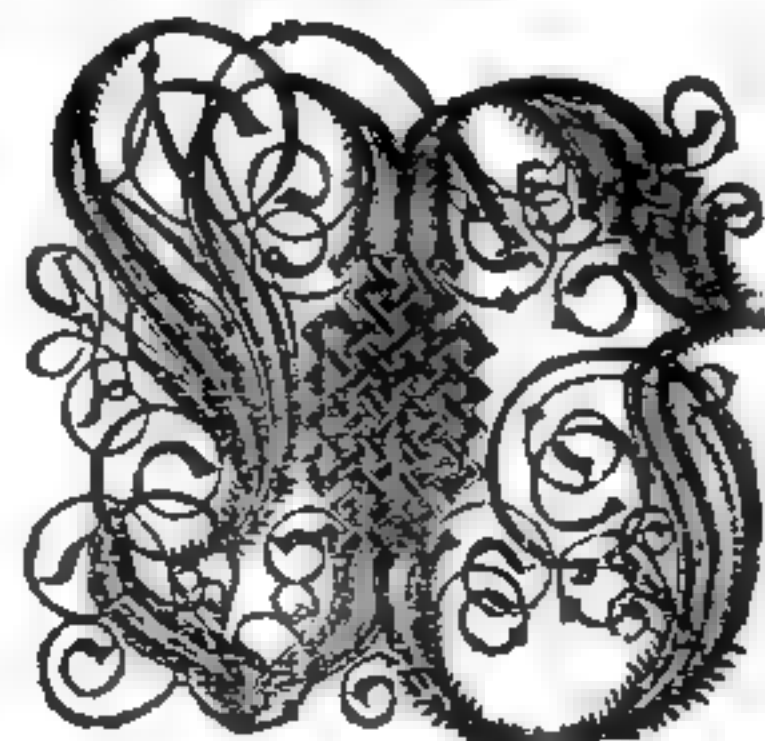
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Esa. vi. b.



The worde of the Lorde
endureth for ever.
Esay. xl. a.



Jerusalem & Juda. The booke of the prophete Esay.

Esay prophesieth that the anger of God shall come
upon Jerusalem because of their synnes.

The first Chapter.

In the vision of Esay the sonne of Amos / which he sawe upon Juda & Jerusalem: In the time of Oziah / Joatham / Ahaz / and Jheremias / synnes of Juda. Heare the word of the Lord / for the Lord speaketh: I have not heard a brought by chyldren / and they are false a waye from me. In ore knoweth his Lord / & an Iste his masters shall / but Israel knoweth nothyng / my people hath no understanding. Alas for this synfull people / which are experte in blasphemys / a forward generation / bunnaturall chyldren. They have forsaken the Lorde / they have prouoked the hoip one of Israel vnto anger / & are gone backward. wherfore shulde ye be plagued any more? For ye are euer fallenge a waye. The whole head is sick / & the herte is very heuy. From the sole of fote vnto the head / there is no whole parte in all your body: but all are woundes / botches / sores & bruyes / which can nether be helped / bounde by / mollified / ner eased with any oymment.

Your lande lyeth waste / your cities are bzint by / your enemyes deuoure your land / and ye must be fayne to stande / and loke vpon it: and it is desolate / as it were with enemyes in a battell. Mozeouer / the daughter of Sion is left alone lyke a cotage in a vineyard / lyke a watchhouse in tyme of warre / lyke a beleged ctye. And excepte the Lord of Hostes had left vs a few alpye: we shulde haue bene as Sodom / and lyke vnto Gomorra.

Here the worde of the Lord ye tyrantes of Sodom: and herken vnto the lawe of our God / thou people of Gomorra. Why offere ye so many sacryfices vnto me? I am displeased with you / & bzento synnes of wethers / here callerth the Lord / & fatnelle of fedbeastes. I haue no complaisance in the bloude of bullockes / lambes / and goates. When ye appeare before me / who requyre I ou to treade within my porches? Offere no mo oblations / for it is but lost labour. I abhorre your incense. I maye not awaye / your newmoones / your Sabathes / your Solempne dayes. Your fastynge are also in vayne. I hate your newe holy dayes / & synnges / euen fro my very herbe. They make me weery / I can not abyde

Of Esay.

them. Though ye holde out your handes / yet turne I myne eyes from you. And though ye make many prayers / yet heare I nothyng at all / for your handes are full of bloude.

Wash you / make you cleane / put awaye your euell thoughtes out of my syght / cease from doyng of euell and violence. Lerne to do ryght / applye your selues to equyte / deliuer the oppressed / helpe the fatherlesse to his ryght / let the wydowes complaynte come before you. Now go to / sayeth the Lorde / we will talke together. Is it not so? Though your synnes be as read as scarlet / shal they not be whiter then snowe? And though they were like purple / shal they not be like white wolles? Is it not so? If ye be lounyng and obdient / ye shall enioye the best thyng that groweth in the lande. But if ye be obstinate & rebellious / ye shalbe deuoured wth the swerde: for thus the Lorde hath promysed to his awne mouth.

How happeneth it then that the ryghtuous ctye / which was full of equyte / is become vnfaithfull as an whoze: rightuous dwelt in it / but now murthure. The Spyllet is turned to brosse / and the wyne myxted with water. The princes are traytours and compassions of theues. They loue gyftes altogethert / and solow rewardes. As for the fatherles / they helpe him not to his ryghte / nether will they lett the wydowes causes come before them. Wherfore speaketh the Lord God of Hostes / the myghty one of Israel: Ah I must ease me of myne enemyes / and a benge me vpon them. And therfore shall I laye my hand vpon the / and burne out thy brosse from the synest and purest / and put out all the lead / and let thy iudges agayne as they were sonetye / and thy Senatours as they were from the begynnyng. Then shalt thou be called the ryghtuous ctye / the faithfull ctye. But Sion shalbe redeemed with equyte / and her captiuite with ryghtuousnesse. For the trasgressours and vngodly / and such as are become vnfaithfull vnto the Lord / must altogethert be utterly destroyed.

And excepte ye be ashamed of the oke trees wherin ye haue so delpted / and of the gardes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye / as a garde that hath no moystnesse. And as for the glory of these thynges / it shalbe turned to drye strawe / and he that made them to a sparke. And they shall both burne together / so that no man shalbe able to quench them.

Of the comynge and deeth of Christ: and of the callynge of the heathen.

The ii. Chapter.

23 2 02

Jerusalē & Juda. The Prophecy

Mouer this is the worde þat was
opened vnto Elaze the sonne of A-
moz / vpon Juda & Ierusalem. It
wyl be also* in procelle of tyme:
That the hyll where the house of the Lorde
is buried / shall be the chefe amonge hilles /
and exalted aboue all tytle hilles. And all the
Heathen shall pzece vnto him / & the multi-
tude of people shall go vnto him. Speake yge
thus one to another: bp / lett vs go to the hyll
of the Lorde / & to þe house of the God of Ia-
cob: that he maye shewe vs his maye / & that
he maye maiche in his pathes. For þe
place

h. The he-
buzes take not
the lawe onely
for the comā-
dementes. but al-
so for: all þe pro-
mises of God:
for threphing
ges & thacker-
gunges: & for:
all that is
comprised
the whole olde
testament.

c* So þ they of Jacob) for ye go farre beyonde poure fa-
 shall breake thers/whether it be in Sorcerers (whō ye
 thes wordes haue as the phylitines had) or in calkers o
 s c. Note here þ mens byzthrs/wherof ye haue to many. As
 great innocen eye of ths that loone as poure lande was full of syluer and
 dwelt in þ is golde/and no ende of poure treasure: so loone
 of God: that is as poure land was full of strōge hoxles & no
 in the Church ende of poure charettes: Jmmediatly was it
 & cōgerygon full of fools alfo/euē woꝝch of poure alme
 of the capchfull hād/ which ye poure seluꝝ haue factored / &
 whych thynē hād/ which ye poure seluꝝ haue factored / &
 weth it not p poure fyngers haue made. There kneleth þ
 nonghte to au mā, there falleth the mā downe before the, so
 steppe fēd hat þ thou cā it not brynge him & waꝝe frō thece.
 enly vnholte

And therfore get the soone in to some rock/
 & hyde the m the grounde fro þe syght of þe fear-
 full iudge/ & fro the gloze of his Magestie:
 which calleth downe the high lokes of pre-
 sumptuous perfonnes/ & byngeth towe the
 pryde of man/ & he only shall be exalted in þe
 daye. For the^{da} daye of the Lorde of hostes
 shall go ouer all pryde & presumption/ bpo
 all the that exalte the selues/ & shall bynge
 them all downe: bpo all hygh & stoute^{ce} Ce-
 dre trees of Libanus / and vpon all the okes
 of Basan/ vpon all hygh hylles / and vpo all
 stoute mountaynes/ vpon all costly towres/
 & castles/ & on all

doynge herin accordyng to the counsell of **Is.** **Is.** mil/whych sayth. Let
 him that stole: stele no moare: but let him rather labour in his handes
 some good thing: & he maye haue to geue vnto him selfe needeth. **Eph.** **vi.**
2. **The** daye of **the** Lord is: the daye of **the** wrath iudgement: in whiche **the** Lord
 sheweth the confrence of extery mal/throwynge him selfe a mist nage: as
 it is figured of **Exod.** **ix.** **23.** **Whoso** maye abyde: the daye of
 the Lord conuynge. &c.

the Cedar trees are very hygge trees. & in Libanus are they hygger
then in any other place: & therefore signifieth he thereby & most augh-
ty pync & culcs. The scriking also of Julia ouer the way as he trades
John. y. dwelled about Libanus. It is an hyll in Syria. After in p. ix. c.

and vpon all stronge walles/vpon all shippes
of the see/and vpon euery thinge that is glo-
rious and pleasaunt to looke vpon.

And it shall dzyng downe the pyrde of
man / & lape mans presumptiuoulnesse full
lowe / and the Lorde shall only haue the vic-
torye in that daye . But the ffools shall utter-
ly be roted out. When shall crepe in to holes
of stone / and in to caues of the earth / from
the spght of the fearfull iudge / and from the
glozy of his magesty : what tyme as he shall
make him by to wake the earth. Then then /
shall mā cast awaye his goddes of syluer and
golde (which he neuertheles had made to ho-
noure the) into Holes and Backes: that he
maye better crepe in to the caues & rockes /
and in to the cliffes of hard stones / from the
spght of the fearfull iudge & fro the glozy of
his Magesty.

The prophesie that at the coming of Christ all strength & power shall be put forth of Ieruse.

Every man can eschue a persone
moued in anger/ so: what doth he
wysely? Euen so shall the Lord of
Hostes take awaye from Ierusalem
a Iuda/ all possessions a power/ all meat and
drinke/ the captayne a the souldpate/ a Iud-
ge a the prophete/ the wyse a the aged man/
the woorshipfull of sytie yeare olde / a the ho-
norable/ the Senatours/ and men of vnder-
standing: the masters of crafter a oratours.
And I shall geue you chyldren to be youre
prynces (sayeth the Lord) a babes shall haue
the rule of you. One shall euer be doyng vio-
lence and wronge to another. The hope shall
presume agaynst the eider/ and the byle per-
sone agaynst a honozable. Ye one shall take a
frende of his awne kynred by the bosome/
and saye: "thou hast clothyn/ thou shalt be
oure head/ so: thou mayest kepe vs fro thys
fall and perrell.

¶ Then shall he sweare and saye: I can not helpe you. Moreover/ there is neither meate nor clothyng in my house/ make me no ruler of the people. For Ierusalem and Iuda must decaye / because that both their wordes & counceils are agaynst the Lorde / they prouoke the presence of hys mayesty vnto anger. The chaunginge of their countenance bewrayeth the/ yee they declare their synnes synnes them selues/as the Sodomites/and hyde them not. Wo be vnto their soules / for they shal be heuely rewarded. ¶ When shal they saye: O happy are the godly / for they maye entoye the frutes of their studies. But wo be to the bngodly & bmyghtuous for they shal be rewarded after their woorkes. ¶ My people/ ^{the} rybaudes oppresse the/ & women haue rule of the.

Jerusalem.

[illegible]

Whoreouer thus sayeth þe Lorde: Seinge
þe daughters of Sion are he come so proude/
and come in with stretched out neckes / and
with hye wanton eyes: Seynge they come
in treppynge so nyceley with their fete: Ther-
foze shall the Lorde *haue the heades of þe
daughters of Sion / & make their betwyxe
bare in þe daye. In that daye shall the Lorde
take awaye þe gorgiounes of their apparell/
& spanges / cheynes / particletes / and colares /
braceletes & bouones / þe goodly floured wyde
& byerd rayment / busshes & headbandes /
rynges and garlandes / holp daye clothes &
bales, hercbures & pynges, glases & smochs /
bonettes and taches.

And in steade of good smell there shalbe
 stynch amonge them. And for their gyddes
 there shalbe some bandes. And for well sett
 heare there shalbe balunette. In steade of a
 stomacher / a sack cloth / & for their bewty
 wytheoponede & sonneburnyng. their hous-
 bandes and their myghtye men shall pergh
 with the sworde in batell.

Whether they be chylde christend/ or marriages made/ or men come
to the table of the Lords: whiche the yche be baptizd/ as the doct bu-
sped/ that is enue some what required. If yet her moare they are not
only accused to be courtesous/ but also to be women: that is / clempe-
nate womanly: because they most fully they & pdeely spende & waste /
which they haue scraped by sugeling / violer & most naughty facion.
ca. To haue the heades of women is to make the confounded and
aquiesced /o/ it is hymne co. a. goma to be sh. i. l. Cor. xi. 3. so that
the Prophete herby spyngeth by a borrowed speaker/ that the Lorde
shall make the daughters of Sion/ by which word he clande/ the word
of surpise confounded & aipamed/ & by p. ing the to extreme aduertise
a poortie/ & men to nought. Josephus maketh men upon that Jeru-
salem/ which was the cheefe cytie therof/ was once so famelished that a
cert woman of the cytie ate her awne chyld. Al be it some mocht stand
and here also by & daughters of Syn/ the townes /villages/ & castles
at Synons is dothe in deede of ten synpne in the scriptures.

[illegible]

Of Clay,

shall spraye therof. Then shall the remnant in the Cities
in Sion & the remnant at Ierusalem be called holy: namely all such as are written amonge the lpyng at Ierusalem: what tyme as the Lorde shall wath awaye the desolacio of the daughters of Sion / & poure þ bloude out fro Ierusalem in the wynde of his smoke & fyre. Moreover vpo all the dwellinges of the hyll of Sion and vpon their whole congregacion / shall the Lord poure a cloude and smoke by daye / and the sprayng of a flaminge fyre by night: for all their gloze shall be persued. And Ierusalem shall be a tabernacle for a shadowe because of hete in þ daye tyme / a place and refuge where a man maye kepe him for wether and rayne.

their househouldes but they shall come for the libertie of men / & the
shall be said for every such woman one man. Soche a daughter shall the
leap for me that remayne / & her term shall be brought in to captiuitie.
& Wp this traunche vnderstande I will.

The .v. Chapter.
Of Christ and his vineyard/with an expectation
of resurrection and of day of iudgement.

Now well then / I will synge my
beloued frende a songe of his by-
nyeparde. My beloued frende hath
a bynyeparde in a very frutefull
plenteous grounde. This he hedged / thys he
walled rounde aboute / & plated it wth goodly
grape. In y^e myddest of it buylded he a towre /
and made a wyne presse therein. And after-
warde when he looked y^e it shoulde byynge him
grapes / it brought forth thornes. I wth we
pote now my cause. O ye Cypylens of Jeru-
salem & whole Iuda: Iudge I praye you be-
twixte me / & my bynyepard. What moze could
haue bene done for it / that I haue not done?
Wherfoze then hath it geuen thornes / where
I sought to haue had grapes of it.

¶ By the
wyne presse
destandeth s^t.
Augustyne y^e in-
terpretaciō of the
worde of God
in the Church.

Well / I shall tell you how I will do with
my vineparde: I will take the hedge fro it/
that it maye perishe / & bryake downe the wall/
that it maye be troden vnder fote. I will laye
it waste / & it shall neither be twisled no; cut/
but beare thornes and brestes. I will also
forbyd the cloudes / that they shall not rayne
vpon it. As for the vineparde of the Lord of
Holtes it is the house of Israel / a whole Iu-
da his sayre plantynge. Of these he looked for
equyte / but se there is wyldege: so; rightwous-
nesse / so; it is but mysery.

¶ I Do be unto you þ loyne one house to ano-
ther / & bynge one lande so nygh unto ano-
ther, tyll ye can get no moze grounde . I Wyll
ye dwell bpō the earth alone ? ¶ The Lorde of
Hostes rowndeth me thus in myne eare: shal
not many greater & moze gorgeous houses
be so waste / þ no mā shal dwell in the . And
ten akers of bynes shal geue but a Quarte /
and xxx. bucheis of lene shal geue but thye.
¶ I Do be unto them that relye bp eaily to
bse them selues in dyronchennes / and yet at
A A. ij. nyght

neghe are more superfluous wryth wyne. In those companyes are harpes and lutes / tabrettes and pypes / and wyne. But they regard not the moche of the Lorde / and consider not the operation of his handes. Therefore commeth my folk also in captivite / because they have no understandinge. Their glory shall be myrte wryth hunger / and their pryde shall be married to thyrsle. Therefore gapeth heil / and openeth her mouth marvelous wyde: that pryde / boostynge and wyl-dom / with such as relye therein / maye descende in to it.

Thus shall man have a fall / he shall be brought lowe / & he shall loke of the proude layde downe. But the Lorde of Hostes / that holy God / shall be exalted & intoucheth / when he shall declare his equitye and ryghteousnesse after this maner: When shall I lambes eat their apointed fodder / & shall fede plentifully in the mostaynes. Who be unto bayne persones / that drawe wyckednesse unto the / as it were with a coorde: & synne / as it were with a cart rope. Which shal to speake on thys maner: let him make haste now / and go forth with his wycke / that we maye se it. Lett the councill of the holy one of Israel come / and drawe nye / that we maye knowe it.

Who be unto them that call euell good / & good euell: which make darthe lycht / & lycht darthe / that make sower swete / and swete sower. Who be unto them that are toyle in their awne lycht / and thynke them selues to have understandinge. Who be unto them / that are conynge men to suppe oute wyne / and experte to sett by donckemess. These geue sentence wryth the vngodly for rewardes / but condemne the iust cause of the ryghteous.

Therefore lyke as fyre lyketh by strawe / and as the flame consumeth the stubble: euell so / when their roters full / their blossome shall banysh awaye lyke dust or smoke: for they bespyle the lawe of the Lord of Hostes / and blasfeme the worde of the holy maker of Israel.

Therefore is the wrath of the Lord kyndled also agaynst his people / and he waketh his hande at them: yee he shall smyte so / that the hylls shall tremble. And their harcares shall lye in the open stretes / lyke myrte. Allet all this / the wrath of God shall not cease / but he shall stretch his hande wyder. And he shall geue a token unto a straunge people / and call unto them in a farre countre: and behold / they shall come hastily wryth speede. There is not one saynt nor feble amonge the / no not a doggish nor slepery persone. There shall not one of them put of the gyde from his lognes / nor lowse their lachet of his shue

Their arrowes are sharpe / and their bowes bent. Their horse hooles are lyke flynt / and their cartwheles like a stormy winde. Their crye is as it were of a tyon / and the roaring of the lyke tyons whelpes. They shall roare / and hantch by the pryde / and no man shall recover it or get it from the. In that daye they shall be so scarce upon them / as the see. And yf we loke vnto the lande / behold / it shall be all darthe and lowe. If we loke to heauen: behold / it shall be darthe wryth carefull desperacyon.

Clay sawe the glorie of the Lorde / and was sent to prophete the desolacion of Iurye.

The vij. Chapter.

In the same yere that kynge Dabiah dyed I sawe the Lorde sytting vpon an hygh & glorious seate / and his trayne fylled the palace. Aboute flaketh the Seraphins / wherof euery one had six wynges. Wryth twayne ech couered his face / wryth twayne his fete / and wryth twayne dyd he lye. They cryed also ech one to other on this maner: holy holy holy / is the Lord of Hostes. The whole world is full of his glorie. Yee the geastes and doxechekes moved at their cryenge / and the house was full of smoke. Then I sayde: Who is me. For I was astonysed: that I (whych am a man of vncleane lippes / and dwell amonge people that hath vncleane lippes also) shuld se the kynge and Lorde of Hostes with myne eyes.

Then flew one of the Seraphins vnto me / hauynge a hote cole in his hande / whych he had taken from the auter with the tonges / and touched my mouth / and sayde: lo / thes hath toucheth my mouth / and thine vncleane rightousnes is taken awaye / and thy synne forgiven. After this I heide the voyce of the Lorde saynge aduylement on thys maner: Whome shall I sende / and who shal be our messenger? Then I sayde: here am I / sende me. And so he sayde: go / and tell thys people: yee shall heare in dede / but ye shall not vnderstande / ye shall plane ly se / & not perceaue. Harden the harte of this people / stoppe their eares / & shut their eyes / that they se not wryth their eyes / heare not wryth their eares / & vnderstande not wryth their hertes / and couerte and be healed.

Then spake the Lorde / how longe he answered: vntill the cytyes be utterly wythout inhabytours / and the houses wythout men / vntill the lande be also desolate / & lye vnburied. For the Lorde shall take the men farre awaye / so that the lande shall lye waste. Neuertheles / the tenth parte shall remayne therein / for it shall conuerte and be fruite full

full. And lyke wyse as the Cerebyntes and Wheatrees brynge forth their frutes / so shall the holy sede haue frute.

The Syrians more battell agaynst Jerusalem. A virgin shall beare a chyld.

The viij. Chapter.

It happened in the tyme of Ahaz the sonne of Iotham / whych was the sonne of Dabiah kynge of Iudah: that Razin the kynge of Siria / and Phakeh the sonne of Romeliah / kynge of Israel: went by toward Jerusalem to beslege it / but wanne it not. Now when the house of David (that is Ahaz) herde worde therof / that Siria and Ephraim were confederate together: his herte quaked / yee and the hertes also of his people lyke as a tre in the felde / that is moued with the wynde.

Then sayde God vnto Clay: go mete Ahaz (thou and thy sonne Scar Tasub) at the head of the ouer pole / in the fote path by the fullers grounde / and saye vnto hym: take hede to thy selfe and be still / but feare not / nether be saygharted / for these two tales: that is: for these two smokynge fyre byandes / the wrath and furiosnes of Razin the Sirian and Romelies sonne: because that the kynge of Siria Ephraim & Romelies sonne haue wickedly conspired agaynst the / sayng: We wyll goo downe into Iuda / bere them / and bynne them vnder vs / and set a kynge there / euen the sonne of Abael. For thus sayeth the Lorde God therto / It shall not so goo forth / nether come so to passe: for the head cytye of the Sirians is Damascus / but the head of Damascus is Razin. And after thys & thre score yere / shall Ephraim be nomore a people. And the cheste cytye of Ephraim is Samaria / but the head of Samaria is Romelies sonne. And yf ye beleue not / there shall no byrnyng be kepte with you.

Moreouer / God spake vnto Ahaz / sayng: requyre a token of the Lorde thy God / wherther it be towarde the depth beneath or towarde the heygth aboue. Then sayde Ahaz: I wyll requyre none / nether wyll I tempte the Lorde. The Lorde answered: When heare thou / ye of the house of David: Is it not ynough for you / that ye be greuous vnto men / but ye must greue my God also? And therefore the Lorde shall geue you a token of hym selfe: Beholde / a virgin shall conceaue and beare a sonne / and shall call his name Emanuel. Butter and hony shall he eate / that he maye knowe the euell / and chosse the good. But o euer & chylde come to knowledg / to eschue the euell and chosse the good: the lande (that thou art so stayde for) shall be desolate of both her kynnes.

The Lorde also shall sende a tyme vpon the / vpon the people / and vpon the cathedrales house (such as neuer came sence the tyme that Ephraim departed from Iuda) thozow the hynde of the Sirians. For at the same tyme shall the Lorde whyle for the fyres that are aboute the water of Egypt / and for the Bees in the Sirians lande. These shall come / and shall lycht all in the valeyes / in the valeyes of Syria / Egypt / of Iudah / vpon all grene thynges / and in all comers.

At the same tyme shall the Lorde haue the heart of the head and the fete and the beerd cleane of / wryth the rasoure he shall paye them withall beyonde the water name / wryth the kynge of the Sirians. At the same tyme shall a man lye with a cowe / & two shepe: then because of the aboundance of mych / he shall make butter and eate it. So that euery one which remayneth in the lande / shall eate butter and hony. At the same tyme all bynnynges (though there be a thousande bynnes in one / and were solde for a thousande silver pynnes) shall be turned to byers and thornes. Lyke as they shall come in to the lande wryth arrowes and bowes / so shall all the lande be come byers and thornes. And as for all hylls that now are betwen downe / thou shalt not come vpon them / for feare of byers and thornes. But the castell shall be byruen thryther / and the shepe shall fede there.

The deliuerance of the lande by Emanuel. The soue of offencar which many shall comble.

The ix. Chapter.

Remember the Lord sayde vnto me: Take the a grate iras / and wryle in it / as men do with a penne / that I the speche hym to robbe / and haile him to people. And immediatly I called vnto me saythfull wyrmes: Razin the prest / and Zachariah the sonne of Barachiah. After that went I vnto the Prophetesse / that now had conceaued & borne a sonne. Then sayde the Lorde to me: geue him thys name: Ahabertchalai hachbas (that is: a spede robber: an hachie spople). For why / o euer the chylde shall haue knowledg to saye: Abi and Im / (that is father / and mother): shall the ryches of Damascus and the substance of Samaria be taken awaye / thozow the kynge of the Sirians.

The Lorde spake also vnto me / sayng: For so moch as the people refusethe the still remynge water of Silo / and put their dryte in Razin and Romelies sonne: Behold / the Lorde shall bynne myghtye and greete floudes of water vpon the: namely / the kynge of Sirias with all his power. Whych shall of Silo: whych

thing agreeeth
 very well unto
 this: & was
 make a lowly
 of her. **Agat.**
pl. d. And **Za-**
cha. 12. Behold
 thy kynge com-
 meth unto the
 poore & lowly.
 et. Be raigned
 in still & peace-
 ble confidence.
Solilo. a Spring
 at the fote
 of a hill of **Syon**: whych
 hath not coti-
 nually water/
 but springeth
 certen hours
 & dryes: & conti-
 neth with a
 great wythe by
 the bothme of
 the ground: &
 dryes & holes
 of an hard so-
 ny roche: The
 maner of spe-
 king is bo, ow-
 ed: of the deli-
 ted lytelnes of
 water: which
 signifieth the
 small estimaci-
 o pouertie
 of a King: &
 b. With hys
 broad wings/
 that is: with
 hys hostes of
Soudara. So
in **Yech. 38. a**
 is a kynge de-
 scended: by an
 eagle that hath
 great wynges.
 c. Some rea-
 de / and as the
 roche to fall
 vpon: to the .ij.
 houses of **Jra-**
el. a **Caue** and
 mete to the in-
 habitours of
Jerusalem. And
 they espoude
 the sentence
 thus. **Thel ord**
 will be vnto the
 .ij. houses of **Jra-**
el: that is: to a house of **Juda** & to the house of the .x.
 tribes: partly a sanctifying (by which bidden and helte a sanctitye) &
 partly a stone to stonble at. So that some of bothe the houses shall
 be sanctified & some that stonble: but a thesely they of **Jerusalem** shall
 be snared. **Who** shall be sanctified & who shall stonble & fall: both so.
Detter secretly expound. i. **Det. ij. b.** saying: vnto you therefore which
 beleue / he is precious: but vnto them / whych beleue not / the stone
 which the bylders refused. &c. **The .iiij. Chapter.**

¶ The .ix. Chapter.

Eusebius

when lyke as in tyme past it hath
 bene well sene / that the lande of
 Zabulon and the land of Nephtali
 li (where thozow^{er} see waye goeth

ouer Iordane in to the lande of Galilee) was at the first in lytle trouble / but afterwarde
soe bereed.

Nevertheless the people that haue dwelt
in darknesse / shall see a greate light . For
them that dwell in the lande of the shadowe
of death / vpon them shall the light shine.
Shalt thou multiplye the people / and not
increase the ioye also? They shall reioyce be-
fore the euen as men make mery in harueth /
and as men that haue gotten the victorie /
when they deale the spoyle . For thou shalt
bryake the ² yoke of the peoples burthen:
the staff of thy shoulder and the rodde of thy
oppression / as in the ² daye at Masada .

Whereouer all temerarious and sedicious
power (yet where there is but a cote tyed
with bloude) shalbe burnt/ and seide the fyre.
For into vs a chyld shalbe bozte / and into
vs a sonne shalbe geuen. vpon hys shoulder
shall the kyngdome lye, and he shalbe called
with his awne name. & he wonderous greut
of councell, & myghtie God, the euerslasting
father, the pryncce of peace, he shall make no
ende to encrease the kyngdome and peace/
and shall lye vpon the seate of Dauid and in
hys kyngdom, to set by the same, to stablish
it wth equitye and ryghtuousnesse / from
thence forth for euermore. & his shal the ge-
lousy of the Lorde of Hostes bringe to passe.

The Lorde sent a word in to Jacob, the same is come in to Israel. And the people also of Ephraim, and they that dwell in Samaria, can save with pride and bry stomaches, on this manner: The tytle we orde is fallen downe, but we will buyde it with harder stones. The Golbery tymber is broken, but we shall sett it by agayne with Cedze. Nevertheless, the Lorde shall prepare Ra- zyn the enemye agaynst the, a so orde their aduersaries, & the Syrians shall laye holde upon the before, & the Philistines behende, and so deuoure Israel with open mouth.

After all this, the wrath of the Lord shall not cease / but yet his hande shall be stretched oute still. For the people turneth not vnto hym / that chastiseth them / neither do they feare the Lord of Hostes. Therefore the Lord shall rote oute of Israel both head and tayle, braunche and twigge in one daye.

By the heaue is vnderstande the Sena-
tours and honorable man, and by the tayle /
the Prophet that preacheth lyes. For all
they whiche enforme the people that they
be in a righte case / soch be dyscreuysers.

Soch (puerobus).

2 * By the hope of **Madian** is first the hope wherein **Edson** with the **Am**en due an innumerable multitude of the **Mad**panter, as we read **Judic. vii**. There fought the **Lo**d for him, and delivered the people from bondage. **Euen** so hath he now delivered vs from the captivity of the **deuill**, death, and hell by **Christ**.

Jerusalem.

Of Clay.

iii.

Such as men thinke also to be perfecte a-
monge these/are but cast awaye.

Therefore shall the Lord haue no pleasure in their poyse men / neither fauour their fatherlesse and widowes. For they are all together ypocrites and wyched / and all their mouthes speake foly. After all this shall not the Lordes wrath cease / but yet his hande shall be stretched out still. For the vngodly burne / as a fyre in the byzers and thornes: And as it were out of a fyre in a wood of a redde bush to ascendeth smoke of their wyde.

For this cause shall the wrath of the Lord
of Hostes fall vpon the lande, and the people
shalbe consumed / as it were with fyre / no
man shal spare his brother. If a mā do turne
hym to the ryght hande / he shall famishe /
to the lefte hande to eat / he shall not haue
ynough. Every mā shall eate of his
owne arme: Manasses shall eate Ephraim /
and Ephraim Manasses and they both shall
eate Iuda. After all this shall not the Lordes
wrath cease, but yet shall his hande be stret-
ched out still.

He threateth the oppressors of the poore / and
prophesieth agaynst Sennacherib.

Table of Contents

Whe vnto you that make vnygh-
tious lawes, and deuyse thynges/
which be to harde for to kepe: wher
thorow the poore are oppressed/ on
euery yere / and the innocentes of my people
are therewith** robbed of iudgment: & wy-
dowes maye be youre praye / and & ye maye
robbe & fatherlesse. What wyl ye do in tyme
of the visytacion and destruccyon / that shall
come from farre? To whome wyl ye reuere
for helpe? or to whom wyl ye geue youre ho-
noure / that he maye kepe it? that ye come
not amonge the prysoneres / or lye amonge the
deed: After all this shall not the wrath of the
Lord cease / but yet shall his hande be stret-
ched out still.

So he also onto Iher/ which is a claf of
my wrath / in whose hande is the rod of my
punishment. for I shall sende hym amonge
those ppoerish people / amonge the people
p haue deserued my dissaoure shall I send
him: p he may utterly robbe the / spoyle the /
treade the downe lyke the myre in the strete
Nowebeit his meaning is not so/ nether thin
keth he hath of this sayd thyng. But he ymagy
neth only howe he maye overthrowe a despoyle

much people; for he sayeth: are not my prynces all kynge? Is not * Calno as easy to tyrune / as Charchamis? Is it harder to conquer Antiochia then Erphad? Or is it lighter to overcome Damascus then Sa

maria: Is moſay: I were able to winne
the Kingdome of the Idolaters and their
goddess but not Ierusalem and Samaria.
Shall I not go vnto Ierusalem and their
images as I did vnto Samaria and their
images?

Wherefore the Lorde sayeth: As soone as
I haue performed my whole worke vpon
the hill of Sion and Ierusalem / then will
I alloo^e my selfe the noble and stout kynge of
Akkria / with his wylsome and pryde. For he
standeth thus in hys owne conceale: Whys
do I thoro^w the power of myne owne hande;
and thoro^w my wylsome: For I am wylse, I
am he that renoueth the landes of the people /
I robbe their princes: (like one of the woo-
thyes) I dryue them from their hye seates. **B**
My hande hath founde out the Holtes of the
people, as it were a nest. And lyke as egges /
that were layde here and there / are gathered
together: So do I gather all countrees. And
there is no man, that darre be so bolde, as to
touch a feather, / that darre open his mouth, or
once whisper.

But doth the are boost it selfe / agaynst
him that he weth therewith / oꝝ doth the same
make eny brackpige / agaynst hym that ruleth it ? That were euen lyke / as yf the rood
dyd exalte it selfe agaynst hym that beareth
it: oꝝ as though the staff shulde magnifye
it selfe / as who saye: it were no wodd. Therfoze
¶ shall the Lorde of hostes sende hym pouerte
in his ryches / and burne by his power / as it
were with a fyre . But the lycht of Iherusalem
shalbe that fyre / and his Sanctuary shalbe
the flanne / and it shall kinde / and burne by
his thornes and byers in one daye / yee all
¶ gloꝝy of his woddes and felde shalbe consumed
with body and soule . As foꝝ hym selfe /
he shalbe as one chased awaye. The trees also
of his felde shalbe of such an ombyze / that
a chyld maye tell them.

After that daye shall the remnaunt of Iſ-
rael/ and ſuch as are eſcaped out of the houſe
of Iacob, ſeke no more comforte at him that
ſmote them, but ſhall comforte them ſelues
with faythfulneſſe and truth in the Lorde/
the holy one of Iſrael. The remnaunt / yet
and the Poſteryte of Iacob / ſhall conuer-
tento God the myghty one. For though thy
people (O Iſrael) be as the ſande of the ſee/
yet ſhall but the remnaunt of them only co-
uertere into hym. Perfecte is the iudgment of
him that ſloweth in ryghtuouſneſſe / a ther-
fore the Lorde of Hoſtes ſhall perfectly ſu-
fyll the thyng, that he hath determined in h
myddes of the whole worlde. Wherefore thus
ſayeth the Lorde God of Hoſtes: How my
people, that dwelleſt in ſiſd/ be not afrayed
for the kynge of the Aſſyrians: He ſhall wagge
his ſword, his

c. To byt
 th often is
 fyr to; to as
 bencauncel
 in Exod.
 c. 9.

2. He caters
 the furthe of
 his nature at me
 that taketh a
 waye the good
 of his my
 stude: & rou
 neth his bynd
 ma. The mea
 ninge is tha
 que shall rou
 neth another

• Robb. B.
W. in the
N. B. S. B.

by Calm
Charcham
are cytes
which state
the cytes
phases.

**The saluacyon
of the people.**

his wall at the / yee & beate the with ther rods /
as the Egyptians dyd some tyme. But soone
after / shall my wrath and myne indignacion
be fulfilled agaynst their blasphemies.

The prophesieth of the nativitie of Christ, and of his people: of the remnant of Israel, and of the saving of the heathen or gentiles.

Uche,ri,Chapter.

After this there shall come a rodd
forth of the kynrede of Iesse; and a
blosome out of his roote. The sprete
of the Lorde shall lyght vpon it: the
sprete of wisdom; and vnderstandyng: the
sprete of counsell; and strength: the sprete
of knowledge; and of the feare of God: and
shall make him seruent in the feare of God.

W hepe company together/so that a lytle childe
b. 2. with the
state of hys
mouth &c. that
shall ppye them forth. & he cowe & the bre
shall fede together/& thei ponge ones shall
lye together. The Lyon shall cate straw like

The Prophecy

the ore/oz & colow. The childe whyle he liueth, shall haue a desire to the serpents nest, and when he is weaned, he shall put his hand in to the Cockatrice denne. No man shall do euell to another, no man shall destroy another, in all the⁴ hyl of my Sanctuary. For the earth shall be full of the knowledge of the Lorde, euen as though the water of the sea flowed ouer the earth.

Then shall the gentyles enquire after the
roote of Jesse (which shall be set vp for a token
vnto the Gentyles) for his dwelling place shall be
glorious. At the same tyme shall the Lorde
take in hande agayne, to conquer the rem-
nant of his people (which are left asper),
from the Assyrians / Egyptians / Arabians /
Moziâs / Elamites / Caldees / Antiochiâs
and Ilandes of the see. And he shall sett vp a
token amonge the Gentyles / and gather to-
gether the dispersed of Israel / yet a tyme out
castes of Iuda from the four corners of the
worlde. The hatred of Ephraim and the em-
nitye of Iuda shall be cleane roted oute. E-
phraim shall beare no euell will to Iuda / &
Iuda shall not hate Ephraim: but they both
together shall lye vpon the shoulders of
the Philistines toward the west / and spoyle
them together that dwell toward the East.
The Tunes and the Moabites shall lete
their handes fall / and the Ammonites shall be
obedient vnto them.

The Lorde also shall cleue the kinges of
the egyptians see / & with a myghtie wynde
shall he lyft by his hande ouer Nilus / & shall
symte his seuen streames and make them go
our drye Mod. And thus shall he make a
waie for his people / & remayneth fro the A-
rians / lyke as it happened to the Israelites /
what time they departed out of the land of Egypt
¶ The songe of the Church for the obtaynynge of the
dicta;re and ouercomynge of the woilde.

The Rijndael cipher

So then thou shalt saye: O Lord/
 I thanke the/ for thou wast displea-
 sed at me/ but thou hast restrained
 thy wrath/ & hast mercy vpon me.
 Beholde/ God is my health/ in who I trust/
 & am not asrayde. For the Lord God is my
 strength/ my praye/ he also shalbe my re-
 fuge. Therfore wth hope shall ye dyatw water
 out of þe wellles of the Sauoure/ & then
 shall ye saye: Let vs geue thankes vnto the
 Lord/ & call vpon his name/ & declare his con-
 cels amonge the people/ & hepe the in reme-
 mbrance/ for his name is excellēt. O sing pray-
 ses vnto þe Lord/ for he doth greate thinges/
 as it is knowen in all the worlde. Crye oute/
 & be glad/ thou þe dwellest in Sion/ for great
 is thy pryncce: the holy one of Israel.
 He prophesieth the destruction of Babylon/ the ca-
 ptyte/ and the commyng agayne of the people.

Babylon,

Of Clay.

U.

Table of Contents

This is the heuy^e burthe of Baby
 on/which saye I sonne of Amos
 ydole. Make some tokens to the
 type^e bylles/call vnto them/holder
 by poore hande/that the Prynces maye go
 in at the doore. For I wyll sende for my^e de
 bites & my gaunces (sayth the Lord) and in
 my wrath I wyll call for such/as triumphe
 in my gloze.

berlande ther by Babylon
 mythe (saye thep) is called
 an gill because of the hyge e
 xceeding sumptuous byp
 ding therof. heyl: callith
 the people of grece and of
 ierde his be- byntes and hyge
 wntes: be- cause he was
 disposed by the euerthome
 of Babylon. With þe me thought I harde in the mod-
 tapnce a hope/like as u had bene of a great
 people: a sullhyge / as though the Byng-
 domes of all naciōs had come together. (And
 the Lorde of Hostes was the Captayne of þ
 myrlcraunge.) As thep had come not only out
 of farr countrees / but also from the endes
 of the worldens: Euen the Lorde hym selfe w
 the myrlers of hys wjath / to destroye the
 wjall of babilon. Thou:ne therfoze / for the daye
 of the Lorde is at hande / a cometh as a de-
 stroye about the Almyghtye. Then shall all
 hande be letten downe / and all mens hertes
 shall be a waye, they shall stande in feare /
 carefull ofe and forow shall come vpon the /
 and they shall haue payne / as a womā that

8 Traue vltly with childe. * One shall euer be
 * Some reade aban. n. of another / and their faces * shall
 * euer m^a that burn. * In the flamme.

For in the daye of the Lorde shall come/
terribil / full of indignacion and wrath to
make the kinde waste / and to roote out the
synners root. For the sterres and planetes of
heauen shall not geue their lycht / the sunne
shalbe dyched in the pcyng / & the moone
shall not shyne with hys lycht. And I will
pynish the wickednesse of the * world / &
the synners of the bngoble / sayeth the Lorde.
The hys stomaches of the proude wil I take
away / and will laye downe the boastynges

of te. **I** will make a man dearer then
f. That is / and a man to be moze worth /
they shall be / then an en wedge of Spurr. **Whereouer**
there shall be / I will make the heauen / that the earth
shall come out of her place.

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Df 02. Hal bypunge by the **D**ees agayn
thent, much shall not regarthe **S**puer, nor b
dely. I gode. When shall younge men
botwe the anapredasumort. the **D**ees ha

haue no ppyte vpon women with childe/ and
their faces shall not spare the chylde. * And
Babylon (that glory of Kingdomes & beto- * Gen. 22. 62
tye of the Caldees honour) shalbe destroyed/
as God destroyed Sodom & Gomora.

It shall neuer be more inhabited / nether
shall there be any more dwellinge there, frō
generacyon to generacyon.

The Arabians shall make no more tents there, neither shall the Shepherdes make their foldes there any more: but wild beasts shall lye there, & the houses shall be full of great Owles. Estriches shall dwell there, and a pes shall daunce there: the lytle Owles shall crye in the palaces, one after another, and Dragons shall be in the pleasaunt parlours. And as for Babelons tyme it is at hand, and her dayes maye not be longe absent:

The retourne of the people from captiuitie. The prosperitie of the people of God / and affliction of their enemies. The pride of Babylon.

¶ The xiii. Chapter.

Bless the Lord thy God mercifull be
to Jacob/and will take by Israel
agayne/and set the in their alone
lande. Straungers shall cleave
vnto them/ and get them to the house of Ja-
cob. They shall take the people/ and cary the
home with the. And the house of Israel shall
haue them in possession for seruantes and
maydes in the lande of the Lord. They shall
take those prysoners/ whose captiues they
had bene afore: and rule those that had op-
pressed the. When the Lord now shall bringe
the to rest/ from þe trauayle/ feare/ & harde
bōdage þe thou wast ladē with all: then shalt
thou vse thys mockage vpon the kynge of
Babylon/ and saye: How happeneth it that
the oppressour leaueth of? Is the golden tri-
bute come to an ende? Doubteles the Lord
hath broken the ** staf of the vngodly / and
the scepter of the lordly. Whych when he is
to:othtympereth þe people w durable strokes/
and in his wonders he persecuteth them/ and
tarneth the continually. ** And therfore the
whole worlde is now at rest and quyetnesse/
and men synge for ioye.

Yee euen the fyre trees and Ceders of Libanus reioyce at thy fall / sayinge : Now that thou art layde downe / there come no more to destroye vs. * Well also trembleth at thy commynge / all myghtye men and Dynaces of the earthy / steppes forth befoze the. All kyniges of the earth stande bp fto their seates / & they map all (one after another) ynge and speake vnto the. Art thou wounded also as we? art thou become lyke vnto vs? thy pompe and thy pryde is gone downe to hell: Wothes shalbe layde vnder the / & woynes shalbe thy couerynge.

de þe compa-
try the deat
of Nabucho-
donosor to the
falling of Lu-
cifer the mo-
nyng sterre,
whych he
callethe the
chylde of the
maynyng; be-
cause it appea-
rith onely in þ
morning. & þe
meanynge is i.
þo soche thyng
ought to haue
happened vnto
the : in earth
was lyke the
morning ster-
re, whych no
man can take
out of heauē:
And thus that
was to mygh-
tye / þou
desceydedst &
what people
þou wolddest
vnto whome
it was a payn-
me to ouer-
come nacōs/
had receayued
for þe measure
as thou lydest
rightly. Soch a
lyke thyng is
therēin Ge-
nerall. Against
this I pray.

The same yere that kynge Ihuaz dyed/
God thre/threatened byē say on thys maner: We-
rope not (thou wholy Palestina) as though
the rod of him ꝑ beareth the were broke: for
out of the serpentys roote / there shall waxe a
hockatrice / & ꝑ frute shall be a tyrie womme.
But the pooze shall fede of the best thynges /

A prophecy against Sodom.

This is the heuy burthen dyd Mo-
ab: Ar of Moab was destroyed (as
me thought) in the nyght season:
The wailles of Moab perished in
the nyght / & banyshed awaye: They were to
Baith & Dibon in þe hye places / for to wepe:
Moab dyd mourne from Nebo to Medba:
All their heades were colled / and all their
heardes shauen. In their stretes were they
gyrded aboute with sack cloth. In all þe top-
pes of their houses and stretes was there no
thyng / but mournynge & wepyng. Hese-
bon and Eleale cryed / that their boyce was
hearde vnto Jahaz. The wythtes also of
Moab beared and cryed for very sorow of
their mynnes: Who is my herte for Moabs
sake. They fled vnto the cyte of Zoar / which
is lyke a layze frutefull bullock / they went
vp to Luhith / wepyng. The waye towarde
Hozonaim was full of lamentacyon for the
hurt. The waters of Dimon were dyed by
the grasse was wythred / & herbes destroyed /
a what necessary grene thinge there was be-
syde. In lyke maner the thyng that was left
them of their substance / they carped it by
water to Araby. The crye wet ouer þe whole
lande of Moab: fro Eglaim vnto Beer / was
there nothinge but mournynge. The waters
of Dimon were full of bloude / for the ene-
mye had sent thither a bonde of men / which
as a lyon laye a wayte for the remmaunt of
the lande & for them that were escaped.

The destruction of Mosb.

Then sent the Lordes of the lande a
man of warre, from the rocke that
lyeth towarde the deserte / * * *
to the hyll of the daughter Syon
(for as so) the * * * daughters of Moab / they
were as it had bene a tremblyng hyde / that
is put out of her nest / by the cry of Ammon
which messengers sayde gather your coun-
tell / come together / * * * couer vs with youre
shadowe * * * in my payde / as the nyght doth
hyde the chafed / a bewaie not them that are
bled / let þe persecuted Moabites dwell amonge
you / be oure op^e refuge agaynst the destroy-
er: for the aduersary oppresseth vs / þe robber
vndoth vs / a the tyrannye oppueth vs out of
oure

Damascus, Egypte.

was heate of
peck cucion.
As is the myd
dawe of the
as in the p^{al}
cess the winne
th it not burne
the brasse.

C The suburbs also of Beſebō were made
waſte / & the Princes of the Gentiles Hewed
downe the vineyardes of Sibma / whych
were planted wth noble grapes / and ſped
into Tazer, and wente unto the ende of the
deſerte / whoſe bꝛanches ſtretched their ſe-
ues forth beyonde the ſee. Therefore I mour-
ned for Tazer / & for þe vineyard of Sibma
wꝛt great ſorrow. I poured my teares vpo Be-
ſebon and Eleale / for all their ſonges were
layde downe / in their harueſt & gatherynge
of their grapes: Mytth and chere was gone
out of the ſelde & vineyardes / in ſomoch / þ
no man was glad ner ſonge. & here went no
treader into þe vineyardes / theſe mery chere
was layde downe. Wherefoꝛe my beſy rōbled
(as it had bene a lute) for Moabs ſake / and
wꝛt inwarde membyres / for the byekwa-
les ſake. For it happened thus alſo: when
Moab ſaw þe was turne d vꝛſyde downe:
ſhe went vp on hye into her Sanctuary / to
make her prayer there / but ſhe myght not be
helped. & hiſ is the deuce / whych the Lorde
toke in hande at that tyme agaynſt Moab.
But now the Lorde ſaith thus: In the pra-
re ſhall the power of Moab with their pōpe
(which is greate) be mynꝛſhed / lyke as the
burthen of an hyꝛed ſeruaunte. And as for þe
remnaunt of them / they ſhalbe leſſe then a
fewe / and not rekened moch woꝛth.

¶ A prophete agaynt Damascus.

This is the heuy burth en vpon Da-
maſcus: Beholde Damaſcus ſhal
be no moze a ctyte/ but an heape
of broken ſtones. The ctytes of
Aroer ſhal be waſte: the catell ſhall lye there/
& no man ſhall fraye them awayne. Ephraim
ſhall no moze be ſtronge/ & Damaſcus ſhall
no moze be a kyngdome. And as for the glo-
ry of yem. ſaunt of ſyrians/ it ſhal be as
the glory of the chyldre of Iſrael: ſayeth the
Lorde. & ſoſtes. At that tyme alſo ſhall the
glory of iacob be very pooze/ & hys ſatnes
leane. It ſhal happ to the/ as whē one ſea-
reth in hawke ſt/ which cutteth his hand full

A* Raphaim
 is a valley nro
 unto Ierusalem
 on the North
 syde of Jewry.
 Josue. xviij. &
 y. Regum. ii

Woe be to the multitude of moche people /
that rush in like the see / and to the heape of
folke / that rene ouer all lyke greate waters.
For though so many people increase as the
flowing waters / and though they be armed /
yet they flee farre of / and barysh a waye lyke
the dust with the wynde vpon an hill. and as
the whyle wynde thozow a storme. Though
they be fearfull at nyght / yet in the morning
it is gone wyth them. This is their porcepon /
that do vs harme / and heritage of them / that
robbe vs.

CA prophete agaprie Egypt.

● The. xviij. Chapter.

Whe to the lande of Egypt theyp-
 pech is of this syde the floude of
 Ethiopia: which sendeth her mes-
 sage ouer the see in theyp-
 pes bpo the water: and sayeth: goo soone /
 do poure message onto a straunge and harde
 folke: to a fearfull people / a to a people that
 is further then this: to a desperate and pyl-
 led folke, whose lande is deuoued fro bz with
 ryuers of water. Yee all ye that lye in the co-
 n-
 passe of the world / and dwell vpon the earth:
 when the token shalbe geuen vpon the most-
 saynes / then loke bp: and when the horne
 bloweth / then hearken to / for thus hath the
 Lorde sayde vnto me. I layde me downe /
 and pondered the matter in my house / at the
 noone daye whē it was hote: And there fell
 a mysynge shower / lyke a dew / as it happe-
 neth in Haruest. But the frutes were not
 yet rype cut of / and the grapes were but
 younge and grene. Then one smote of /
 the

the grapes id an hoke / pee he hewed downe
also the bowes and the bzaiches / & dyd cast
the awaye. And thus they were layde waste /
for the foules of the mountaynes / & for the
beastes of the earth together. So that the
foules sat ther vpon / & the beastes of the earth
wintered there. Then shall there be a present
brought vnto the Lorde of Hostes: eue that
harde folke / that fearful folke / & that further
is then thys: that desperate and pylled folke
(whose lande is deuyded fro by wylth floudes
of water) vnto the place of the name of the
Lorde of Hostes: eue vnto the hill of Syon.

The prophecyeth still agaynst Egypte.

The .xx. Chapter.

In this is the heuy burthen vpon Egypte:
Beholde / the Lorde wyll. * cpe
vpon a swifte cloude / & come vnto
Egypte. And the goddesses of Egypte
shall tremble at hys comynge / & the heie of
Egypte shall quake wylth in her. For thus
sayeth the Lorde: I wyll steepe by the Egyp-
tians one agaynst another amonge them. I
will deliuer Egypte also in to the handes
of greuous rulers / and a cruell kynge shall
haue the rule of them. * The water of the
see shall be drawen out / Nilus shall synche
awaye / & be drye. The ryuers also shall
be drye awaye. Rede & rush shall sayle / & graue
by the waters syde: & vpon the ryuers backe /
pee and whatsoeuer is sowe by the waters /
shall be wythered / & destroyed, and brought to
naught. The fyshers shall mourne / all such
as cast angles in the water / shall cōplayne /
& they that spredde their nettes in the water /
shall be sayn harted. Soch as laboure vpon
flax & spych / shall come to pouerte / & they al-
so that weue fine wozyes. All the poundes
in here called by diuers names: some tyme the see / some tyme ryuers /
some tyme welles / some tyme poundes. & c. For that shalbe cōfessyd. bñ.
sond. p. wapes: & it is called the see / not only because the hebrues call al
congregacyons of waters the see / generally: but also because it was of
old tyme a condeit opyned after the storyes: that it hath his originall
begynnyng from the Ocean see. Ye maye also vnderstand by the dy-
nec of Nilus: that it ouerflowed not the lande / contrarye to the olde
accustomed maner therof. Some had leuer haue this to be figurately
applied. As there be certen waters of the Gospell / whych the holy
goost geuech: so are ther also the troublous waters of Egypt / that is /
of wo: idyl doctrine. Therfore when the word of God is ones heard /
those waters drye by: For the holy goost repyndereth the woyle of
spynne: & opneth & declareth the wozyes of darcknes. In these wa-
ters do fede & enlure groweth that is: vayne & traynyng wozyes: such as
are the wozyes of hyppocrytes / which after the outward shewe a pe-
rformance seems greene & frische: but are withyn vayne & naught wozye.

of Egypte / all the pollyce of their Moates
and dyches shall come to naught.

Yee the bndyscrete Princes of Zoan / the
cōcill of the wise Senatours of Pharaon /
shall turne to foolysnesse: Those that darre
boast & saye of Pharaos behalfe: I am come
of wyle people / I am come of the olde regall
Progeny. But where are now thy wise men?
Let them tell the & shewe the / what the Lorde
of Hostes hath takē in hand agaynst Egypte.
Foolles are those Princes of Zoan / & proude
are the Princes of Phoph: pee they dysceane
Egypte with the nobilitie of their Roche. For
the Lorde hath made Egypte dryenchen with
the spere of erreure / & they shall ble it in all
matters: euen lyke as a dryenche man goeth
spewynge aboute. For Egypte shall lacke
good counsell / so that they shall not knowe
what to do / nether begynnyng nor ende / ne-
ther vpon the lande ner water. & hen shall
Egypte be lyke vnto women / asrayde and
astounded / at the lyste of the head / which
the Lorde of Hostes shall lyste by euer them.
The land of Juua also shall make the Egyp-
tians asrayde / who so doth but speake vpon
it / shall put them in feare: And that because
of the cōcill / which the Lorde of Hostes hath
deuyded agaynst them. Then shall the true
cytyes of Egypte speake wylth the Canany-
tes tynge / & smere by the Lorde of Hostes /
& Deliopols shall be one of them. At the same
tyme shall the Lorde of Hostes haue an au-
teler in the myddell of the lande of Egypte / with
this tyle therby: vnto the Lorde. & his shall
be a token of testimony vnto the Lorde of
Hostes in the lande of Egypte / when they
shall crye vnto him / because of those that op-
presse them: that he shall sende them a Cap-
tayne and a Sauoure to deliuer them.

Moreouer / Egypte shall be bought vnto
the Lorde / & the Egypciāns also shall knowe
the Lorde at the same tyme: they shall do him
reuerēce with peaceoffringes / & with meat-
offringes: they shall promyse him offringes:
pee and paye hym also. & thus the Lorde shall
smyte Egypte / and heale it agayne: & so shall
they turne to the Lorde / & he also shall haue
mercy vpon the / & saue the. Then shall there
be a cōmen waye out of Egypte in to Assyria.
The Assyrians shall come into Egypte / & the
Egypciāns into Assyria. & the Egypciāns also
& the Assyrians shall both haue one Godes
seruyce. & hen shall Israel with honoure be
the thynde to Egypte & Assyria. And the Lorde
of Hostes shall blesse them / sayinge: Blessed
is my people of the Egypciāns / Assyria is the
wozke of my handes / but Israel is myne en-
heritance.

Agaynst Egypte and Ethiopia.

The .xx. Chapter.

In the same yere that Chartha came
to Ahdod / where Sargō the King
of the Assyrians sent hym / what
tyme as he also beleged Ahdod / and
warne it the same season: Then spake the
Lorde vnto Esay the sonne of Amoz / sayinge:
go & tolme of that sack cloth fro thy loynes /
& put of thy shues fro thy fete. And so he dyd /
goynge naked and barefote. Then sayde the
Lorde: where as my seruāt Esay goeth na-
ked & barefote / it is a toke & signyfyng of
the thyng / that after thye yere shall come
vpon Egypte & Ethiopia. For euen thus shall
the kynge of the Assyrians dyspue both yong
& olde / as prisoners naked and barefote / out
of Egypte & Ethiopia. And shall discover the
name of Egypte. They shall be also at their
wettes ende / & ashamed one of another: the
Egypciāns of the Assyrians / and the Assy-
rians of the Egypciāns / at the sight of their glo-
ry. * Moreouer they that dwell in the fles
shall se euen the same daye: beholde / this is
oure hope / to whom we fled to seke helpe / &
we myght be deliuered from the kynge of
the Assyrians. How wyll we escape?

Agaynst Babylon / Juua and Arabia.

The .xxi. Chapter.

In this is the heuy burthen of the
waste see: A greuous byld was
dred vnto me / lyke as when a
Roome of wynde & rayne rullerth
in from the wyldernesse / that terrible lande.
Who so maye dysceane / sayde the boyce / let
him dysceane: Who so maye dystrope / let him
dystrope. Wylth Elam / belege it / & Madai / for
they will lye all their gromynges. With thys /
smyte / whereby the reynes of my backe were full of payne:
the pages came vnto me / as vnto a womā in her
trauayle. When I herde it / I was abashed:
I was a pro. & when I looked by / I was asrayde. Myne
nerbe: I was hert pated / I trembled for feare. The darck-
nesse of the see / made me fearefull in my mynde.
Yee soone make ready & table / sayde this
boyce / kepe the watch / eate & drynche: wylth
Captaynes / take you to yourre wynde / for
thus the Lorde hath charged me: go thy waye /
& set a watchman / that he may tell what he
seyth. And when he had wayted diligently /
the same two hoymen: the one rydyng vpon
an Asse / the other vpon a Camell. And the
hoymen cryed: Lorde / I haue stande waytynge
all the whole daye / & haue kepte my watche
all the nyght. Wylth that came there one ry-
dyng vpon a charet / whych answered / and
sayde: Babylon is fallen / she is turned by-
side downe / & all the ymages of her Godes
are smytē to the groude. & his / O my felow
chylde / & I haue heard of the Lorde of Hostes the God of Israel / to shew

it vnto you.
The heuy burthen of Dania.
One of Seir cryed vnto me: Watch /
man what hast thou clyped by nyght / watch /
man what hast thou clyped by nyght?
The watchman answered: The daye brea-
keth on / and the nyght is comynge: If youre
request be earnest / then aske & come agayne.

The heuy burthen of Arabia.
At euen ye shall abyde in the wood / in the waye
to wardē Bedanīm. Wete the thurstye wylth
water / & ye cytyens of Hema / mete those
wylth that are fled. For they shall turne
awaye from the weapen / from the drawen
swerde / fro the bent bowe / & from the greate
batell. For thus hath the Lorde spoken vnto
me / ouer a yere shall all the power of Ce-
dar be gone / lyke as whē the offyce of an hy-
red seruāt goeth out: And the remnant of
the good Trechers of Cedar / shall be very fewe:
For the Lorde God of Israel hath spoken it.
A prophecy agaynst Ierusalem.

The .xxii. Chapter.

In this is the heuy burthen vpon the
house of Dania. What hast thou there
to do / that thou clymmest by in to
the house toppe / & thou clype of
miracles / & sayest: I will not be shamed /
for I am nether kyled wylth swerde /
nor deed in batell: For all thy Captaynes gat
them to their hoyses fro the ordynance / yee
they are all together ridde awaye / & fled farre
of. When I perceaued that / I sayde: awaye
frome / that I may wepe bitterly. Take no
laboure for to comforte me / as touching the
destruction of my people. For this is the daye
of the Lorde of Hostes / wherein he wyll plage /
trede downe / & webe out the balley of byp-
sons / & bryake downe the walles / with such
a crack / that it shall geue a sowne in the
mountaynes.

I saue the Elampes take the quyers
to carte & to hore / & the walles were bare
fro harnesse. The goodly balles were full of
charettes / the hore men made them soone to
belege the gates. & hen was the couerynge
of Iuda put from thence / and then was sene
the lege of the tymbre house. There shall ye
se the rytes in the walles of the cite of Da-
nia / wherof there shall be many. Ye shall ga-
ther together the waters of the lower pole /
and tell the houses of Ierusalem / & bryake
of some of them to kepe the walles. And ye
shall make a pyt betwixte the two walles of
the water of the olde pole / & nothinge regarde
hym / that toke it in hande / & made it. And at
the same tyme shall the Lorde of Hostes call
men to wepyng / mournyng / to baldnesse &
puttyng on of sack cloth. But they to fulfil
their lust & wylfulness / laughter open: they
kyl

people/fo: he is the doer & hath the matter in hãde: Walt p/o-
the doer thow upde for peace/cue the peace that men hope
whõ they must enter. Johã. 1.4 fo: in the. Hope styll in the Lorde/fo: in the

Lorde God is euertlastyng strength. For
 whye/it is he/ & byngeth lowe the hye moun-
 tained cyties/ & casteth downe the proude cy-
 ties. He casteth them to the grounde/ yee eue
 into the myze/ that they maye be troden un-
 der the fete of the symple/ & with the steppes
 of the pooze. Thou (Lorde) conuertest the
 path of the righteous/ whether it be ryght/
 whether the waye of the righteous be ryght.
 Therefore (Lorde) we haue a respecte vnto &
 ** waye of thy iudgementes/ thy name & thy

[illegible]

thou shalt deuoure them wth the wrath of
the people /s with ^{the} fyre of thyne enemyes.
¶ But vnto vs / O Lorde / p^{ro}uide for praye:
for thou wo^rkhest in vs all oure wo^rkes.
O Lorde our God / though such Lorde haue
domynacyon vpon vs as knowe not the : yet
graunte / that we maye hope only in the / and
kepe thy name in rememb^{er}ance. The ma-
licyous C^{on}traunters when they dye / are ne-
ther in lyfe nor in the resurreccion / for thou
hastest th^{at} a rote of the ouer / and bestrength

all the memoꝝ of all of them. I gaue/ thou in-
creased the people/ O Lorde/ thou incre-
ased the people/ thou shalt be praised & mag-
nified in all the endes of the world. The peo-
ple that seke vnto the in trouble / that same
aduersite which they complaine of is vnto
the a chastening before the. Like as a wyfe
with childe/ when her trauaile cometh vpon
her/ is a shame/ cryeth & lustreth the payne.
Euen so are we/ O Lorde/ in thy sight. We

227 The
 dead here bu-
 berstande the
 rtyghtnes as in
 the spoz. sing.
 Binded are
 the dead which
 here after dye
 in the Lorde.
 They shal rylle
 agayne in lyfe
 agayne as the other

alle with thyng we trausyle / a heart / and
 with þe sperte we bringe to thy health / where
 thow to the earth is vnder toped / and the
 synabytours of the worlde perlysh not.
 But as for thy 22 dead men a ours / that
 be departed / they are in lyfe a resurrection.
 They lye in þe earth they wake / a howe hope-
 for thy detw is a detw of lyfe and lycht. But
 the place of the malypous Cryaunters is
 they shal rylle a waye. So go now my people into thy
 chambze / a thus the doze to the / a suffice now

the twofold charge of an eye, till the wrath be
overpast. For behold, the Lord will go out
of his habitacle, & visit the wickedness of

the that dwell vpon earth. He will discover
the bloude that she hath deuoured/ she shall
neuer hyde them/ that she hath murdered.

The prophecy that all enemies shall be destroyed about the coming of Christ.

Then the Lorde wyth hys heupe /

Let Leviathan & invincible serpent: turne. * Leviathan that crooked serpent: & shall slaye the whalfe in the see. At the same tyme shall myn synge of the byncorde of Huscatel. In the xijth kepe it: and water it in due season. In watch daye and nyght: & no man bytake into it. In beate no euell wyll in my mynde. Who wyll compell me: that I greedily forgetrynge all fapthfulness: shalbe humbled at his cōfession.

me: / where with it vp at once in thomes
 a buttes: O: who wyl enforce me to kepe
 o: make peace: It will come to this poynte/
 þ Jacob shalbe roted agayne / a Israel shal-
 be grene: a beate floures / a they shall fylle þ
 whole wo: lde with their stee. Symtely he
 not his sympter / as euell as he is sympter hym
 selfe: Destrogeth he not the murtherers / as
 he is murthered: Euey man recompenseth
 with the measure that he receaueth: He mu-
 seth vpo his sox wynde / as vpon the dapes

of extreame heate. And therefore shall the in-
iquite of Iacob be thus reconcyled. And so
shall he take away all the stute of his synners.
As for aulter stones, he shall make them
all as stones beaten to poulder: the groues
and Idols shall not stande. The strdge cities
shalbe desolate/ and the sayre ctytes shalbe
left like a wyldernes. & be catell shall fede
eie there/ & the sheape shall eate the by. & they
harmed shalbe byt, their wyues which were
their betwye when they came forth: shalbe

be deliuerd. For it is a people without bndersta-
ndyng: & therefore he that created them / shall
not fauoure them: & he þ made them shall not
be mercyfull to them. In that tyme shall the
LORD wete fro the sweete water of Eupha-
tes / vnto the ryuer of Egypt. And there shall
the chyldren be choſen out one by one. & then
shall the greates trompet be blowne / to that
those which haue bene destroyed in the Assy-
rians lande / and those that be scatterd abrode
in egypte: shall come a moreshonne & I will

At Jerusalem upon the holy mount,
 Against the pybe of Ephraim, and against false
 teachers and preachers.

Due to the extreme of pyre/ to the

When he ephraimites / & to the
saydng flour / to the gloze of hrs
pope / that is upon the toppe of the
olentrous halley: whych men be ouerladen
with wyne. Beholde / the strength and power
of the

every syde / lyke a tempest of hayle / & bea-
reth downe stronge holdes / and lyke an ho-

ribble / myghtye and ouer flowinge water.
And þe proude crowne of þe rouchie Ephraim;
shall be troden vnder fote. And as for
the saydinge flour / the gloze of his pompe /
which is vpon the toppe of the plenteous bal-
ley: it shall happen vnto him / as to an vn-
mely frute before the haruest come. Whych
as soone as it is lene / is by & by deuoured, or
ouer it come well in a mans hande.

And then shall the Lorde of Hostes be a
crosse to the lowly / and a glorious garlande
unto the remnant of his people. Unto the
lowly / he shall be a spere of iudgement / and
unto them that dyue away the enemyes
from the gates / he shall be a spere of strenght.
But they go wzonge by the reason of wyne /
they fall a flacker because of ströge dyntche.
Yee euē the prestes and prophetes the selues
go amisse / they are dzonchen with wyne / a
dzonchen with dzion ströge dyntche. They

wante by apyns / howe a loge tyme / was
 erre in sepynge / and in iudgment they sayle.
 For all tables are so full of bompie and fyl-
 thynges / that no place is cleane. * What is he
 amonge them / that can teach / instructe oꝝ en-
 forme the chyldren / which are weened fro
 suck oꝝ taken from the brestes : of any other
 fashion there. I commaunde that mape be ch-
 maunded / byd that mape be bydden / foꝝ bydd
 that mape be foꝝbydden / kepe backe & mape
 be kepte backe / here a lytle / there a litle. And

e taken for the herforz the **L**orde altho will please with his
 bndes. for it prynges lippes and with a straunge language
 in comly saye. **U**nto this people to whom he spake afore
 of **C**ōmaunde-
 ec. **T**he same
 bndes shal be
 implemēt; idy
 promys & the
 pleasures of
 this world.
 And by the p
 are taken for
 the wendes /

forth / fal backward / be bzoted / inared / take
Berthefore heare the worde of the Lorde / y
 mockers that rule the Lordes people / which
 is at Ierusalem / for ye cōfote your selues
 thus: We shal deathe & we are at a poynte / an
 as for hell / we haue made a condepcion wyl
 it / & though there bzeake out eny soze plag
 it shall not come vpon vs. for with diffeat
 wyl we escape / and with nymblesnes wyl
 we defende our selues. & herfore sayeth th
 Lorde God: Scholde / I wyl laye a stone v

not loyge to **S**ion, a great stone / a costly* corner stone
for a sure foundation: & who so putteth by
trust in him, shall not be confounded. My
troubles will I let by againe in þe balanc
and iudgment in the weightes. & the tempe

of hyle shall take awaye your refuge / & ye
haue to discreaue withail: & þe ouerfloomyng
waters shall breake downe youre stronge

holders of accumulation. Wherby the appoyment of God and mer-
 ceyt is ye haue made to death / Whilbe done. 1. C. lxxv. d. b.
 awaye: and the cōdempcion that ye made wyth the Jewes and
 hell, shall not stande. when the great destrukcion of the Jewes and
 cion goeth thowow / it shall all to reade you. 2. wyth the
 It shall take you quyte a waye before it. 3. 4. to gether. 5.
 it shall go forth early in the mornynge / and yet. d. b.

continue only that daye & that night. And þ
 very feare only shall teach you, whye ye feare
 it. For the bedde shall be so narrow that a mā
 can not lye byō it: And þ couerprig to small/
 that a mā maye not wynde him selfe therein.
 For the Lord that steppē forth as he dyed byō
 the most^e Perazim: and shall take on as he
 dyed byō the ^edale of Gabaaon: that he maye
 bynne forth his deu pre/ ^ehis straunge de-
 uice: and fulfill his woꝝke, his wonderfull
 woꝝke. And therfore make no mocke at it/

*g. Paraly.
 *g. Reg. b. 2.
 *g. Reg. b. 2.
 *g. Reg. b. 2.
 *g. Reg. b. 2.

that your captiuitie increase not: for I haue
herde the Lorde of Hostes saye / that there
shall come a sudden destruction & plage vpon
the whole earth. Take heede / and heare my
boyce / ponde & heere my wordes well.
Woorth not the householde man tuer in due
season earnestly to his lande: he moweth &
ploweth his grounde to sowe. And when he
hath made it playne / he soweth it & fetches
of comyn. He soweth the wheate and Bar-
ley in their place / Mustard and the like

in their place / Wherum and aspe and
in their place. And that he maie do it ryght/
his God teacheth him and sheweth him. For
he treadeth not & fyches out with a wayne/
neither bringeth he the cart here & there ouer
the comyn / but he thyselseth the fyches oute
with a flayle / and the comyn with a rod. As
for the wheate / he gryndeth it to make bred
therof / In as much as he can not bringe it to
passe with treadinge out. For neither & bro-
lynge & the cart wheles make / ner his beasty

can grende it. Chys and loch rent thyngs
come of the Loyde of Hostes whych is mar-
uelous in counceyl & great in rightuousnesse.
¶ The shephesmen of Iherusalem. As was the com^d

Be unto the **D** Ariel/ thou citie

What Dauid wane. Take yet some
years / & let some seales yet passe
ouer: then shall Triell be besieged /
so that he shal be heuy and sorowfull / & shal
be vnto me euen as a ypon. For I will laye
lege to the rounde aboute / & hepe the in to
towers / & grane by dykes agaynst the. And
thou shalt be brought lowe / and speake out
of the earth / and thy wordes shall go humbly
out of thy ground. Thy voyce shall come out
of the earth, lyke the voyce of a witch / & the
WW talkynge

Israel. **I** shall be as the multitude of thine enemies. * * * And the multitude of thy enemies shall be as the dust that the wind taketh away suddenly. Thou shalt be visited of the Lord of Hosts with thondre/earthquake/ and with a greate crack/ in the whyle wynd/ tempest/ and with the flame of a consuming fyre. But now the multitude of all the people/ that went out agaynst Ariel: the whole house/ the stronge holdes/ and sege: is lyke a dreame which appeareth in the nyght. It is lyke as when an hungry man dreameth he is eatyng/ and when he awaketh/ he hath nothing: lyke as when a thyrstye man dreameth that he is drynckynge/ & when he awaketh/ he is thyrstye/ & his soule vnpacient.

So is the multitude of all people that drawe them selues agaynst the hyll of Sion. But ye shall be at your wyttys ende/ ye shall be abashed: ye shall shakke/ & reue to a fro. Ye shall be drunken/ but not of wyne. Ye shall fall/ but not thowen downe: for the Lord shall geue you an hard slepyng spyete/ & holde downe your eyes: namely your prophetes & heades which shalbe se/ them shall be couer. And all visions shalbe into you/ as the word that stande in a sealed lettre/ which one offeth it to a man that is lerned/ & sayeth: rede vs this lettre. Then he answereth: I can not rede it/ for it is shutt. But yf it be geuen to one that is not lerned/ or sayde vnto him: rede this lettre: then sayeth he: I can not rede.

Therefore thus sayeth the Lord: For so much as this people draweth nye me to their mouth/ & prayeth me hyghly with their lippes/ (where as their herte neuertheles is farre from me/ & the feare which they owe vnto me/ that turne they to mens lawes & doctrines) therefore will I also shewe vnto this people a marvelous/ terrible/ & greate thing (namely this): I will destroye the wylidome of their wyle/ & the vnderstandynge of their lerned men shall perperhe. Who be vnto them that seke to depe/ to hyde their pynagynacon before the Lord/ which reherce their counsels in the darcknes/ & saye: who seeth vs/ or who knoweth vs: whych pynagynacon of yours is euil as when the potters claye taketh tute of coldest/ aduylment/ as though he wozke myghte saye not of the wynde to the wozkmaster: make me not/ or as when he that seeth the potter: he vnderstandeth not. * * * Se ye not that it is hard to dreame this/ and the wyne of recreacion & myght shall ye not taste of. Ye shall be feble/ fall as ye go/ ye shall be rennagates for the confusyon/ hate/ and persecucion of all men: not for dronchenes or stronge dryncke/ whych ye shall want. Some expound this sentence of them that be dronchen in hypocrisie & dissimulation: and of them that be full of the rygghynesse of their owne wozkes.

As though he shalbe saye: It is not longe to that goodly treu (which are signified by Libanus) shalbe turned into payne felde: And that the payne felde (whych are signified by Char mel) shal become rough and full of thistles. The tyme that Christ shalbe come is the short tyme that he meaneth whych the scripture doth oft call a short tyme. Then shal the vncircumcised/ rough/ & wozdy heathen (which is vnder dadd by Libanus) be turned vnto a reyggon of Christs congre gacion: church/ vnto the true ruler of the true Ed (which is vnderstand by Char mel) that frute full & well tyled felde.

by that Libanus shalbe turned into Char mel/ & that Char mel shalbe taken as a wozd. Then shall deale men vnderstande the wozd of the boke/ and the eyes of the blynde shal be without any cloude or darcknes. The oppressed shal holde a mery feast in the Lord/ and the poore people shal reioyse in the holy one of Israel.

Then shall the furiouse people cease/ and the mockers shalbe put away/ and all they that do woznge shalbe plucked out/ for they shall labour to drawe men vnto synne: & that because hym/ which reprooueth them in the gate/ & soch as turne good personnes to bawite. And therefore the Lord (euil the defender of Abraham) sayeth thus vnto the house of Jacob: Who shall not Jacob be ashamed/ nor his face confounded/ when he seyth amonge his chyldren (whom my handes haue made) soch as halow my name amonge them: that they maye sanctifye the holy one of Jacob/ and feare the God of Israel: and that they whych a fore tyme were of an erroneous spyete/ haue now vnderstandynge/ and that soch as before coude not speake/ are now lerned in my name.

A curse agaynst them that forsake the counsell of God/ and speke vnto the counsell of men. He treateth the rest of the people/ whych after the destruccyon of Iherusalem wente in to Egypte.

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A curse agaynst them that forsake the counsell of God/ and speke vnto the counsell of men. He treateth the rest of the people/ whych after the destruccyon of Iherusalem wente in to Egypte.

The xxx. Chapter.

V be to those drynckynge chyldren (sayeth the Lord) which seke comfort/ but not at me: whych take a webbe in hande/ but not after my wyl: that they maye heape one synne vpon another. They goe downe in to Egypte (and aske me no counsell) to seke helpe at the power of Pharaon/ and comforte in the shadowe of the Egyptians. But Pharaos helpe shalbe your confusyon/ and the comforte in the Egyptians shadowe shalbe your shame. Your rulers haue bene at Zoan/ & your messengers came vnto Hanes. But ye shall all be ashamed of the people that maye not helpe you/ which shall not brynge you strength or comforte/ but shame & confusyon. Your beastes haue borne burthens vpon their backs towarde the South/ thowen the waye that is full of patell and trouble/ because of the Iyon & Iyones/ of the Cockatrice and shynge dragon. Yee the Gules haue your substance/ and the Camels brought your treasure vpon their crooked backs/ vnto a people that can not helpe you.

For the Egyptians helpe shalbe but bayne and lost. Therefore I tolde you also that your pryde shalbe haue an ende. Wherefore go hether and wryte them thys in their tables/ & note it in a boke: that it maye remayne by their posterite/ & be styll kepte. For it is an obsequy nate people/ vnfaithfull chyldren/ chyldren that wyl not heare the lawe of the Lord.

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They saye to the Prophetes: Intro mytte your selues with nothyng/ and vnto the Sayeres: tell vs of nothyng for to come/ but speake friendly wozdes vnto vs/ and pzease vs false thinges. Creade out of the waye/ go out of the path/ turne the holy one of Israel from vs. Therefore thus sayeth the holy one of Israel: In as much as ye haue cast of your bewtye/ and comforted your selues with power and nymblenesse/ & put your confidence therein: therefore shal ye haue thys myschance agayne for your destruccyon and fall/ lyke as an hys wall/ that falleth because of some ryft (or blast) whose breakynge cometh suddenly.

And your destruccyon shalbe lyke as an erthen pot/ which breaketh nomā touching it/ & your bewtye shalbe so for/ that a man shall not synne. Heuer of it to fetch fyre in/ or to take water with all out of the pyt. For the Lord God/ cuen the holy one of Israel hath promysed thus: With styll stytynge and rest shal ye be healed/ in quyetnesse a hope shall brynge strength vnto you. Nor wyl standynge ye regarde it not. But ye wyl saye: No/ for thus are we constrained to lie vpon hoyses. And therefore shal ye lie/ we must ryde vpon swift beastes/ & therefore your persecutours shal be as wynter. A thousand of you shal lie for ouer/ or at the most for fyre/ whych do but only geue you euell wozdes: vntill ye be desolate as a ship mast vpon an hys moatayne/ and as a beken vpon on hys.

Yet standeth the Lord waytynge/ that he maye haue mercy vpon you/ and lyteth hym self by/ & he maye receaue you to grace. For the Lord God is rygghynous. Hapye are all they that wayte for hym. For thus (O thou people of Syon and ye crylens of Iherusalem) shal ye neuer be in heuyness/ for doubtlesse he wyl haue mercy vpon the. As soone as he heareth the voyce of thy crye/ he wyl helpe the. The Lord geueth you the bryde of aduersyte/ & the water of trouble.

But thynne instructer lyeth not farre from/ & yf thynne eyes loke vnto thynne instructer/ and thynne eares harken to hys wozde/ that cryeth after the and sayeth: this is the waye/ go thys/ and turne nether to the rygghynesse of aduersyte/ next to the lette.

Therefore yf ye destroye the syluer wozdes of your Idoles/ and cast awaye the gol-

den coopes that ye deckte them wythall (as sylchpnes) & saye: gett you hence: then wyl he geue rayne to the fede that ye shall sowe in the earth/ and geue you bzedde of the increase of the earth/ so that all shalbe plentifulous and aboundant. Thy cattell also shal be fede in the bzedde medowes/ & thynne oxen and Gules that tyll the grounde/ shal rate good fodder/ which is purged with the fanne. Goodly ryuers shal flow out of al his moste taynes and hylles. In the daye of the greate slaughter when the towres shal fall/ the mone shal synne as the sunne/ and the sunne synne shalbe seuenfolde/ and haue as moche synne/ as in seuen dayes besyde.

In that daye shal the Lord bynde by the bzedde sores of hys people/ and heale their woundes. Sholde the gloze of the Lord shal come from farre/ hys face shal burne/ that noman shalbe able to abyde it/ hys lippes shal wagge for very indignacion/ and hys tonge shalbe as a consuming fyre. Hys bzeath lyke a behemēt floude of water/ which goeth by to the throte. That he maye take awaye the people/ which haue turned them selues vnto bawtye/ & the bzyble of erreure/ that lyeth in other folkes chawes.

But ye shall synge/ as the bse is in the night of the holy solempnyte. Ye shall reioyse fro your herte/ as they that come with the pyper/ when they go by to the mount of the Lord/ vnto the rock of Israel. The Lord also shal set by the power of hys voyce/ & declare hys terrible arme/ with his angry countenance/ & the flame of the consuming fyre/ with earthquake/ tempest of wynde/ & hayle stones. Then shal the Egyptians feare also/ because of the voyce of the Lord/ which shal smyte him with the rodde. And the same rodde which the Lord wyl sende vpon hym/ shal moue the whole foundacyon: with trompet/ with noyse of warre and batell to be stroye. For he hath prepared the fyre of payne from the begynnyng/ & yee euen for synners also. This hath he made depe & wyde/ & noz thing therof is fyre and modd innumerable/ which the bzeath of the Lord dryndeth/ as it were a match of brymston.

A curse them that forsake God/ and seake for the helpe of men.

The xxxi. Chapter.

V be vnto them that goe downe in to Egypte for helpe/ and trust in hoyses/ & comforte them selues in charettes/ because they be many/ & in hoise men because they be lusty & strong. But they regarde not the holy one of Israel/ & they aske no questyon at the Lord. Where as he neuertheles plageth the whych/ & yet goeth not from his wozde/ when he steppeth

Aflur ſhalbe forth / & take the victoꝝ againſt the houl-
 daine with the holde of the frowarde / & againſt the helpe of
 ſwerde. & c. euell doers. Now the Egepyans are men / &
 the prophete not God / and their hozles fleth & not ſpyete.
 Quid here And as ſoone as the Lord ſtretcheth out his
 hande / then ſhall the helper fall / and he that
 great deſtroye ſhalde haue bene helped / & ſhall all together
 epon that hap- be deſtroyed. For thus hath the Lord ſpoke
 pend vnto me: Lyke as the Lyon oz Lyons whelpe
 naberu. & pa. vnto me: Lyke as the Lyon oz Lyons whelpe
 rail. xxxv. & c. roareth vpon the praye that he hath gotten /
 Chap. xxxv. & c. and is not aſtrayed / though the multitude of
 which was do- Wephardes crye out vpon hym / nether aba-
 ſte by the ſwerde of Med for all the heape of them: So ſhall the
 the Hungell) Lord of Hoſtes come downe fro the mount
 not by ſwerd of Syon / & defende his hyll. Like as bydes
 of man / as ye ſtote about their neſtes / ſo ſhall the Lord
 maſpe there ſe. of Hoſtes hepe / laue / defende a deliquer Je-
 Bennaberu. rusalem. Therefore / O ye chyldzen of Iſrael /
 was the kyng turne agayne / lyke as ye haue exceded in
 of Aſſyria / and the foze / to the poure goinge back. For in that daye every
 the deſtruction of the man ſhall caſt out his Idols of ſiluer & gold /
 of the Aſſyrians which ye haue made w poure ſynfull handes.
 whych happe. * Aflur alſo ſhalbe ſlayne wth the ſwerde /
 ned vnder him not with a mans ſwerde. A ſwerde ſhall be
 ſpygnyſſed by this woꝝde. A ſwerde ſhall be
 Aflur. uoure hym / but not a mans ſwerde. And he
 ſome (becauſe ſhall de from the ſlaughter / & his ſeruauntes
 the prophete ſhalbe take pryloners. He ſhall go for feare
 ſe a litle before to his ſtronge holdes / and bys Princes ſhall
 in the text / mo- de from his badge. This hath the Lord ſpoke
 uerth the people ſen / whoſe lyght burneth in Syon / and his
 to forſake Jhu- ſpye in Iheruſalem.
 les) expounde it thus. Not by oure Idoles / not by oure ſtregh / not by manes helpe
 (which all may be called the ſwerde of man) ſhall oure ſpyrituall ene-
 mye (which is ſignified by Aflur) perſh by the power of God / &
 the inſpyre ſwerde that cannot be ſene: wth which the Hungell ſetm
 Al. xxxv. ſhon ſande in one apghe. Els. xxxvi. g.

The xxxi. Chapter.

¶ The condempnours of good rulers and Officers.
Behold / the kynge shall gouerne
 after the rule of rightuousnes / &
 his princes shall rule according to his
 balaisce of equite. He shall be unto
 men / as a defence for his wynde / & as a refuge
 for his tempest / lyke as a puer of water in a
 thurste place / & his shadowe of a greate rock
 in a drie lande. The eyes of his seinge shall not
 be dymme / & his eares of them he heare / shall
 take diligent heede. The hert of the vniuersite /
 shall attayne to knowlege / & the vnparfyte
 tuge shall speake plainly & distinctly. When
 he shall the ngyarde be no more called gentle /
 ner his churle lyberall. But the churle will be
 churlyshly mynyed / & his hert will worke e-
 uell & playe his ypocrite / & ymagyn abhomi-
 nationys agaynst God / to make the hungry
 leane / & to withholde drynke from the thur-
 ste: These are the perious weapons of the
 couetous / these be his shamefull counsels:
 that he maye begyle the pooze with disceat-
 full wordes / yee cūe there as he shulde geue
 sentence to the pooze. But the lyberall per-

for ymagineth honest thinges / and cometh
bp with honesty.

As (ye rich and yvell cyties), harken into
 my boyce. Ye carelesse cities, marke my woꝝ. **C**
 des. After yeaꝝes & dayes that ye be brought
 in feare. O ye carelesse cyties, foꝝ Daniel
 shalbe out / and the grape gatheringe shal
 not come. O ye rich yvell cyties ye that fea-
 re no patell / ye shalbe abashed & remoued:
 when ye se the barrennesse / the nakednesse &
 pꝛeparynge to warre. Ye shal knocke upon
 your breistes / because of the pleasaunt feide /
 and because of the frutefull hyꝛeparde. My
 peoples selde shal bringe thornes & thistles
 foꝝ in euery house is holuptuousnes: and in
 y cyties, wilfulnes. The palaces also shalbe
 broken / and the greatly occupide cyties de-
 solate. The towers and bulwerches shalbe
 be come dennes foꝝ euermoze / y pleasure of
 Quiles shalbe turned to pasture foꝝ shepe:
 into the tyme that the spꝛete be poured vpon
 vs from aboue.

Then shall the wylderneſſe be a frutefull
felde and the plenteous felde ſhalbe rehened
for a wodde. Then ſhall equyte dwell in the
deſerte / & rightuouſneſſe in a frutefull lade.
And the rewarde of rightuouſneſſe ſhalbe
peace / and hie frute re / and quyetneſſe for
euer. And my people ſhall dwell in the
pynne of peace / in my tabernacle and pleaſure
where there is prough in them all. And whē
the hayle falleth / yt ſhall fall in the wodde &
in the cytie. O how happy ſhall ye be / when
ye ſhal ſafely ſowe your ſede beſyde all wa-
ters and drye thither the ſete of your oxe
and aſſes.

¶ The twelfth against the Egyptians. A description of them that shall be the Lords.

● The.rrrii, Chapter.

Therfore wote into the (O robber)
thalt thou be robbed also: and
into the that layest waite / as who
saye there shulde no waite be layde
for the: waite into the whych doest hurte / eue
so shalt thou be hurt also. And as thou layest
waite / so shalt waite be layde for the also.

Lorde be mercyfull vnto vs, we pray for
 the. Thyne arme is at a poynte to byset vs/
 but be thou our healeth in the tyme of trou-
 ble. Gaunte that the people maye fle at the
 anger of thy people / & that at thyne bystan-
 dyng the Gentiles may be scatred a broad / &
 that* their people maye be gathered / as the
 grethoppers are comenly gathered together
 in to the pye. Stande by Lorde / thou that
 dwellest on hye: Lett Syon be fylled with
 equyte and righuousnesse. Lett treuth and
 faithfullnesse be in hir tyme: power / health
 wysdome / knowledge & feare of God are
 byr treasure. Beholde / their aungels crye w
 with

9. By the co-
 mpany is bu-
 der haunde the
 thoughte yma-
 gynarye by
 the hearinge of
 the sayinge forth
 the woike. The
 dyspaynted
 thoughte to take
 the cyte of Jeru-
 sale / but their
 thought was
 in vayne / and
 their woike of
 none effect.
 No hecapon
 they are coun-
 ted to euer
 stable a heu-
 ryd with floure.

[illegible]

D There shall Ston be sene / the headcyrpe
of oure solempne feastes. There shall thynne
eyes se Ierusalem that glorioys habytacio:
the tabernacle þe neuer shall remoue / whose
naples shal neuer be taken out worlde with-
out ende / whose coardes euerychone shall
neuer corrupte: for the glorioys Mageste
of the Lorde shall there be pze sent amon-
ge vs. In that place / where saye bzoade ryuers
& fireames are / shall nether Galeprowe / ner
great shippe sayle. For the Lord shall be oure
capteyne / the Lord shall be oure lawe geuer
The Lorde shall be oure kynge / & he him self
shall be oure Sauoure. There are the co-
ardes so layde abode / þe they ca not be bet-
ter: & he maketh by of such a fashyon / þe no
banner ner sayle hangeth thereon: but there
is dealed greatespoyl / & glame men runne
after the pray. There lieth no mē that saith:
I am sych, but all euil is taken a waye from
the people / that dwell there.

The last destruction of the Synagogue in which
the kingdom & priesthood of that people was trans-
ferred to the Church & congregation of Christ.

● The Fifth Chapter

Come ye Heithen and heare / take
 heere ye people. Herken thou earth
 & all þ is therein: thou rounde com-
 passe and all that groweth there
 vpon for the Lorde is angrie with all peo-
 ple / & his displeasur is kindled agaynst all þ
 multitude of them / to curse them / & to slepe
 them. So þ their slaghe shalbe cast out / and
 their bodyes spynke: þ euen the very helles
 shalbe wet wth þ bloude of them. All þ star-
 res of heauen shalbe consumed / & þ heauen
 shall folde together lyke a roll / & all the star-
 res therof shall fall / lyke as the leaues fall
 from the bynes & fygetrees. For my swearde
 (saith he) shalbe bathed in heauē / & shal im-
 mediately come downe vpo Idumes / & vpo þ
 people which I haue cursed for my bēgeare.

And þe Lozdes forwarde ſhalbe full of blou-
de / and be ruſte wyth the fatneſſe & bloude
of lambes and gootes / wyth the fatneſſe of
the kyneys of wethers. For the Lozde ſhall
hyl a greate offeringe in Boſra / & in the lan-
de of Thumes. There ſhall the wynecoznes
fall wyth the Bulles / (that is wyth the gra-
untes) and theyr lande ſhalbe waſhed wyth
bloude / & their grounde corrupte wyth fat-
neſſe. Unto the alſo (O Syon) ſhal come the
daye of the vengeance of God / and the ye-
are when thyne awne iudgmentes ſhalbe
recompensed. Thy ſlowes ſhalbe turned to
pytch / and thyne earth to bymſtome / and
ther wyth ſhall the lande bekyndled / ſo that
it ſhall not be quenched daye ner nyght. But
ſmoke evermore / and ſo forth to lye waſte. C
And no man ſhall go thowow the lande for
ever. But Pellicanes / Scotoxes / great Du-
les / and Hauens ſhall haue it in poſſeſſyon /
and dwell therein.

For God shall sprede out the lyne of desolacyon vpon it / and wepe it with the stones of emptines. When kinges are called vpon / there shalbe none / and all pryces shalbe a waye. Thornes shall growe in their palaces / nettles and thistles in their stronge holdes / that the dragons maye haue their pleasure therein / and that they maye be a court for Estriches. There shall straunge bifures and monstrous beastes mete one another / as the wilde kepe company together. There shall the lampa lye / and haue her lodginge. There shall the hedgehoge buyde / digge / be there at home / and brynge forth his younge ones. There shall the hyles come together / ech one to his lyke.

Seke thoꝝ to the scripture of the Lorde
 & rede it. There shall none of these thynges
 be left

be left out/there shall not one (ner soche lyke)
sayle. for whachys mouth commaundeth/that
same doth hys sprete gather together (or ful-
fylleth.) vpon whomsoever the lot faileth/
or to whom he dealeth it with the lyne: those
shall possesse the inheritaunce from genera-
cyon to generacyon/ adwell therein.

III Of the time and symptoms of Death.

● The 11th Chapter.

¶ By the de-
serts wylder-
nes is signified
the conser of
the heathen/
whych were
without gra-
se, and wpth-
out the frute
of goods ver-
nouse living.
Isal. cxiij. It
is a worded
speache taken
of the rough-
nes & vnrefine
fynnes of the
wylder rurs. 12

But the *deserte & wyldernes shall
reioyce/the wastle grounde shall
glad, and flozph as the lylle. She
shall flozph pleasauntly/ and be
ioyfull/a euer be geuyng of thanckes more
& more. foz the gloz of Libanus, the brwy
of Channell & Sardo shall geue her. These
shall knowe the honour of the Lorde/and the
magellie of oure God. And therfore strengthe
the weake hādes/a comforte the feble knees

Speech taken
of the rough-
ness & vnfruite
fuines of the
wylde rurs. 13

b. By this
leape is under-
stande the re-
toyling/chea-
rfulness/quiet-
nesse of the spi-
re. Cant. ij. b.
is there a lyke
thinge of the
spoure that
cometh
hopping vpon
the margenta-
res. Whence
he here sayeth
the blynde that
se the draffe hea-
re. i. c. he pro-
phceyth
a many
fest sygne of
the commynge
of Christ and
of the callenge
of the Gentyl-
es a beathen

Saye vnto them that are of a fearful
herte: Be of good there, & leaue not. Behold
poure God cometh, to take vengeance, & to
rewarde: God cometh his awne selfe, & wyl
deliuer you. Then shall the eyes of þe blind
be lghthened, & þe eares of the deafe opened.
Then shall the lame man^o scape as an hert,
& the dõme mans tunge shall geue thankes.
In the wyldernesse also there shall welles
springe, and fountes of water in the desert.
The drye grounde shall turne to ryuers, and
the thurstie to springes of water. Where as
dragons dwelt afore, there shall growe sweete
floures and grene rushes. There shalbe fore
pathes and comen stretes, this shalbe called
the holy waye. No vncleane person shall
go thowow it, for the Lorde him selfe shall go
with them that waye, and the ignoraunt shall
not erre. There shalbe no lyon, and no rauyn-
thyng beast shall come therin, nor be there/
but men shall go there fre and safe. And the
redemed of þe Lorde shall conuerte, and come
to Syon with thankesgeyng. Everlasting
ioye shall they haue, pleasure and gladnesse
shal be amonge them. And as for all forow
and heupnes, it shall banyshe awaye.

of the King, a
dome of God in
unity doctrine
his neighbours
both healed with

64 The map of the signets & faithful is here called the holy way.

The 11th Chapter

Jerusalem is straggled by Sennacherib, in the time of kynge Hezekiah.

10. 2010. 01. 01. - 2010. 01. 01.

• ff. 102v-103r •
TTCG.8.

In the .xliij. yere of Kyng Heze-
kiah / came Sennacherib kynge of
the Assyrians downe / to laye siege
vnto all the stronge cyties of Iuda.
* And the Kyng of e Assyrians sent Rabla-
hesh fro Lachis towarde Ierusalem / agaynst
Kyng Hezekiah / with a greuous hoste /
which sethim by the condyte of the ouerpole /

in the way that goeth thorow the fullers
lande. And so there came forth vnto him Eli-
kinn Deliahs sonne & Presydet / Sodna &
Scribe / & Ioab Mapahs sonne & Secretary.

And Balaiah sayde vnto them: Tell Hezekiah / that þe greate kyng of Assyria sayeth thus vnto hym: What presumption is this / that thou trustest vnto: Thou thinkest (peradventure) that thou hast counceill & power ynough to mayntene this warre: or els wher to trustest thou / that thou castest thy selfe of frome: lo / thou puttest thy trust in a broken staffe of reede (I meane Egypte) wherby he that leaneth vpon / it goeth in to his hande & smyteth hym thowome. Euen so is Pharaos the kyng of Egypt / vnto all the that trust in hym. But yf thou woldest saye to me: we trust in the Lorde ourr God: A goodly God in dede: whole hye places & altiers Hezekiah toke downe / & comasford Iuda & Ierusalem / to wozypppe only befoze þe altier. A hyde þe / thou hast made a condecyð wyth my lord & kyng of þe Assyrians / þe he shoulde geue the two thousand horses: art thou able to set men ther by? Seyng now þe thou canst not resist þe power of þe smallest prynces þe my Lorde hath / how darrest thou trust in þe charrett & horse mē of Egypt: Whowser / thichest thou þe I am come hither / to destroye this lande without þe Lordes weyl: The Lord sayde vnto me / go downe in to þe lāde / þe thou mayest destruye it.

Then sayde Eliakim/ Sobna & Joab bro-
to Rablakh: Speake to vs thy seruantes
(we praye the) in the Syrians language, for
we vnderstande it well: And speake not to vs
in the Jewes tonge / lest the folke heare/
whych I praye vpon the waile. Then answered
Rablakh: Thynke ye, that the kynge sente
me to speake this only vnto you? Hath he not
sent me to them also, that I praye vpon the waile?
that they be not compelled to eat their awne
donge, & drynke their awne steele with you?

And Iablahedh rode sylf/and cryed with
a loud voice in the Jewes tynge/and sayd:
Now take heede/how the greates kynge of the
Assyrians geureth you warning. Thus sayeth
¶ kyng: Let not Hezekiah disreoue you/for
he shall not be able to helpe you. Whowever
let not Hezekiah cōfote you in ¶ Lord/whē
he sayeth: The Lord without doute shall de-
fende vs/¶ I shall not geue ouer this cite into
the handes of ¶ Kyng of the Assyrians/beloue
hym not. But thus sayeth ¶ King of Assyria:
opteyne my sauoure/enclayne to me: so maye
euery mā enioye his blyngard/¶ sygetrees/
¶ drynke the water of his cistern: vnto the
tyme that I come my self/¶ I brynge you into
a lande that is like poure stone: wherein is
no beate & wyne/which is both sowne wth
sede/and plantyd wth byngardes.

Ierusalem. Let not Berethiah dysceane you / when he
saith unto you: the Lorde shall deliuer vs:

Wright the Goddess of the Gentiles hepe
rury mas lande/ fro the power of the King
of the Assyrians: Where is the God of He-
mach & Arphad? Where is the God of Se-
pharuaim? And who was able to defende
Samaria out of my hãde? O which of all
Goddess of the landes / hath deliuered their
couñtre out of my power/ so that the Lord shuld
deliuer Ierusalem fro my hande: wnto this
Hezekiahs messaugers helde their tungen/
& answered not one worde: so the King had
charged the; that they shuld geue him none
answere. So came Eliachim Helkias sonne
the President; Sobna the Scribe; & Ioab
Zaphan sonne the Secretary/ vnto Hezeki-
ah with rente clothes/ & tolde hym the word
of Babelakeh.

¶ Desiriah humble to hym selfe before the Lorde. The
armye of Shennaherib is layne of the Rungell of the
Lorde: & he hym selfe is hylled of his arme leynne.

Chemical Chapter.

重刊。聚珍本。

When Hezekiah hearde that, he rent
his clothes, & put on a sack cloth,
& wēt into the temple of the Lorde.
But he sent Elakim the Priest
Scribe / Sobna the Scribe, with the eldest
priests, clothed in sack, vnto the Prophet Elay
the sonne of Amoz / & they sayde vnto hym:
Thus sayeth Hezekiah: This is the daye of
trouble, of plege, & of wrath: lyke as when
a childe cometh to the byrth, but the woman
hath no power to brynge it forth. The Lord
thy God, (no doute) hath well considered the
woydes of Rabshakeh / whom hys lord the
Kynge of the Assyrians hath sent, / to despye &
blaspheme the luyving God: with such wordes
as the Lord thy God hath hearde right well.
And therefore lyft by thy prayer for the rem-
nant, that yet are left. So the seruantes
of Kynge Hezekiah came to Elay.

And Esay gaue them this answer: Saye
W thus vnto youre lord: thus sayeth the Lord
 Be not afrayed of the wordes that thou hast
 hearde, wherewith the kynge of the Assyrians
 seruantes haue blasphemed me. Beholde /
 I wyll cause a wynde go ouer hym / as sone
 as he heareth it, he shall go agayne into his
 countre / there wyll I destroye him with the
 sworde. Now when Rabshakeh returned / he
 founde the kynge of Assyria layenge sege to
 Lodonah / for he had vnderstande / & he was
 departed from Lachis. for there came a ru-
 moure / that Chathakah kynge of ethiopia
 was come forth to warre agaynst him.

And when the King of Assyria heard that he sent other messengers to King Hezekiah with this commandment: Say thus to Hezekiah King of Juda: Let not thy God

discreetly thy / in whom thou hopest / a sayest:
 Yerusalem shall not be grieved in to the hands of

[illegible]

heapes of stones. For their inhabitants wal-
be lyke lame men / brought in feare & con-
founder. They shalbe lyke the grasse & grene
herbes in the felde / lyke the hay upon house
toppes / & withereth a foze it be growne by.

I knowe thy wayes / thy goinge forth and
thy comynge home / yee & thy madnesse agaynst
me. Therefore thy fury shalbe agaynst me /
and thy pyde is come before me. I will put
a ringe in thy nose / and a bydle byt in the
cheekes of the / & turne the aboute / even the
same waye thou camest. I will geue & also
this toke? (O Hezekiah) this yere shal thou
eate that is kept in store / & the next yere
such as groweth of him self / & in the thyrde
yere ye shal sowe & reape / yee ye shal plante
byneyardes / & enioye the frutes thereof.

And loth of the house of Juda as are esca-
ped / shal come together / and the remnant
shal take rote beneth / & byng forth frute a-
boue. For the escaped shal go out of Jeru-
salem / & the remaunte fro the mount Syon.

And this shal the gealousy of the Lorde of
hostes bynge to passe. Therefore thus saith
the Lorde / concerninge the kynge of A-
ssyrians: He shal not come in to the cite /
and shal shote no arrowe in to it / there shal
no shilde hurte it / nether shal they graue a-
boue it. The same waye that he came / shal
he retourne / & not come at this cite / saith
the Lorde. And I will kepe and saue the cy-
tie (saith he) for myne awne / and for my ser-
uaunte Dauid sake.

Thus the angel went forth / and stode
of the Assyrians hoste / an cccc. thousande.
And when men arose by early (at Jerusa-
lem:) Beholde / all laye full of deed bodyes.
So Sennacherib kynge of Assyria brake
by / & dwelt at Minue. Afterwarde it chaun-
ced / as he prayed in the temple of Restah bys
god / that Adramalech & Sarazer his awne
sonnes slewe him with the swearde / and fled
in to the lande of Ararat. And Asarhadon his
sonne reigned after him.

Hezekiah is spech unto the death / but is yet trayned
by the Lorde and lyueth. xx. yeres after: for whiche
benefyte he getteth chanches.

Of the xxxviij. Chapter.
At longe afoze thys / was Heze-
kiah sick unto & death: & the Pro-
phete saye the sonne of Amoz came
unto him / and sayde: Thus com-
maundeth the Lorde: Set thine house in order:
for thou must dye / & shalt not escape. When
Hezekiah turned his face toward the wall /
he prayed vnto the Lorde / and sayde: Remem-
ber me / O Lorde / that I haue walched before &
in truth and a stedfast herte / & haue done
the thyng that is pleasaunt to the. And He-
zekiah wepte sore. When sayde God vnto

Hezekiah: I haue walched before the in truth &
a stedfast herte / & haue done the thyng that
is pleasaunt to the: which thyngs who do
doth / naderly not to feare any of those two places.
Wherfore the-
the dance men & sophties them selues / which were (as most lea-
ned men thinke) the inuentours & fynders / yee and the very makers
of purgatory / saye that before the tyme of Ahabes comynge / there
was no such place: so that Hezekiah is by the sentence sayled quyte
of that place: and of hell doth the sentence of the worde of God quyte
hym / which sayeth: There is no condemnation to them that are in
Christ Iesu. Roma. viij. a.

I thought I wolde a c. but he bysle my bones lyke a ypon. &c.
As who shoulde saye: I thought to haue lyued longer: but the Lorde toke
me as it had bene a ypon: & sealed my bones & strengthe: so that I could not
with the greuous paynes of my disease: as though he toold in one daye
haue made an ende of me. Soche a greuous synche do I lerne men
thinke that at Dauid also laboured with: when he sayd: O Lorde heale
me: for all my bones are decayed. Psal. xli. a. xxxviij. a.

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thinke that at Dauid also laboured with: when he sayd: O Lorde heale
me: for all my bones are decayed. Psal. xli. a. xxxviij. a.

say: Go & speake vnto Hezekiah: the Lorde
God of Dauid thy father sendeth the thys
worde: I haue herde thy prayer / and consi-
dered thy teares: beholde I will put sytane
yeares mo vnto thy lyfe / and deliuer the and
the cytie also / from the hande of the kynge of
Assyria / so: I will defende the cite. And take
the this toke of the Lorde / that he will do it /
as he hath spoken: Beholde / I will retorne
the shadowe of Ahab dial / & now is layed out
with the Sunne and bynge it ten degrees
backwarde. So the Sunne turned ten de-
grees backward / & which he was descended
afoze.

Of chanches / which Hezekiah
Kynge of Iuda wrote / when he had
bene lyke / & was recovered.

I thought I shoulde haue gone to & ga-
tes of hell in my best age / and haue wanted
the respyue of my yeares.

I spake within my selfe: I shall neuer be-
set the Lorde God in this lyfe: I shall neuer
se man amonge the dwellers of the worlde.

Myne age is folden by together / and ta-
ken awayne from me / lyke a shepherdes cotage:
my lyfe is hewe of / lyke as a weauer cutteth
of his webb.

Whyle I was yet takynge my rest / he he-
med me of / & made an ende of me in one daye.

I thought I wolde haue lyued vnto the
morow / but he bysle my bones lyke a ypon /
and made an ende of me in one daye.

When chattered I lyke a swalowe / and lyke
a crane / and mourned as a doue.

I lyfte by myne eyes into the heyghe: O
Lorde (sayde I) byolence is done vnto me / be-
cause thou suertye for me.

What shall I speake or saye / that he may
this do: & I may lyue out all my yeares / yee
in the bytternesse of my lyfe?

Truely (Lorde) men must lyue in bytter-
nesse / & all my lyfe must I passe ouer therein:
for thou raydest me by / and wakest me. But
lo / I wybe well contēt with this bytternesse.

Heuer. ther feared he
not purgatory / as ye may well se by & he a litell before saith: Remem-
ber the Lorde / that I haue walched before the in truth & a stedfast herte
& haue done the thyng that is pleasaunt to the: which thyngs who do
doth / naderly not to feare any of those two places. Wherfore the-
the dance men & sophties them selues / which were (as most lea-
ned men thinke) the inuentours & fynders / yee and the very makers
of purgatory / saye that before the tyme of Ahabes comynge / there
was no such place: so that Hezekiah is by the sentence sayled quyte
of that place: and of hell doth the sentence of the worde of God quyte
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with the greuous paynes of my disease: as though he toold in one daye
haue made an ende of me. Soche a greuous synche do I lerne men
thinke that at Dauid also laboured with: when he sayd: O Lorde heale
me: for all my bones are decayed. Psal. xli. a. xxxviij. a.

Heuertheles my conuersacyō hath to plea-
se the / that thou woldest not make an ende
of my lyfe: so & thou hast cast all my synnes
behynde thy back.

For heil prayseth not the / death doth
not the truth: but the lyuynge yee the lyuynge
acknowledge the / lyke as I do thys daye.

The father telleth bys chyldren of the sayth-
fulnesse.

Deliver vs (O Lorde) and we will singe
praises in thy house / all & dayes of oure lyfe.

And Elay sayde: take a playster of eggys /
a laye it vpon the foze / so shal it be whole.

Then sayd Hezekiah: O what a great thyng
is this / that I shal go byn to the house of
the Lorde.

And the wyrd will impute my death to the ouer-
throwynge of Idolatry: & to the puttynge downe of the waken scrpt.

They that go downe into the graue praye not the truth / that is
hope not for the trouth of the wordly promyses / which thou hast pro-
mised vnto such as walche vnder the shadowe of the tree. Wherfore. xviij.

They cannot reioyce of a herte heath / when all hope of recoveryng is
past. But yf thou graunt a mā his lyfe / yf any mā recover his lychne
& lyue: he shal acknowledge thy goodnes: but as I now geue thakkes
vnto the / for the benefyte of my heath / which thou hast redoyed me.

Of the xxxix. Chapter.
Hezekiah is repoynd of Elay because he shewd his
treasure vnto the Embassadors of Babylon.

At the same tyme Merodach Ba-
ladam / Baladams sonne Kynge of
Babylon / sent letters & presentes
to Hezekiah. For he vnderstode
how that he had bene sick / & was recovered
agayne. And Hezekiah was glad therof / and
shewd the the comodities of his treasure /
of syluer / of gold / of spices & rootes of pre-
cious opes / all that was in his cubbojdes
& treasure houses. There was not one thyng
in Hezekiahs house / & so thow out all his
Kynge dome / but he let them se it.

Then came Elay the Prophete to Kynge
Hezekiah / & sayde vnto hym: What haue the
men sayde / & fro whence came they vnto the?

Hezekiah answered: they came out of a farre
countrie vnto me / out of Babylō. Elay sayd:
What haue they looked vpon in thine house?

Hezekiah answered: All & is in myne house
haue they se: and there is nothinge in my
treasure / but I shewd it them.

Then sayde Elay vnto Hezekiah: Under-
stande the worde of the Lorde of hostes: Be-
holde the tyme will come / that euery thyng
which is in thine house / and all that thy pro-
genytours haue layde by in store vnto
this daye / shalbe caried to Babylon / and no
thyng left behynde. Thys sayeth the Lorde.

Yee & parte of thy sonnes / that shal come of
the / & who thou shalt get / shalbe caried hēce /
& become gelded chamberlaynes in the kyng
of Babylons court: When sayde Hezekiah

to Elay: Now God prosperethys atone coun-
cell / which thou hast tolme. He sayde moze
ouer: So that there be peace and sayibful-
nesse in my tyme.

to Elay: Now God prosperethys atone coun-
cell / which thou hast tolme. He sayde moze
ouer: So that there be peace and sayibful-
nesse in my tyme.

The comynge of S. John Baptist. The p. paracyō
of the Apostles. The callinge of the Gentyles.

Of the xi. Chapter.
Of good there my people / be of
good chere (sayeth your God) & c.
foze Jerusalem / and tell her: that
her trauayle is at an ende / that
her offence is pardoned / that she hath recei-
ued of the Lordes hande sufficient correccion
for all her synnes. A hope cryeth: Prepare &
make for the Lorde in the wyldernes / make
stregthe the path for oure God in the deserte.
Let all halleyes be crated / & euery moun-
tayne and hyl be leyd lowe. What lo is cro-
ked / let it be made stregthe / & lett the rough
places be made playne felde. For the glo-
ry of the Lorde shal appeare / & all flesh shal
se it / for the mouth of the Lorde hath
spoken it.

The same hope spake: Now crye. And I
sayde: what shal I crye? Then spake it: that
all flesh is grasse / and that * all the bewtye
therof / is as the floure of the felde. When the
grasse is withered / the floure falleth awaye.
Euen so is the people as grasse / when the
bryath of the Lorde bloweth vpon them. He-
uertheles whether the grasse wyther / or the
floure fade a waye: yet & worde of oure God
endureth for euer. Wherfore the hope cryed
thus: * So by vnto the hyl (O Sion) thou
& bynge it good tydynes / lyft by thy hope
with power / O thou precher Jerusalem.
Lyft it by without feare / & saye vnto & c.
of Iuda: Beholde your God / beholde the
Lorde / euen the Almyghty shal come with
power / & beare rule with his arme. Behold /
he byngeth his treasure with him / and bys
woyke go before him. He shal se his flock
lyke an herdman. He shal gather the lābes
together with his arme / & carle them in his
bosome / and shal kyndly intreate those that
beare yonge.

Who hath holden the waters in his fytt:
who hath measured heauē with his spānt /
and hath comprehended all the earth of the
worlde in the fingers: who hath weyed the
mountaynes and hylles: who hath refour-
med the mynde of the Lorde: who is of his
councell to teach him: who hath he asked
him the waye of iudgmet: to teach him
science: and to instructe him in the waye of
vnderstandynge. Beholde / all people are in
comparyson of hym / as a droppe to a boket
full / & are counted as the lest thing that the
balaunce weyeth. Beholde / the fles are in
compa-

is at an ende /
that is / the ty-
me of her cap-
tyuite / which
dured. lxx.
yeres is synge-
d.

is at an ende /
that is / the ty-
me of her cap-
tyuite / which
dured. lxx.
yeres is synge-
d.

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tyuite / which
dured. lxx.
yeres is synge-
d.

is at an ende /
that is / the ty-
me of her cap-
tyuite / which
dured. lxx.
yeres is synge-
d.

neither bene obedient unto his lawe. Therefore hath he poured vpon vs his wrathfull displeasure / & stronge battell / which maketh vs haue todo on euery syde / yet will we not vnderstande: He burneth vs by / yet synneth if not in to oure vertes.

God prometh to sende his Christ/ which shall de-
lyuert hys people. He forgiveth synes for hys aunc-
tys.

■ The 11th Chapter.

But now / the Lord that made the
 O Jacob / & he that fasthponed the
 O Israel / sayeth thus: feare not /
 for I will defende the. & haue cal-
 led the by name / thou art myne a wome. When
 thou wentest in the water / I was by the / &
 the strōg flowd / shuld not pluck the a waye.
 When thou walchest in the fyre / it shall not
 burne the / and the flame shall not kindle bpō
 the. For I am the Lord thy God / the holigone
 of Israel / thy Sauour. I gaue Egypte for
 thy deliuerance / the Moors & the Sa-
 bees for the: because thou wast deare in my
 sight / & because I set by the / and louch the. I
 pyllid all men for the / & deliuered bp al peo-
 ple for thy sake / that thou shuldest not feare /
 for I was wth the. I will bringe thy sebe
 from the East / and gather the together from
 the West. I will saye to the North / let go.
 And to the South / kepe not backe: but bring
 me my lonnes sūd sarr / and my daughters
 from the endes of the worlde: Namely / all
 those that be called after my name: for them
 haue I created / fasthponed / and made for
 myne honoure.

Brynge forth that people / whether they
 haue eyes o: be blynde, deafe o: haue eares,
 All nacjons shall come in one / and be gathe-
 red in one people. But which amonge you
 der goddes shall declare soche thynges / & tell
 vs what is to come? Let them brynge their
 wytnesses / so shall they be fre: for then men
 shall heare it / & saye / it is truth. But I bryn-
 ge you wytnesses (sayth the Lorde) euen those
 that are my seruantes / whom I haue cho-
 sen: to the intent that ye myght be certeyned
 and geue me saythfull creden-
 ce: and to cō-
 fyrm / that I am he / & to ye whom there was
 neuer any God / and that there shalbe none
 after me. I am only the Lorde / and without
 me is there no Saupour. I geue warning /
 I make whole / I teach you that there shuld
 be no straunge God amonge you. And thys
 recorde must ye heare me your selues (sayth
 the Lorde) that I am God. And euen he am
 I from the begynnyng / & there is none that
 can take any thyng out of my hande. And
 what I do / can no man chaunge.

Thus layeth the Lord the holy one of Israel your redeemer: for your sake I will

sende to Babylon/ & bynge all the strongest
of them from thence: Namely/ the Chaldees
that boost them of their wyppes: Euen & the
Lorde poure holy one which haue made Is-
rael/ and am poure Kinge. Wherfore/ thus
sayeth the Lorde (eue he that maketh a waye
in the see/ & a footpath in the myghty wa-
ters: which byngeth forth the charrettes &
horses/ the horse & the power/ that they may
fall a slepe & neuer ryse/ and be extincte/ like
as towne is quenched.

Ye remembze not thynges of olde/and re-
garde nothinge that is past. * Therfoze be-
holde/ I shall make a new thyng/ & shortly
shall it appeare: ye shall well knowe it/ I
told it you afoze/ but I wil tel it you agayne.
I wyll make stretes in the deserte/ & ryuers
of watre in the wyldernes. * The wyld bea-
stes shall mozt hyppre me: the dragon/ and the
Ctryche fo: I shall geue watre in the wy-
ldernes/ and streames in the deserte: that I
may geue dynche to my people/ whom I
chose. This people haue I made fo: my self/
and they shall: * Weue so: th my prayse. fo:
thou (Jacob) woldest not call vpon me/ but
thou haddest an vnjust towarde me/ O Is-
rael. * Thou gauest me not thy yonge

beastes for burnt off ryngs / nether dydest hon-
nour me with thy sacrifices. Thou bought-
est me no deare spice wth thy money / nether
pouredst the fat of thy sacrifices upon me.
Howbeit I haue not bene chargeable vnto
the in offringes / nether greuous in incense.
* But thou hast laden me with thy synnes /
and worried me wth thyne iniquities.

*Where as I yet am euen he only/ that
for myne awne selles sake do awaye thyne
offences/ & forget thy synnes: so that I wyl
neuer thynke vpon them. *Put me now
in remembraunce/ for we wyl reason toge-
ther/ & shew what thou hast for the/ to make
the quyte. *Thy fyrt father offended
soe/ & thy rulers haue spyned agaynst me.
Therefore I ether suspended/ or sue the che-
fist synnes: I dyd curse Iacob/ and gaue
Israel into rep/ole.

they shall not hereafter be hurt in the church but that p
ders under the rock of faith, he could with the same c

1 c. To shew forth the people of the Land, to preache the emptines of Spence, & the desperation from death and hell, and the gruenes of everlasting life by the mercy of God, for Christs sake. In this manner of speakeing with Dauid in the Psalms. 5. 6. where he bragge the figure of Christ, sayeth: In the midst of the congregation will I praise the. &c. Thus shilde the Scriptures & heathen people how which people be chole for hym selfe / as ye maye se in the text: For the Jewes (which are signified by Jacob) wolde not do it, but put the confidence in heeprge of the lawe. & thus both the Prophet rebuketh them with-in the perion of God, sayinge: & Thou gaude me not thy yonge heades. &c. & who shilde saye: shap not that thou haue grue me many sacrifices, bothe because thou gaudest thy seluere me onely, but with thy calmes & banles a other ydols: also because I dyd neuer let geetly by them, ne greatly requyred them. They greued me alwaye, when the sayth and the deuocyon of the giuers was awaye.

¶ Therefore
beholde: I thanke
make a newe
things: so. he
meaneth that
he wyl forsake
þe Jewes which
were hye an-
ie people for
their offence:
ye call the Je-
wys that were
Jeholaters:
whiche be under
condemnation
for ever: as be-
fore the xxviii. &
xxix. c.

be the wis-
dom of brasse & the
wisdom of the
dragon, &c. Under the na-
me of these bra-
ces signifyeth
he also the hea-
thens which were
re wylde / rude
& beastly con-
cerning godly
knowledge.

These sayth he
that he wyl
come by þe pur-
chance of the
gospell (which
thing he lyege
myth by mas-
ters and crew-
mes) so that

that she is shoule
 of charitye
 the the temple
 the the graces
 . In lythe moue
 the bracinge the
 the garapon wylly
 then people hem
 the test: for the
 thus put them
 prophet tpe: cede
 us: if me not the
 theot hall: gude
 it wuro me only
 cause I dyd me
 they geuch me
 as was above.

For thepe of thy wittenssinges broughtst thou not vnto me/ neither
durst thou glo: ppe me with thy sacrifices / but hydest only sacrifice
thyne vnseueral superstitions. I compelled the not to woorshipp me with
thyne offerings/ but he caule thou to redely offerest all such thinges vnto
3holes after the manner of the heathen/ I commaunded that they shulde
not be offerd vnto ocher goddes/ but vnto me/ of whose gyft thou re-
ceauedest them & cetera. None of all these thinges plesed me: in as
much as thou leste of the thinges which I chely requyred: right
iudges/ say th and iudgement. Esay. xxiij. ¶ Thou hast much more
offended me wth thy synnes / then that thou canst playe me with all
the ceremonies/ which iustifye not them that do them / nee bringe
them into my fauour/ in lesse than they syll be my beloued though he
sayth. ¶ No manner of 3holes/ nee the sacrifices of oren/ shepe/ or
goates/ nee the merces of thy woorshen/ howe pious as goodly so
uer they be/ do put awaye sinne: But/ I I my selfe alone by my one-
ly mercy & grace do pardon them/ to all those that beleue that I do so
I do not ouer remember them/ to th intent to punyssh them: Yee/ and
I chely forgiue them. Rom. iij. b. I am not bounde vnto the/ that helde
to ofen fallen from thy sayth/ which I onely regarde. ¶ The ciues
bryng me in remembrance/ reason the matter by me/ & shew me wbe-
ther thou haue alwayes more psoned me vnto anger/ or I haue bene
ouer much fauorable vnto the: & whether I haue euer bene readyer to
forgiue / then thou to amende. ¶ Thou canst surely neuer byngne any
thyng for the/ where by thou mayest iustifye thy cause agaynst me.
¶ Thou hast not chosen me/ but I haue chosen the. I made thy father
Abm. Gene. i. d. which stryght wayes transgressed the commaunde-
ment. Gene. ij. a. b. And Abrahā could not be iustified by his woorshen/
but by his sayth. Rom. iij. a. As no other man can/ whose holie yf is
full of synne euen from their chyldhode/ percuen he that spureth but
a lye. Jacob was preferred before Esau/ not for his merites/ or de-
spytful by necessity. Gen. xxi. Rom. ix. b. Thy rule/ as (as some
trader) interpretours/ Moses/ and Aaron/ were not founde without
offence before me/ but spured agaynst me. Summe. x. c. Wherfore not
without a cause hyllid I thy p:ncers and p:ncers of the sanctuarie/
which shulde offer both for thy sinnes and for the people. Psal. viij.
¶ For as man synning shal be iustified in my sight. Psal. cxlij. And the
Angels are not chauce before me. Job iij. d. How much lesse then wyl I
spare this synne necked & late p: people. ¶ But I wyl not spynne con-
sistent cause the sonnes of Jacob after the Arch. which he out of hynde
concernyng the synne/ so that they shalbe a curse amongst the heathen/
where as on the other syde/ the true and iust sonnes of Jacob shalbe
the belyng of all nacions thowout the world/ in who all the chosen shalbe
blessed. Gene. xij. a. and Gal. ij. c. ¶ Touchfast/ good render/
so trade the left with all/ so shall thou perceiue to which parte of the
strickery parte of the note belongeth.

Of the xliiii. Chapter.
A Christ prouoceth to deliuer his church, which he
 hath redeemed. Idolatry & kneeling before images &c.
 are confuted.

For I shall
 poure waters
 vpon the. & ce.
 By the water
 and riuers: but
 I will be the
 graue of the
 dead by the drye
 groundes & the
 drye sty. the ge-
 ntes & heathen
 which haue not
 bene tyed and
 watered with
 the worde of
 God. Another
 saye sentence
 there before in
 the. c. iij. wyl-


 heare now / O Jacob my ser-
 uant / O Israel whom I haue cho-
 sen. For thus sayth the Lorde / that
 made the / & sponed the / & helpe
 the / euen from thy mothers wombe: Be not
 afrayed / O Jacob my seruauant / thou righ-
 teous / whom I haue chosen. * For I will
 poure water vpon the drye groundes & riuers
 vpon the thurstye. I will poure my spere vpon
 thy lede / and myne encre ale vpon thy stock.
 They shall growe together / yke as a graffe /
 as an the wallis by the waters syde. * One
 will saye: I am the Lorde. Another will call
 vnder the name of Jacob. The thyde shall de-
 scribe with hys hande vnto the Lorde / and
 geue hym selfe vnder the name of Israel.

Bozouer/ thus hath the Lorde spoken:
 Euen the Kinge of Israel/ and his auenger/
 the Lorde of Hostes: I am by my selfe the last/
 and without me is there no God. For what

is he/that euer was lyke me/which am from
 euertlastinge: Let him shewe his name/and
 do where thoum he may be likened vnto me.
 Let him tell you forth plainly thinges/that
 are past & so: to come: yee & I without any
 feare o: foppe. foz haue not I euer tolde
 you hyphen to/ & warned you: Ye can beare
 me reco:de your selues. Is there any God
 excepte me: o: any maker/that I shoulde not
 knowe hym:

Wherefoze all caruers of Idoles are but
bapne/ & their labour lost. They must beare
recozde them selues/ that (seing they can ne-
ther seer nor vnderstande) they shalbe confu-
ded. Who shulde now make a God/ o? sayd
an Idole/ that is profitable fo? nothyng?
Beholde/ all the felowshyppe of the must be
brought to confusyon. Let all the workma-
sters of them come & stande together from
amonge men: they must be abashed and con-
founded one with another. The smith taketh
pyron/ and tempereth it with hoate coales/ &
sayd yoneth it with hammers/ & maketh it w
all the strength of his armes: yet sometyme
he is sayd fo? very hunger/ and so thurstye/
he hath no moze power. The carpenter/ o?
ymage caruer/ taketh meat of the tymber: &
spyredeth forth hys lyne: he marketh it w
some colour: he plaigneth it/ he ruleth it/ and
squareth it/ & maketh it after the ymage of a
man/ and acco?dyng to the bewte of a man:
that it maye stande in the temple.

Hoze ouer / he goeth oute to hewe downe
 Cedre trees: He byngeth home Elmes and
 Okes / and other tymbre of the wood. Ze els
 the fyre trees which he planted hym self /
 such as the rayne hath swelled / which wood
 serueth for men to burne. Of this he taketh
 and watmeth hym selfe withall: he maketh a
 fyre of it to bake byrd. And afterwarde ma-
 keth a God there of / to honour it: an Idol
 to knele before it. One pece he burneth in
 fyre / with another he roseth flesh. & he maye
 eat roste bys bely full: with the thyrde he
 watmeth hym self / & sayeth: Aha / I am wel
 warmed / I haue bene at the fyre. And of the
 residue he maketh hym a God / and an Idole
 for hym selfe. He kneleth before it / & wor-
 shippeth it / he prayeth vnto it / & sayeth: deli-
 uer me / for thou art my God.

Yet men neither confidre ner vnderstande/
because their eyes are stopped/that they can
not se:and their hertes/that they cannot per-
ceauie. They pondeyze not in their myndes/ so/
they haue neither knowledge ner vnderstan-
dyng/to thincke thus:¶ I haue byent one pece
in the fyre:¶ I haue baked byed with the coles
there of:¶ I haue roasted flesh with all/ & eaten
it:¶ Shall I now of the residue make an abho-
minacion/ & fall downe before a rotte peece
of wood?

c. Let the ch
then hence non
how I uely the
prophete pay
teth oute the
banitie of ym
ges. For it is t
be searce that
oure superfl
ryon / concer
nyng such thin
ges / palleth e

perdition of the
Jewes. And
evident it is
that the Jewes
in our tyme
can in no wise
be persuaded to
become Christians
ken so long as
we fall downe
to knee before
images. Their
answere is /
they are borth
(ye we be of
God) quier
no comfort do
any thing that
is to opene
so many places
for the seed of god.
The Church
of Saragossa
to much sorrow
for. The hon
nour of God
(say they) and
truth it is
ought to be tol
he / to fly by
his word: and
neither to add
thereunto
be thought / w^{ch}

The delperance of the people.

ther to singe of wode the heppng of dust/ and foliome to right hand of herte hath turned the a syde: so that none of them can haue a fre conscience to thynke: de by p whych maye not erre

Confyde this (O Jacob & Israel) for thou art my seruant. I haue made the/ that thou mightest serue me. O Israel/ forget me not. As for thyne offences / I dyne them awaye like the cloude/ and thy synners as the mist.

Turne agayne into me / & I will deliuer p. Be glad ye heauens/ whom the Lorde hath made/ let al that is here beneth vps p earth/ be ioyfull. Reioyce ye moontaynes & wodes/ with all the trees that are in you: for p Lorde shall redeme Jacob/ and shewe his gloze vps Israel. For thus sayth p Lorde thy redemer/ euen he that fashioned the from thy mothers wombe: I am p Lorde/ which do all thynges my selfe alone. I only haue spred oute the heauens and I only haue layde the founda- cyon of the earth. I destroye the tokens of witches/ & make the sooth sayers go wodge. As for the wyle/ I turne them backwarde/ & make their conynges folysme.

But I set by the purpose of my seruantes/ and fulfill p the counsell of my messan- gers. I saye to Ierusalem: turne agayne. And to the cyties of Iuda/ be ye buylded agayne: and repayre their decayed places. I saye to the ground: be dye. And I dye by thy water foudes. I saye to Cyus: thou art myne her- man: so that he shall fulfill all thynges after my will. I saye to Ierusalem: be thou buylded/ & to the temple: be thou fast grounded.

The delperance of the people by Cyrus. The calling of Christ and calling of the Gentyles.

The xlv. Chapter.

Thus sayeth the Lorde vnto Cyrus his anoynted/ whom he ledeth by the right hande: p the people maye saye before him: I will worie the gyddle of kinges: p they shal open p gates before thy face / & not to shut their dozes. I will go before the/ & make p croked streyghe I shall breake the brasen dozes / & burst the yron barres. I shal geue the the byd treasure & the thinge whych is secretly kepte: p thou maiest knowe / that I p God of Israel haue called the by thy name: & that for Jacob my seruantes sake/ and for Israel my chosen. For I called the by thy name / & ordened the o: euer thou knewest me: euen I the Lorde/ before whom there is none other: for with- out me there is no God. I haue prepared the o: euer thou knewest me: that it myght be knowne from the rylng of the sunne to the goyng downe of the same/ p all is nothing without me. For I am the Lorde/ & there is els none. It is I that created the lyght and darcknes/ I make peace & trouble: yet euen

The Prophecy

The Lorde do all these thynges. The hea- uens aboue shall droppe downe / & the clou- des shall sayne ryghtuousnes. The earth shall open it self/ and bynge forth health / & therby shall ryghtuousnes shew. Cuius the Lorde shall bynge it to passe.

I do be vnto hym that chydeth wryth hys maker/ the pottherde in the potter: Sayeth the claye to the potter: what makest thou: o: thy woche serueth for nothyng: do be vnto him / p sayeth to his father: why begettest thou: And to hys mother: why bearest thou: Thus sayeth the Lorde/ euen the hoys one & maker of Israel: Aske me of thynges for to come/ conceyng my formes: and put me in rememb: as touchyng the woche of my handes: I haue made the earth/ & crea- ted man vpon it. I dyth myne handes haue I spred forth heauen/ and geuen a commaund- met for all the host therof. I shall make him by ryghtuousnes/ & orde all hys wayes. He shall buyde my ctye/ and lett out my prysoners: & p nether for gyft no: rewarde/ sayeth the Lorde of Hostes.

The Lorde hath sayde mo: uer: The accu- plers of Egypte/ the marchauntes of p Mo- rians and Sabers. shall come vnto the with tribute/ they shalbe thynne / they shall folow the/ & go with cheynes vpon their lete. They shall fall no: one before the/ and make suppli- cacion vnto the. For God/ without whd there is none other God/ shall be with the. O how p: ofoude art thou O God thou God & Sa- uoure of Israel: Confounded be ye/ and put to dishonour: go hence together with shame/ all ye that be wo: kma: sers of errour: (that is wo: shippers of Idols) But Israel shalbe saued in the Lorde/ which is the euerlastinge saluacion: they shall not come to shame ner confusyon/ wryde without ende.

For thus sayeth the Lorde: euen he p crea- ted heauen/ the God that made the earth/ p fashioned it/ & sett it forth: I haue not made it for naught/ but I made it to be inhabited. Euen I the Lorde/ without whom there is none other. I haue not spokē secretly/ nether in darcke places of the earth. It is not for naught/ that I saye vnto the seide of Jacob: seke me. I am p Lorde/ which whē I speake/ declareth the thing that is ryghtuous & true. Let them be gathered & cometogether / lett them drawe nye byther / that are escaped of the people: Haue they eny vnderstandyng/ that set by the flockes of their Idols/ & prae vnto a God/ p can not helpe them: Lett men dyatwe nye / lett them come byther/ and aske co: cill one at another/ & shewe forth: what is he/ that tolde this before: o: / who spake of it/ euer since the begynnyng: Haue not I p Lorde done it: without whom there is none other

Babylon.

other God: the true God and Sauoure / & there is els none but I: And therfore turne pou vnto me (all ye endes of p earth) so shall ye be saued/ for I am God / and there is els none. I sweare by my selfe: out of my mouth cometh the wo: de of ryghtuousnes/ & that maye no mā turne: but all knees shall bowe vnto me/ and all tynge shal swere by me/ sayyng: wercly in the Lorde is my rygh- tousnes and strength. O hym shall men come: but all they p thynke come of hym/ shalbe cofounded. And the whole seide of Is- rael shalbe iustified/ & praysed in p Lorde.

Idolatrie is reproved. The health that cometh by Christ is prophesied.

The xlv. Chapter.

Curtheses. Well shall fall/ and Babel shalbe broken: whose yma- ges are a burthen for the beastes catell/ to ouerlade them / and to make them werry. They shal synke downe / and fall together: for they maye not raise the of their burthen/ therfore must they go in to captiuite.

Then vnto me / O house of Jacob/ and all ye that remayne yet of p householde of Is- rael: whom I haue borne fro your mothers wombe / & brought you vp from your birth/ till ye were grown: I I whych shall beare you vnto your last age: I haue made you / I will also no: yth you/ beare you and saue you. Whom will ye make me lyke/ in fashid o: ymage/ p I maye be lyke him: Ye foolles (no doute) will take out syluer & golde oute of your purses/ & wepe it / and byre a gold- smith to make a God of it/ p me maye knele downe & wo: shippe it. Yet must he be taken on mens shoulders & borne/ & set in his pla- ce/ that he maye stande & not moue. Alas p men shalbe cye vnto him/ which geueth no answer: and delperetib not the mā p calleth vpon him/ from his trouble.

Confyde this well/ and be ashamed. Go in to your a: one selues (O ye rumnagates). Remembre p thynges which are pass/ sence the begynnyng of the wo: de: p I am God/ and that there is els no God/ yet and p there is nothyng lyke vnto me. In the beginning of a thyng I shewe the ende therof: and I tell before / thynges that are not yet come to passe. With one wo: de is my deuyce accom- plished / and fulfilleth all my pleasure. I call a byde out of the East / and all that I take in ha: de/ out of farre costiers/ as soone as I comaunde / I bynge it hither: as soone as I thynke to deuyse a thyng / I do it. Heare me / O ye p are of an hye stomack/ but farre fro ryghtuousnesse/ I shall bringe vnto you. Forth my ryghtuousnesse. It is not farre/ &

Of Esay.

cxij.

my health shall not tarpe lge awaye. I will laye health in Sion/ & geue Israel my gloze. The wo: de of the Lorde agaynst Babylon.

The cxij. Chapter.

As for p daughter thou bir- gin Babylon. Thou shalt sit vps p groude/ & not in a trone (O thou mayden of Chaldea) Thou shalt no more be called fether & pleasaunt. Thou shalt bring forth p quer- ne & grinde meeles/ put downe thy stomacher make bare thy knees & shalt waide thy o: w water spurs. Thy shame shalbe discouered/ and thy prauities shalbe sene. For I will auenge me of the/ and no man shall lett me: I saye our redemer/ which is called p Lorde of Hostes/ the hoys one of Israel.

Syt I will holde thy tynge/ & get the in to some darcke corner/ O daughter Chaldea/ for thou shalt nomore be called lady of king- domes. I was so wryth with my people/ p I puni: shd myne enheritaunce / & gaue the in to thy power. Neuertheles/ thou shewdest thy no mercy/ but euen the berp aged men of the/ bidest thou opp: se ryghte soze wryth thy p: rams po: rch/ & thou thoughtest thus. I shalbe lady for euer. And belyde all p / thou hast not re- garded these thynges/ nether cast/ what shalbe come after. Heare now therfore / thou wyl- linge/ p lyttel so carelesse/ & speakest thus in thine herte: I am alone / & about me is there none: I shall neuer be wpydome/ ner desolate agayne. And yet both these thynges shall come to the vps one daye in the twynkyng of an eye: Namely wpydome/ and desolacion.

They shall mightely fall vps the/ for p mul- titude of thy witches/ & for the grea: heape of thy coluers. For thou hast comforted thy selfe in thy dycefulness / and hast sayde: No man seyth me. O thynne a: one wpydome & conynges hath discaued the. In that thou hast sayde: I am alone/ & without me there is none. Therfore shall trouble come vps p / & thou shalt not knowe/ from whēce it shall arys. Wylche shal fall vps p / which thou shalt not be able to put of. I sodane mysery shall come vps the/ o: euer thou be a warre.

Now go to thy conuultes/ and to the mul- titude of thy witches (whom thou hast bene acquainted withall from thy youth) ye they maye helpe the/ o: strengthen the. Thou hast hitherto had many counsels of them / so let the heuengalers & the beholders of starres come on now and delper the: yet & lett them shewe/ when these new thynges shall come vpon the. Beholde/ they shalbe lyke strawe/ which ye it be bynded with fyre/ no mā maye ryde it for the vehemence of the flame: And yet it geueth no synders to warme a man by/ ner cleare fyre to syt by. Cuius shal they be burnt

be unto the whom thou hast ble: & occupy-
de from thy youth. Every one shall theoe &
hys erroneous waye/ yet shall none of them
defende the.

The pprophie of the Jewes is reproach. The Lorde
alone will be worshipped/ which hath choise us/ and
which locou reth us for his alone sake.

The xlviii. Chapter.

I Care this, O thou house of Jacob:
that are called by the name of
Israel/ & are come out of one stocke
in Juda: which sweare by the name
of the Lorde/ & beate witness by the God of
Israel/ (but not in truth & righte) which are
called the men of the holy cyrie/ as they that
loke for confort in the God of Israel/ whose
name is the Lorde of hostes.

The thinges I shewed you ever sence
have purposed the begynnyng: have I not brought them
to passe/ immediately as they came out of my
mouth/ & declared them: And they are come/
Howbeit I knewe that thou art obstinate/
that thy neck hath an yron yegne/ and that
thy browe is of brasse. Nevertheless I have
ever sence the begynnyng shewed the of thinges
for to come/ and declared them unto the / or
they: for I have sence they came to passe: that thou shouldest
not saye: myne I shall have done it/ my carued
or cast ymage hath shewed it. Where and con-
sider all these thinges whether it was I or
a pprophetd them: But as for me/ I tolde the
before at the begynnyng/ now and secrete
thinges/ that thou knewest not of: And some
done now not of olde tyme/ whereof thou ne-
ver herdest/ before they were brought to
passe: that thou canst not saye: I knewe of
this: for I shewed the. Moreover there be some wher of thou
hast nether herde nor knowne/ nether have
they bene opened unto thine eares afore time
proude and puffed up/ from
which all maner of wofe is
cleaned/ there
shulde nothing have remayned
in the earth/ for I have
chosen the/ and not for moneye. I have chosen the
neamed: But in the fyre of poyerte/ And that only for myne
sake/ that thou shouldest not despise me.

Herken unto me O Jacob/ & Israel whom
I have called. I am even he that is/ I am the
first and the last. My hande is the founda-
cyon of the earth/ & my right hande spanneth
ouer the heauens. As soone as I called them
out of Egypt/ from
whych I after they were there. Gather you all together/ &
worshippe herken: which of yonder goddes hath decla-
red this/ that the Lorde will do by the hande
of Babylō (whome he loueth & saoureth)
and by the Caldees his arme: I my self alone

have tolde you this before. Yet I shall call
him and bringe him forth/ & geue him a p-
sperous iourneye. Come nye and heare this:
haue I spoken any thyng darly/ sence the
begynnyng: when a thyng beganeth/ I
am there.

Wherefore the Lorde God with his spete
hath sent me/ And thus saith the Lorde God
thyne auenger/ the holy one of Israel: I am
the Lorde thy God/ which teach the profitable
thinges/ & leade the waye/ that thou shouldest
go. Yet thou wilt not regarde my coma-
ndement/ thy welthynes shall be as the wa-
ter stream: & thy righteuousnes as the wa-
ter flowynge in the see. Thy seede shall be lyke
the sande in the see/ & the fruite of thy bodye/
lyke the grauel stones therof: Thy name
shall not be rote out/ nor destroyed before
me. Ye shall go awaye from Babylon/ and
escape the Caldees with a mery voyce. This
shalbe spoked of/ declared abroad/ & go forth
unto the ende of the world: so that it shalbe
sayde: the Lorde hath defended his seruante
Jacob/ that they suffred no thurde/ when
they traueled in the wilderness. He claue
the rockes a founteyne/ and the water gusheth out.
As for the bngodly/ they haue no peace/
saith the Lorde.

not geue unto another people or nacion. The health of the world
shall come of the Jewes. Job. xij. & from none other. The ylls of
synges of health shall the whole worlde receiue of no maner
of health/ by the pprophie of the Apostles. &c.

The xlix. Chapter.

Christ shall gather to gether all saydes be they ne-
ver so farre of.

Yes/ herken vnto me/ & take
heede ye people fro farre: The Lorde
hath called me fro my byrth/ and before my
made mencion of my name fro my
mothers wombe: he hath made my mouth
lyke a sharpe swerde/ vnder the shadowe of
hys hande hath he defended me/ & hepo me in
his quier/ as a good archer/ and he pce unto
me: Thou art my seruant/ Israel/ I will be
honoured in the. When and where I will
I will sende my seruante/ I will spende my strength
in vayne. Nevertheless I will commytte my
cause and my worke vnto the Lorde my God.
And now sayeth the Lorde/ euen he that
red me fro my mothers wombe to be his ser-
uante/ that I maye bringe Jacob agayne
vnto him: howbeit/ Israel will not be gather-
ed vnto him agayne. In whose syght I am
greate/ which also is my Lorde/ my God and
my strength. Let it be but a small thyng/ &
that thou art my seruante/ to sett by the
reddes of Jacob/ & to restore the destruction
of Israel: yet I make the not also the lyght
of the Gentiles/ & thou mayest be my health
vnto the ende of the world.

Moreover call. &c.

Moreover thus sayeth the Lorde the
auenger and holy one of Israel/ because of
abhorring and despyllinge amonge the Gen-
tiles/ concerninge the seruant of all them
that beate rule: kynge and princes shal se/
and arise and worshippe/ because of the Lorde
that he is saythfull: and because of the holy
one of Israel/ which hath chosen the.

And thus saith the Lorde: In the tyme
appointed will I be present with the. And in
the houre of health will I helpe the/ and de-
liuer the. I will make the a pledge for the
people/ so that thou shalt helpe by the earth
agayne/ and chalenge agayne the scattered he-
ritages: that thou mayest saye to the pre-
soners: go forth/ & to them that are in dark-
nesse: come in to the light/ that they maye see
in the hie wayes/ and get their iuyng in all
places. There shal nether hunger nor thurde/
beate nor saine hurte them. For he that sa-
uoureth them/ shall leade them/ & geue them
dynke of the springe welles. I will make
wayes vpon all my mountaynes/ & my forte
pathes shalbe exalted. And beholde/ they shall
come from farre/ some from the north and
west/ some from the south. & a people ye bea-
uers/ and synges prayles thou earth: Calke
of ioye ye hills/ for God will cosort his peo-
ple/ & haue mercy vpon his/ & be in trouble.

Then shall Syd saye: God hath forsake
me/ and the Lorde hath forgott me. & both
saye: a wife forget the childe of hir wombe/ &
the sonne who she hath borne: And though she
do forget/ yet will not I forget the. Beholde/
I have writen the by vpon my handes/ thy
wailles are euer in my sight. & they haue

broken the downe/ shal make haste to buyde
the by agayne/ and they that made the waste
tyles.

And thus saith the Lorde: I will gather them to ge-
ther/ as a fowle/ & come to the. As truly as I liue/ saith
the Lorde/ thou shalt put them all vpon the/
as an apparell/ and gyde them to the/ as a
byrde doth her Jewels. As for the lande that
is left desolate/ wasted & destroyed: it shalbe
to narrow for them/ that shal dwell in it. And
they that wolde deuoure the/ shalbe farre
awaye. Then the childe who the baren shal
bring forth vnto the/ shal saye in thine eare:
this place is to narrow/ set nye together/ that
I maye haue room. The wait thou thinke
by thy self: who hath begotte me these/ seeing
I am bare & alone/ a captiue & an out cast:
And who hath noryshed the by for me? I am
desolate & alone/ but fro whence come these?

And therefore thus sayeth the Lorde God:
Beholde/ I will stretch out myne hande to the
Gentiles/ and sett by my token to the people
of the earth/ that they shal bringe the thy sonnes in their lap-
pes/ and carrie thy daughters vnto the byon

their shoulders. For kings shalbe thy nour-
linge fathers/ and Quenes shalbe thy nour-
linge mothers. They shall fall before the
their faces flat vpon the earth/ and saye by
the dust of thy feet: that thou mayest knowe/
how that I am the Lorde. & And who so putte
his trust in me/ shall not be confounded. Who
spoke the gyaute of his praye: or who ta-
keth the prisoner fro the myghtye? And there-
fore thus sayeth the Lorde: The prisoners
shalbe taken from the gyaute/ & the spolie
deliuered from the violence: for I will mayn-
teyne thy cause agayne thyne aduersaries/
and saue thy sonnes. And wil seue thyne ene-
mies with their awne fleshe/ and make them
dynke of theyr awne bloude/ as of sweete
wyne. And all the world shal knowe (O Jacob)
that I am the Lorde thy Sauoure/ & stronge
auenger.

The Jewes are reproued/ and also called.

The l. Chapter.

Ius saith the Lorde: Where is
the blurr of your mothers deuor-
ment/ that I sent vnto her/ or who
is the blurr/ to who I tolde you:
Beholde/ for your awne offences are pe-
solder/ and because of your transgression/ is
your mother forsaken. For why wolde no
man receaue me/ when I came/ and when I
called/ no man gaue me answere. Was my
hande cleene anye of/ & it might nothelp: or
had I not power to deliuer/ lo/ at a word I
dunke by the ice/ & of water flowe/ I make
lande: so I shal wat of water/ & fish corruppe
and die of thurst. As for heauen/ I clothe it
with barchelle/ & put a sack vpon it.

The Lorde God hath geue me a wel lemed
tunge/ so I can cosorte the which are trou-
bled/ yet I am in due season. He washed myne
eare by byrnes in the moynnyng/ as I co-
lemastrs do/ that I might herke. The Lorde
God hath opened myne eare/ therefore can I
not saye naye/ nor with drawe my self/ but I
offre my backe vnto the smyters/ & my chekes
to the nyppers. I turne not my face fro shame
or spittinge/ for the Lorde God helpeth me/
therefore shall I not be confounded. I have
hardened my face like a flint stone/ for I am
sure/ & I shal not come to confusion. Myne
aduocate speaketh for me/ who wyl then go
with me to lawe: Let vs stande one agayne
another: yet there be any that wyl reason with
me/ let him come here forth to me. Beholde/
the Lorde God standeth by me/ what is he
can condempne me: lo/ they shalbe all lyke
as an old cloth/ which I mothes shal eate by.

Therefore who so feareth the Lorde amonge
you let him heare the voyce of his seruante.
Who so walketh in barchelle/ & no lyght
syneth vpon him/ let him hope in the Lorde/
and

As who and holde hym by his God. But take hede /
thou: ye your ^{as} ye have all kyndled a fyre / & gevede your
selues have selues in a flame: Ye walke in a gyltynge
of your stone fyre / and in the flame that ye
of my wylde. Have kyndled. This cometh unto you fro my
offences: I was hande, namely that ye shall lye in sorowe.
no cause therof: ye must therfore suffer the punishment thereto belon-
gynge. For it cometh of your owne deservynge that I lay my hand
upon you and punish you.

The ii. Chapter.

Consolacion & comfort is promised unto a faithful

Unto me / ye that hoide of
ryghtuousnes / ye that seke the
Lorde. Take hede unto the stone /
wherout ye are hewen / and to the
grave wherout ye are dygged. Consyde
Abraham your father / and Sara that bare
you: how that I called hym alone / profe-
red hym well / & encreased hym: how I Lorde
comforted Syon / and repayed all her de-
cay: makinge her deserte as a Paradyse / &
her wyldernesse as the garden of the Lorde.
Wherwith and love was there / chancelgeuynge
and the hope of prayse. Have respecte un-
to me then / O my people / & lyeve thine care
to me: for a lame & an orphynance shall goo
forth fro me / to lychten the Gentyles. It is
hard by / I my health & my ryghtuousnes
shall goo forth / and the people shall be orphyned
with myne arme.

The Gyltes (that is the Gentyles) shall
hope in me / & put their trust in myne arme.
Lest by your eyes toward heauen / & loke
upon the earth beneath. For the heauens shall
banish awaye lyke smoke / & the earth shall
teare like a clothe / & they that dwell therein /
shall perishe in lyke manner. But my health
endureth for ever / & my ryghtuousnes shall
not cease. Wherfore hearken unto me / ye
have pleasure in ryghtuousnes / & your people
that bearest my lawe in thine herte. Feare
not the curse of men / be not afrayde of their
blasphemies & revynges: for wormes and
mothys shall eate the by lyke clothe & wooll. But
my ryghtuousnes shall endure for ever / &
my sayynge health fro generacion to genera-
cion. I wake by / wake by / and be stronge: O

thou ^{as} arme of the Lorde: wake by / lyke as
in tymes past / ever & lence I woold begane.
Art not thou he / that hast wounded that
proude lucifer / & hewe the dragon in peces:
Art not thou even he / which hast dyed by I
depe of the see / which hast made playne the
see grounde / that the deluyered myght goo
thow: What the redemr of I Lorde / which
turned agayne / might come with love unto
Syon / there to endure for ever. That
myght and gladnes might be with the: that
sorowe & wo might be from them: Yee I / I
am even he / that in all thynges geueth you
consolacion. What art thou then / I fearest

a morcall ma / the childe of ma / which goeth
awaye as doth I flour: And forgetteth the
Lorde that made the / that spred out the hea-
uens / and lyeve the foundacyon of the earth.
But thou art ever a strayde for the syght of
thyne oppresseur / which is ready to do har-
me: Where is the wyath of the oppresseur?
It cometh on fast / it maketh haste to appeare:
It shall not perishe / that it shoulde not be able
to destroye / nether shall it sayle for saute of
nawynge. I am the Lorde thy God / that
make the see to be dryll / and to rage: whose
name is the Lorde of Hostes. I shall put my
wyde also in thy mouth / & defende the wyth
the turnynge of my hande: that thou mayest
plante the heauens / & lyeve the foundacions
of the earth / and saye unto Syon: thou art
my people.

Awake / awake / and stande by / O Jeru-
salem / thou that from the hand of I Lorde /
hast dyoncked out the cuppe of his wyath:
thou that hast sipped of / and sucked out the
flombyng cuppe to the botome. For a moche
all the somes whom thou hast begotten /
there is not one that maye holde the by: and
not one to leade the by the hande / of all the
sonnes that thou hast noryshed. Both these
thynges are happened unto the / but who is
for I Lorde. Yee / deservynge / mayynge / burn-
get and swerde: but who hath comforted the:
Wher sonnes lye comfortles at the heade of cur-
ry strete lyke a taken benyson / & are full of I
terrible wyath of I Lorde / & punishment of thy
God. And therfore thou miserable & dyoncked
(howbeit not to wrye) Heare this: Thus sa-
yeth the Lorde thy Lorde & God / the defen-
der of his people: Beholde / I wil take I flom-
byng cuppe out of thy hande / even I cuppe
to the dygges of my wyath: I from hence
forth thou shalt neuer drinke I moze / & wil
put it in their hande I trouble I: which have
spoken to thy soule: stoupe downe / that we
maye go out the: make thy bodye rauen to
the grounde / and as the strete to go upon.

A consolacion & comfort to the people of God.

The iii. Chapter.

Unto the: put on thyne honest ray-
ment O Jerusalem / thou ctyte of
the holy one. For from thys tyme
forth / there shall no byncumpled net be
cleane person come in the. Shake the from
the dust / arysse and stande by / O Jerusalem.
Pluck out thy neck from the bonde / O thou
captive daughter Syon. For thus sayeth I
Lorde: ye are solde for naught / therfore shall
ye be redeemed also without any mony.

For thus hath I Lorde sayde: O people
wente downe afoze tyme in to egypte / there
to be straungers. Afterwarde dyd the kynge
of the

of the Assyrians oppresse them / for naught.
And now what profit is it to me (sayth the
Lorde) I my people is frely caried awaye / &
brought in to heuynes by their rulers / and
my name ever a yll blasphemers: sayeth the
Lorde. But I my people maye knowe my
name / I my seife will speache in that daye.
Beholde / here am I. O how bewtiful are I
lete of the embassadours / I byngeth I mes-
sage fro the mostayne / & proclaimeth peace:

that byngeth the good tydings / & preacheth
health / & sayeth unto Syon: Thy God is the
king. Thy watchmen shall lye by their voyce /
with loud voyce shall they preach of hym:
for they shall se him present / when I Lorde
shall come agayne to Syon.

Be glad / O thou desolate Jerusalem / &
reioyce together: for the Lorde will comforte
his people / he wil deliuer Jerusalem. The
Lorde wil make bare his holy arme / & shew
it forth in I syght of all the Gentiles / & all the
endes of the earth shall se the sayynge health
of our God. Awaye / awaye / get you out fro
the lande thence / & touch no uncleane thynges. So oute
make bare the fro amonge soch. And be cleane / ye I beare I
arme of I Lorde. But ye shall not go out
with sedycion / net make haste as they I de
by the strength / & saye: for the Lorde shall go before you / &
power / & the God of I Israel shall kepe the watch.

Beholde / my seruaut shall deale wylde /
therfore shall he be magnyfyed / exalted and
greatly honoured. Lyke as I multitude shall
wonder by him / because his face shall be so
deformed & not as a mans face / & his bewtie
lyke no man: Even so shall the multitude of
the Gentiles loke unto him / & the kynge shall
herne. They shal put their mouthes before him / & they that
haue not bene tolde of him / shall se hym / and
they I herde nothig of him / shall beholde him.
The goodnes
mercy of God. How I what harmes the Christen shuld beare (for unto
be I I spoh as well as unto the Jewes) both I. I shal teache by me the
pille to the Gentiles the. in Chapter. c.

Thys face shall be so deformed & not as a mans face & c. That is / I
byngeth shall be more deformed then other men / and byngeth shall be
then the bewtye of the sonnes of men. The whole sentence mea-
neth / that many men shall be asayed when they shall se Christ once
dynour (whych was crydng beuysfull be fore all the sonnes of men.
I Iohn. xij. a) so wychedly and byolently increased of the Jewes
hyte byng / shourged / crownded with thorne / and all be blouded: yet
with grenter humbled / contemned / and dyppled / then ever was any
mayall man.

The iiii. Chapter.

The prophethy enydenly of the passion of our
Saviour Jesus Christ.
* Who geueth credence unto
our preachynge: O to who is the
arme of the Lorde knowne? He
shall growe before the Lorde like
as a byauch / & as a rote in a drye ground / he
shall haue nether bewtye nor fauoure. Where
we loke upon him / there shall be no fayntesse:
he shall haue no lust unto him. He shall be the

most symple / and despyed of all / which yet
hath good experience of sorowes & infirmy-
ties. We shall rehen him so symple & so vile /
that we shall hyde our faces fro him. How
be it / of a treuth / he only taketh awaye our
infirmite / and beareth our payne: Yet we
shall iudge him / as though he were playged &
cast downe of God / where as he (not with a
byng) shall be wounded for our offences / &
sympten for our wickednes. For the payne
of our punishment shall be layde upon him /
and with his stryppes shall we be healed.

As for us / we go all a strayde (lyke shepe)
every one / turneth bys awyde waye. But
thowme him / the Lorde pardoneth all our
synnes. He shal be payned & troubled / & shal
not open his mouth. He shall be led as a shepe
to be slayne / yet shall he be as dryll as a labe
before the shearer / and not open his mouth.
He shall be had awaye / his cause not herde /
& without any iudgme: whose generacion
yet nomd maye nombe / when he shall be cut
of fro the grounde of the lychinge: I whych
pummet shall go upon him / for the trans-
gression of my people. His graue shall be ge-
uen him with the condemned / & his cruce
synges with the theues. Where as he dyeth
uer violence net bynght / nether hath there
bene any of searfulness in his mouth.

Yet hath it pleased I Lorde to symple him
with infirmite / that when he had made bys
soule an offering for synne / he might se lode
lastynge lode. And thys deuice of the Lorde
shall prosper in his hande. With trauayle &
laboure of his soule / shall he obtayne great
ryches. Wher ryghtuous seruaut shall with
his myldome iustlye & deliuer the multitu-
de / for he shall beare awaye their synnes.
Therfore wil I geue him the multitude for
his parte / & he shall deuyde the struge spoye
because he shal geue ouer his soule to death
& shall be rehened amonge I trasgreous /
which neuertheles shall take awaye I synne
of the multitude / and make intercession for
the mysdoers.

Of the greater dominion of Christ. The indigna-
cyon of God endureth but a short space / but his mer-
cy is everlastynge.

The v. Chapter.

Therfore be glad now / thou bare I
beare it not. Reioyce / singe and be
merry / thou I art not with chyldes
for I desolate hath moo chylde /
then the married wyfe / sayeth I Lorde. Make
thy cente wyder / & spredde out the hangynge
of thyne habytacyon: soare not / lase forth thy
coardest / and make fast thy stakes: for thou
shalt breake out on the ryght syde and on the
left / & thy lode shall haue the Gentiles in pos-
session / & dwell in the desolate ctyes. Feare
C. H. not

The reuelynge
of the world.

The Prophecy

bosome agayne. Whoeuer thus sayeth the
 Lorde: I like as when one wolbe gather holy
 grapes, men saye vnto him: byrake it not of
 for it is holy: euē so wil I do also for my ser-
 uantes sakes / & I wyll not destrye the all.
 But I wil take a lede out of Iacob / & out of
 Iuda one, to take possession of my hill. My
 chosen shall possesse these thinges / & my ser-
 uantes shall dwell there. Saron shall be a
 shepfold, & the valley of Ichoz shall geue
 the challenge for the cattell of my people / &

Fear me.* But as for you/ye are they/that
 * **D:** *1. c.* haue forsaken the Lorde/and so gotten my
Jeremy. vii. c. holy hill. Ye haue set by an aulter vnto for-
 tune/and geuen rich diuich offerynges vnto
 treasure. Therfoze wyl I nombze you with
 the swerde/that ye shall be destroyed all to-
 gether. For when I called/no man gaue me
 answer: when I spake/ye herkened not vn-
 to me/ but did wickednes befoze myne eyes/
 and chose the thyng that pleased me not.

ple coloweth
holde / my seruantes shall eate, but ye shall
haue hunger. Beholde / my seruantes shall
drinke / but ye shall suffer thurst. Beholde /
my seruantes shall be mery / but ye shall be
confounded. Beholde / my seruantes shall
reioyce for very quietnesse of herte : But ye
shall crye for sorow of hert / and complayne
for vexacion of mynde. Your name shall not
be sworne by amonge my chosen / for God
the Lord shall sweare you / and call bys ser-

¶ There shal
neither be child
ner olde man,
ne cetera. The
meanynge is,
¶ There shal no
man be deliued
in the wayne
hope of this
mortal life.
¶ They that be
but ruel young
of age, that ha-

ne pro •
feted in
fayth and holy
woyces: that
Ioue uoc this
presents life that
they can the them
selues olde y
nough: And p
for the contem
ptuous desyre
of the lyfe to
come: whiche
is an hope

right well shal
be much better
e Some read:
he shalbe coll
ed young.
d And yf he
that is an hun
dred yeare of
aydes/ and eate the frute of them. They shal
not buyde/ and another possesse: they shal
e Some read: not plante/ and another eate: But the lyfe of
he shalbe coll
ed young.
d And yf he
that is an hun
dred yeare of
laboure in bayne/ ner begett id trouble: for

they are the hye blessed fede of the Lorde/ and
their frutes with them. And it shalbe/ that oꝛ
euer they call/ I shall anſwere them. While
they are yet but thynking how to ſpeake/ I
shall heare them. * The wolff and the lambe
shal fede together/ and the lion ſhal eate hye
lyke the bullock. * But earth ſhalbe the ſer-
pentes meate. There ſhall no man hurte ner
ſlaue another / in all my holy hill/ ſayeth the
Lorde.

sa The wolfe and the lambe shall fede together. &c. The meaning
is, that the most wicked & cruell men shall at the coming of Christ
agree with the good and praisable: And that the Gentiles (which for
their heathen living: are often signified under the name of beastes)
shalbe at unitye with the saythfull, and the one true living wyl
the other without stryfe. The very same saying haue ye before in the
xxi. And, b

The 1st Chapter.

God dwelleth not in temples made by mannes hands. He beſpitteth ſacrifices done without mercy & ſayth . God comforteth them that are troubled for his ſake . Amonge the Childe the Lord both is conſpually .

I Sublapheth the Lord: **G**rauntis
my lete / a **h** earth is my lete stole.
Where shall now **h** house stande
that ye will buyde into me? And
where shall be the place / **h** I will dwell in:
As for these thinges / my hande hath made the
all / a they are all created / sayeth the Lord.
Which of the shall I then regarde? Euen hym
that is of a lowly troubled sprete / a standeth
in a we of my wordes. For who so sayeth an
ore for me / both me so greate dishonoure / as
he **h** killeth a man. He that killeth a shepe
for me / choketh a dogge. He **h** byngeth me
meat offpynge / offketh swynes bloude: who
so maketh me a memoiall of incense / pray
seth the thinge that is vnright. Yet take they
soch wayes in hande / and their soule delisteth
in these abominacyons.

gbynge them to scozne / and the thinge that
they feare / will I brynge vpon the. For when
I called / no mā gaue and were: when I spake
they wolde not heare: But dyd wyckednesse
before myne eyes / and chose the thinges that
dysplese me. Heare the woorde of God all ye /
that feare the thinge which he speaketh. Your
brethren that hate you / and cast you out for
my names sake / saye: Lett the Lorde mag-
nifye himselfe: that we maye see your glori-
fication: and yett they shalbe confounded.

¶ I heare the voyce of the Lorde / that will re-
warde / a recompence his enemyes : I like as
when a wyfe bryngeth forth a mā child / or
euer she suffre the payne of the byrth and an-
guysh of the trauayle. Who euer herde oz
sawe

The renewinge
of the worlde.

fpecs a ceremo
 nyen in þe temple
 wat with righ
 tyfnes / myth
 fapth / with þe
 fpirite. & he be
 me longe that
 he prophete
 here fpugeth in
 the laftier ende
 of hyf pte. **W**
 pphre / fange
 ge he before in
 fpecs a ceremo
 nyen in þe temple
 wat with righ
 tyfnes / myth
 fapth / with þe
 fpirite. & he be
 me longe that
 he prophete
 here fpugeth in
 the laftier ende
 of hyf pte. **W**
 pphre / fange
 ge he before in

delite in the plenteousnesse of her power. & of
 chapter. Let thus sayeth the Lorde beholde / I willlett
 & childe in note peace in toher / lyke a water founte / and the
 these. & chap. myght of & Drythenlike a flowyng streame.
 ters. & I meane the sye & the Then shall ye sucke / ye shall be bozne upon
 the last) well / and her sydes / and be ioyful upon her knees for
 then shall they lyke as a chyld is comforted of his mother /
 percause how so shall I comforte you / and ye shall be com-
 greatly God forted in Ierusalem. And when ye se this /
 abhorreth each youre herte shall reioyse / and youre bones
 3pochrythe shall flozys lyke an herbe.

without
sayth/
all though they
cannot appear
outwardly to
be most godly.

¶ Thus shall the hande of the Lorde be
knowne amonge his seruantes / & his in-
dignacyon amonge his enemyes. For be-
holde / the Lorde shall come with fyre / & his
charet shall be lyke a whel wynde / that he
maye recouence his penceance in his wrath
and his indignacyon with the flame of fyre.
For the Lorde shall iudge all flesh with the
fyre and with his swerde / and there shall be a
greate nombze slayne of the Lorde. Such
as haue made themselves holy and cleane in
the gardens / & those that haue eaten swyn
flesh / myce / and other abhominacions / shall
be taken awaye together / sayeth the Lorde.
For I wyl come to gather all people & toges
with their wo / lies and imaginacions: these
shall come / and se my gloze / wnto them that

Of Clay.

greatest a youth; and is not a young one of them
(that he deliquered) among the Gentiles; in to
Celycia, Aegyptia and Libya (where men can
handle bowes) in to Italyr also and Greke
lande.

The fles farre off / that haue not herde
speake of me / and haue not sene my glory /
shal preach my prayle amonge the Gentiles
and shal bynge all your brethren for an of-
frynge vnto y^e Lorde / out of all people w^{ch}
horses / charrettes and horse litters / vpon
Wheles and cartes to Ierusalem my holy
hill (sayeth the Lorde) lyke as the chyldren
of Israel bynge the offrynge incleane ves-
sels / to the house of Lorde.

And I shall take out certayne of them
for to be prelates and leuites / sayeth the
Lorde. For lyke as the new heauen and the
new earth whych I wyll make / shalbe fast
stablyshed by me: (sayeth the Lorde) So shal
yoursede and yours name contynue* and
there shalbe a new Moone for the
other/and a new Sabbath for
the other/and* al flesh shal
come to worshipe be
;foze me/ (sayeth
þe Lorde) And
they shall
go forth
and loke vpon
the carjons of them
that haue transgressed
agaynst me . For they
worshippes shall not dye/
neither shal their
fyr be quē.

COED, & at all times appropriate form.

**The ende of the booke of
the Prophete
Esay,**

God being mercifull called vnto repentance his people, which he had forsaken for their whoredome with Ioues. He reuoceth Ier. I vnto repentance, promouing the sheperdes that shoulde haue the true knowledge of God. At the returne of Ier. I vnto God, considering their offence.

The iii. Chapter.

C

 omely / when a man putteth a
 waye his wife / and the goeth from
 him / & marieth with another / then
 the questyon is / shulde he resorte
 vnto her eny moze after þ? / Is not this seide
 then defyled and vncleane : But as for the
 / thou hast played the harlot with many lo-
 uers / yet turne agayne to me / saith þ Lord.
 Lift vp thine eyes on euery syde / & loke / yf
 thou be not defyled. Thou hast wayted for
 them in the strettes / and as a murderere in þ
 wildernesse. Whozow thy whozdom a Ma-
 mefull blasphemies / is the lande defyled.
 This is the cause / that the raigne geue-
 nge dew hath ceased. Thou hast gottē the
 an whozes forthead / and canst not be asha-
 med. Els woldest thou saye vnto me : O my
 father / thou art he that hast byought me by
 & led me from my youth : Wylt thou then pull
 me awaye / and cast me of for euer? W; wilt
 thou withdraw thy seife cleane fro me? Re-
 uertherles / thou speakest such wordes / but
 thou art euer doinge worse and worse.

C *The Lord sayd also vnto me: In the yere
of Iosiah the kynge: Wast thou sene what
a wyrring Iſrael hath done? how the hath
runne by upon all the hilles/and amonge all
thick trees/and there played the harlot: had
thou sene also (when she had done all thys
how I sayde vnto her: that she shulde turne
agayne vnto me / & yet she is not returned:
Juda & vnfaithfull cyter of hers also saw
this: Namely/that after I had well sene the
aduoutye of the wyrring harlot Iſrael
I put her awaye / and gaue her a bill of de
uorcement.

For all this, her vnfaithfull sister Iuda
was not ashamed, but went backe & played
the whore also. Yee and I noyle of her who-
dome hath defiled the whole lande. For she
hath committed her aduoutye with stones
and stockes.

Reuethelisse / her vnfaithfull sister Iuda
is not turned into me againe with her whole
Detherre / but saynedly / sayeth the Lorde. And
the Lorde sayde into me . The backslider I-
sraell is moze righteuous / then the vnfaith-
full Iuda : a therfoze go pzeche these wordes
towards the north / and saye : Thou Iheru-
slyme I Israell / turne agayne (sayeth the
Lorde) and I wyll not turne my face from
you / for I am mercifull / saith the Lorde / a
I will not alwaye beare displeasure against
the / but on this condicion / that thou knowe

thy greate blasphemie: Namely/ that thou
hast vnfaithfully forsaken the Lorde thy
God/ & hast made thy self partaker of stra-
ge Godd/ vnder all grene trees/ but hast had
no wyl to heare my voyce/ sayeth the Lord. Ezechiel. 8. 2.
* O ye synnyng chyldre/ turne agayne/ De. xij. 2.
sayeth the Lorde: & I wyl be marryed wth
you. so/ I wyl take one out of the ctyte/ &
two out of one generacyō from amonge you/
and byngne you out of Syon: and will geue
you heronme after myne awne mynde/ which
shall fede you wth lernynge and wysdome.
Moreover/ when ye be increased and multi-
plied in the lande/ then (sayeth the Lorde)
there shall no more boote be made of sharke
of the Lorde. & I saie: Roman shall thinke
vpon it/ neither shall any man make mencio
of it: for thenceforth it shall neither be
hyshted/ nor honoured with gyftes.

Then shall Ierusalem be called the Lordes
seate/and all Heathen shall be gathered vnto
it/ for the name of the Lordes sake / whych
shall be set vp at Ierusalem. And from that
tyme forth/they shall solow no more þe ma-
gynacron of their awne frowarde bette.

¶ Then those that be of the house of Iuda /
shall go vnto the house of Israel: & they shall
come together out of þe North / into the same
lande that I haue geue your fathers. I haue
shewed also / how I toke the by being but a
childe / & gaue the a pleasaunt lande for thyne
heretage. yee & a goodly Hoste of þe Heathē:
& how I commaunded the / þ thou shouldest call me
my father only / and not to thyncke from me.

But lyke as a woman sayleth her loue, so
are ye vnfaithfull vnto me (O ye house of
Israel) sayeth the Lord. And therfore I hope
of the chyldre of Israel was herde on euery
syde, wepinge and wailing: for they haue de-
spised their waye / and forgoten God their
Lorde.

¶ We synnyng children/turme agayne
(saynge: lo / we are thyne / for thou art the
Lorde oure God:) And so shall I heale youre
bacturnynges. & heylles fall / and all þe
pyrde of the mountaynes / but the healtþ of
Israell standeth only byð God oure Lorde.
¶ Confusyon hath deuoured oure fathers
laboure from oure youth by: pee their shepe
and bullockes / their sonnes and daughters.
So do we also thepe in oure confusyon / and
shame couereth vs: for we and oure fathers
sed oure youth by into this daye haue syn-
ned agaynst the Lorde oure God / and haue
not obeyed the voyce of the Lord oure God.

¶ The true repentance; returninge to God. he
erhatheth to the circumcysion of the herte. The
circumcysion of Jewry is prophesied / for the malice of
their hertes.

Gebe, iii, Chapter.

ଉତ୍ତର

Isracell/ yf thou wilt turne & then
turne vnto me / sayeth the Lorde.
And yf thou wilt put away thyne
abhomynacions out of my sight /
thou shalt not be moued: And shalt sweare:
The Lorde spueth: in treuth / in equyte and
rightuousnesse: and all people shall be fortun-
able and ioyfull in him. If o: thus saith the
Lorde, to all Iuda & Ierusalem plove your
lande/ and come not amonge the thornes.

We circuncyſed in the Lorde, and cut a-
waye the fozele hyrte of youre hertes / all ye
of Iuda, and all the indwellers of Ieruſale:
that my indignacyō bryake not out like fyre
and hyrde / ſo that no man maye quench it /
becauſe of the wychednes of youre ymagi-
nacyōs.

as to mourne in the desert / gresse spynne / & some tyme to make an vnderstandable & generous instruction / as when a man for impatience and griefe / sayeth he wille wode / & teneeth hye cloth / & seeth hye hearre c. he is in a teneeth. yf. 6. And then shall all the herdes of the earth moune.

Preach in Iuda and Ierusalem / & cry out and speake / & blowe the trumpettes in the lande / & crye that euery man maye heare / & saye / Gather you together / & we will go in to stronge cities. Set by the token in Syon / & speede you / & make no taryenge: for I will bringe a greate plage / & a greate destruction from the north. For the spoyler of the Gentiles is broken vp from his place / as a lyon out of his denne / & that he maye make the lande waste / & destroye the cities / so that no man maye dwell therein. Wherefore gyde youre selues about wth sack cloth / & moune and wepe for the fearfull wrath of the Lorde / & shall not be withdrawen from you.

At the same tyme (sayeth the Lorde) the heert of the kynge and of the prynces shall be

gone/the p[re]lates shalbe astonished/ and the
prophets shalbe sore afraied. Then sayde J[ehou]
the Lord God / hast thou then disceased this
people and Ierusalem/sayenge: ye shal haue
peace/a now the swearde goeth thorow their
lignes. Then shall it be sayde to the people a
to Ierusalem: ⁶* there cometh a warne wynd
from the north thorow the waie of my peo-
ple/ but nether to sanne/ner to cleanse.

After that shall there come vnto me a
 of Egypt: And stronge wynde / & then will I also geue sen-
 by the waye of fence vpon them, foz so, he commeth downe
 his people / the lyke as a cloude / and his charrettes are lyke
 wyre which he a bozmy wynde / his horse are swifter then
 leade his peo- the Aegie. vnto vs / foz we are destroyed.
 he when they the Aegie. vnto vs / foz we are destroyed.
 came forth of Ierusalem / wash thyne herte from wy-
 Egypt: which kednesse / that thou mayest be helped. How
 has throughte longe shall thy nopsome thoughtes remayne
 & wybernesse.

After that
shall ther come
into me a flo-
wre of a c.
By this woude
is vnderstande
tyng of w.
by his ar.
102 a boyce fro Dan and from the hill of
Ephraim speaketh out / and telleth of a de-
struction. Beholde the heathen geue Gen-
tylem warnynge / and preach vnto her / that
her destroyers are comynge from farre coun-
treys. They tell the cyties of Iuda the same
also / they shall geue them warnynge in euery

place / like as the watch men in the feld. For
they haue prouoked me to wrath / sayeth the
Lorde.

The wayes and thy thoughtes / haue
 brought the vnto this / this is thyne alone
 wretchednesse & dyed obedience, that hath pos-
 sessed thyne herte : Ah my bely/ah my bely/
 (Wilt thou crye) how is my hert so sore: my
 hert panteth within me / I can not be still/
 for I haue herde & cryenge of the trespittes /
 and beales of warre.

They crye murther vpon murther / the
whole lande shall perysh. Inmediatly my
tentcs were destroyed / and my hangings / in
the twinklinge of an eye. How longe shall
I see the tokens of warre / and heare the noyse
of the trompettes.

¶ Nevertheless this shall come vpon them /
because my people is become foolyshe / and
hath utterly no vnderstandynge. They are the
chyliden of foolynnes / and without eny dis-
cretiō. To do euell / they haue mytt ynough;
but to do wel / they haue no wysdome. I haue
loked vpon the earth / and se / it is waste and
bojde. I loked toward heauen / and it had
no shyne.

I behelde the mountaynes / and they tre-
bled / and all the hylls were in a feare. I lo-
ked aboute me / and there was no body / and
all the byrdes of the ayre were awaye. I mar-
ked well / and the plowed felde was become
waste: yee all their cities were broke downe
at the presence of the Lorde / and indigna-
cion of his wrath.

For thus hath the Lorde sayde: The whole
lande shall be desolate / yet will I not then
haue done. And therfore lett the earth mour-
ne / and lett the brachen be sorry aboute: for
the thinge that I haue purposed and taken
vpon me to do / shall not repent me / and I
will not go from it. The whole lande shall
lie / for the noyle of the horsmen and bowmen:
they shall runne in to dennes in to wooddes /
and clymbe by the stony rockes. All the
eytres shall be voyde / and no man dwellinge
therin.

What wilt thou now do / thou beinge de-
stroyed: for though thou clotheſt thy ſelfe wth
ſcarlet / and deckeſt thy ſelfe wth gold: though
thou paynteſt thy face wth colours / yet
waite thou trym thy ſelfe in bayne.

For those that hitherto haue bene thy
greate fauourers/ Shall abhorre the/ and go
aboute to slaye the. For (me thyncke) I heare
a noyse / lyke as it were of a woman traue-
lyng / or one laboryng of her fyzt chyld:
Euen the voyce of the daughter Syon/ that
casteth out her armes / and cowneth / say-
enge: Ah who is me / how soze vexed a saynte
is my herte/ for them that are slayne?

Эсеп.б.б.
Эсеп.б.б.

SECRET, U.S.

3034

In Jewrye is there no ryghtwys or saythfull man founde/ether amongst the people/ or the rulers: for whose sake the Lorde shulde spare the cytye: wherfore Jewrye is desroyed of the Assyrians.

The .v. Chapter.

In the thozote Jerusalem/ behold and se: Seke thozote her stretes also wpythin/ yf ye can fynde one mā/ that both equall and ryght/ or that laboureth to be saythfull: and I shall spare him/ sayeth the Lorde. For though they can saye: the Lorde is with us/ yet do they sweare to disceane: where as thou (O Lorde) lokest only upon sayth and treuth.

as the loke of God is by appoyning and alowynge/ as it is sayde in Jer. vi. 1.

Thou hast scourged them/ but they toke no repentance: thou hast corrected them for amendement/ but they refused thy correction. They made their faces harder then a stone/ and wolde not amende.

Therefore I thought in my selfe: peradventure they are so simple & foolish/ that they understande nothyng of the Lordes waye/ and iudgmentes of our God. Therefore will I go vnto their heades and rulers/ and talke with them: yf they knowe the waye of the Lorde/ and the iudgmentes of our God. But these (in lyke maner) haue broken the rock/ and burst the bandes in sonder.

as wherefore a lion. ec. An. der & name of these beastes is de. The cat of the mountaigne shall lye lurking by their cyties/ to teare in peces all the/ that come therout. For their offences are many/ and their departynge awaye is greete. Shuld I then for al this haue mercy vpon the? Thy chyldren haue forsaken me/ and sworne by them that are no goddes. And albeit they were bounde to me in marriage/ yet they sell to aduoutie/ and haunted harlottes houses.

In the despye of vnciently lust they are become lyke the stoned horse/ every mā neyeth at his neyghbours wyfe: Shulde I not correcte this/ sayeth the Lorde.

as that to make awaye the wicked people of their cytye.

Shulde I not be auenged of every people/ that is lyke vnto this? I ymme by vnto their walles/ beate them downe/ but destroye the not utterly: cut of their braches/ because they are not the Lordes. For vnfaithfully hath the house of Israel and Iuda forsaken me/ sayeth the Lorde. They haue denyed the Lorde/ & sayde: it is nothe. Cuth/ there shall no misfortune come vpon vs/ for we shall se neither swerde nor honger. As for the warning of the Prophetes/ they take it but for wynde/ yee there is none of these/ whych will tell the/ & soche thynges shall happen vnto them.

Wherefore thus sayeth the Lorde God of Hostes: because ye speake such wordes/ behold: the wordes & are in thy mouth will I turne to fyre/ and make the people to be wood/ that it maye consume them.

Lo/ I will byynge a people vpon you fro farre/ & house of Israel/ sayeth the Lorde/ a myghty people/ an olde people/ a people whose speech thou knowest not/ neither vnderstandest what they saye. Their arrows are sodane death/ yee they them selues be very giuantes. This people shall eat by thy frute & thy meate/ yee they shall deuoure thy sonne & thy daughters/ thy wyfe & thy bullockes.

They shall eat by thy graves & fyges. As for thy stronge and well fenced cytyes/ wherein thou dydest trust/ they shall destroye them with the swerde. Nevertheless I will not then haue done to you/ sayeth the Lorde. But yf they saye: wherfore doth the Lorde our God all this vnto vs?

Then answereth he: because/ that lyke as ye haue forsaken me/ & serued strange goddes in youre awne lande/ euen so shall ye serue other goddes also in a strange land. Preach this vnto the house of Jacob/ and crye it out in Iuda/ and saye thus: Heare this (thou foolish & vndiscrete people) ye haue eyes/ but ye se not: eares haue ye/ but ye heare not.

Fear ye not me/ sayeth the Lorde: I re ye not ashamed/ to loke me in the face/ which bynde the see with the lande/ so that it can not passe his boundes: for though it rage/ yet can it do nothyng/ and though the waues thereof do swell/ yet maye they not go our.

But this people hath a faile and an obdinate herte/ they are departed & gone awaye fro me. They thinke not in their hartes: O let vs feare the Lorde our God/ that geueth vs rayne/ early & late/ when ned is: which hepeyth euer still the harvest for vs yearly.

Nevertheless your myldekes haue turned these from you/ and youre synnes haue robbed you herof. For amonge my people are founde wicked personnes/ that priuely laye snares & wayte for mā/ to take the & destroye the. And lyke as a net is full of byrds/ so are their houses full of that wyrch they haue gotten with falshood and disceate. Herof cometh their greete substaunce and ryches/ herof are they fat and welthy/ and are runne awaye fro me with shamefull blasphemies.

They mynistre not the lawe/ they make no ende of the fatherles cause/ they iudge not the poore accordynge to equite.

Shulde I not punish these thynges/ sayeth the Lorde? Shulde I not be auenged of all such people/ as these be? Horrible and greuous thynges are done in the lande.

The Prophetes teach falsely/ and the preastes folowe them/ and my people hath pleasure therein. What will come therof at the last.

And besyde that/ they heale the hurt of my people with swete wordes/ sayeng: peace/ peace/ when there is no peace at all. Therefore they must be ashamed/ for they haue committed abhominacyon. But how shulde they be ashamed/ when they knowe nothing/ neither of shame nor good nurture? And therefore they shall fall amonge the sayne/ and in the houre when I shall vyset them/ they shall be brought downe/ sayeth the Lorde.

Thus sayeth the Lorde: go in to the stretes/ confyde & make inqurye vpon for the olde waye: and yf it be the good and right waye/ then go theryn/ that ye maye fynde rest for youre soules. But they saye: we will not walche theryn/ and I will lett watchmen ouer you/ and therefore take hede vnto the voyce of the trompett. But they saye: we will not take hede. Heare therefore ye Gentyles/ and thou congregacyon shalt knowe/ what I haue deuyled for them. Heare thou earth also: behold/ I will cause a plage come vpon this people/ eue the frute of their awne ymagynacyons.

For they haue not bene obedient vnto my wordes and to my lawe/ but abhoyred them. Wherefore bringe ye me incense fro Saba/ a sweete smelling/ Calamus fro farre coun- trees: Your burntofferynge displeaseth me/ and I reioyse not in youre sacrificies.

And therefore thus sayeth the Lorde: be holde/ I will make this people fall/ & there shall fall from amonge them the father with the chyldren/ one neyghbour shall perishe with another.

Moreover thus sayeth the Lorde: Behold/ there shall come a people from the North/ & a greete people shall aryse from the endes of the earth/ with bowes & with dartes/ that they be weapened: It is a rough & scarce people/ an vmercifull people: their voyce roareth lyke the see/ they ryde vpon horses well apoynted to the batell agaynst the/ & daughter Sion. When shall this crye be herde: Our armes are feble/ heuyenes & sozome is come vpon vs/ as vpon a woman traueling with childe. No man go forth in to the feld/ no mā come vpon the hye strete: for the swerde and feare of the enemye shall be on every syde.

Wherefore/ gyde a sack cloth aboute the/ & thou daughter of my people/ spynke thy selfe with ashes/ mourne & wepe bitterly/ as vpon thy only beloued sonne: for the destroyer shall sodenly fall vpon vs. The haue I set for a prouer of my hard people/ to lche out and to crye their wages. For they are all vnfaithfull and fallen awaye/ they hange vpon flythye lucre/ they are cleane brasse & pyon/ for they hurte and destroye eueryman. The bellous are byt in the fyre/ the lead is consumed/ the melter melteth in bayne/ for the euell is not takē awaye from the. Therefore shall they be called naughtye lyuer/ because the Lorde hath cast them out.

Thus sayeth the Lorde.

The synnes for which Jerusalem is assyct. Circumcised eares. Conscience. Disceate. The Lord reiecte the sacrificies of the Jewes. The chynge of the Babylonians is prophesied agayne.

3

The .vi. Chapter.

One out of Jerusalem/ ye stronge children of Ben Jamin: blowe by the trompettes ye Ecuytes/ lett by a token vnto Bethcarem/ for a plage and a great mylery ppeyth out from the North.

as some reader in his place: as in parte.

I will licken the daughter Sydo to a sayre and tendre woman/ and to her shall come the shepherders with their flockes. Their tentes shall they pitch rounde aboute her/ and every one shall fede the & are vnder his had. Make batell agaynst her/ shall they saye/ Arise/ lett vs go by/ while it is yet daye.

Alas/ the daye goeth awaye/ & the nyght shadowes fall downe: Arise/ lett vs go by nyght/ and destroye her stronge holdes/ for thus hath the Lorde of hostes commaunded.

Hew downe her trees/ and lett by bulwookes agaynst Jerusalem. This is the cite that must be punished/ for in her is all malicyousnes. Lyke as a condyte aboundeth in water/ euen to this cytye aboundeth in wickednes. Robbery and vnryghtuousnes ys herde in her/ sozow & woundes are euer there in my sight. Amende the (O Jerusalem) lest I withdraue my herte from the/ and make the desolate: & thy lande also/ & no man dwel in it. For thus sayeth the Lorde of hostes: The residue of Israel shall be gathered/ as the remnaunt of grapes.

And therefore turne thyne hande agayne in to the basket/ like the grapegatherer. But vnto whō shall I speake/ whō shall I warne that he maye take hede? Their eares are so becircumcised/ that they maye not heare.

Beholde/ they take the word of God but for a scoone/ & haue no lust thereto. And therefore I am so full of thyne indignacyon O Lorde/ that I maye suffre no longer. Shede out thy wrath vpon the chyldren & are with- out/ and vpon all yonge men. Yee the man must be taken prisoner with the wyfe/ and the aged with the crepel. Their houses with their landes and wiues shall be turned vnto strangers/ when I stretch out myne hande vpon the inhabitatours of this lande/ sayeth the Lorde. For from the leest vnto the most/ they hange all vpon couetousnes: & from the prophet vnto the prest/ they go all aboute in falshood and lyes.

And besyde that/ they heale the hurt of my people with swete wordes/ sayeng: peace/ peace/ when there is no peace at all. Therefore they must be ashamed/ for they haue committed abhominacyon. But how shulde they be ashamed/ when they knowe nothing/ neither of shame nor good nurture? And therefore they shall fall amonge the sayne/ and in the houre when I shall vyset them/ they shall be brought downe/ sayeth the Lorde.

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Thus sayeth the Lorde.

Ips: As for the truth, they maye nothinge
awaye with all in the world. For they goe
one wickednes to another: & holde nothinge
of me, sayeth the Lorde.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Yee one must kepe him selfe fro another/
no man may safelye trust hys owne brother:
for one brother undermineth another: & one
neighbour begyleth another. Yee one dys-
sembleth with another: & they deale wth no
truth. They haue practised their tongues to
lye: & taken greates paynes to do myschefe.
They haue let their stole in the middest of di-
scete: and for verye dyssemblinge falschode
they will not knowe me, sayeth the Lorde.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Therefore thus sayeth the Lorde of Hoos-
tes: beholde, I will melle them, & crie them/
for what shalbe I els do to my people? Their
tongues are lyke sharpe arrowes, to speake
dyscete. With their mouth they speake pea-
ceably to their neighbour, but pynely they
laye wayte for hym. Shalbe I not pynish
them for these thynges, sayeth the Lorde? Shalbe
I not be auenged of any soche people
as this? Upon the mountaynes will I take
bp a lamentacion and sorrowfull crye, and a
mourninge vpon the saye playnes of the
wildernes: Namely, how they are so bent
bp, that no man goeth there any moore: Yee
a man shall not heare one beate crie there.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Byddes and cattell are all gone fro thence.
I will make Jerusalem also an heape of
stones, and a denne of benygious wormes.
And I will make the cities of Juda so waste/
that no man shall dwell therein. What man is
so wyse, as to vnderstande this? Or to whom
shalt thou speake by mouth, that he may

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Weeme this, and saye: O thou lande, whye
peryst thou so? Wherefore art thou so bent
bp: & lyke a wyderne, that no man goeth
thorow? Yee the Lorde hym selfe tolde the
same vnto them, that forsoke hys lawe, and
kepte not the thinge that he gaue the in co-
mmandement, neither liued thereafter: but so-
lowed the wyckednes of their owne hertes/
and serued strange goddes, as their fathers
taught them.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Therefore, thus sayeth the Lorde of Ho-
stes: the God of Israel: Beholde, I will fede
thys people with wormewood, and geue them
gall to drinke. I will scatthe the also amonge
the Heathen, whom neither they nor their fa-
thers haue knowen: & I will sende a swearde
amonge them, to persecute them, bntyll I
byngne them to naught. Moreover, thus
sayeth the Lorde of Hostes: loke that ye call
for mourninge wyues, & sende for wyfe we-
men: that they come thortly, & singe a moun-
tinge songe of you: that the teares maye fall
out of oure eyes, and that oure eye lyddes
maye gush out of water.

For there is a lamentable noyse heard of
Syon: O how are we forsoze destroyed: O
how are we so pteously confounded: We
must forsake oure stone naturall countre/
& we are shot out of oure owne lodgynges.
Yet heare the woide of the Lorde: O ye we-
men, and let your eares regarde the wordes
of hys mouth: & ye maye lette your daugh-
ters to mourne, & that euery one maye teach
her neighbouresse, to make lamentacyon.
Namely thus: Death is clymmyng bp in at
oure wyndowes, he is come in to oure hou-
ses, to destroye the chyldre before the doze, &
the yonge man in the strete.

But tell thou planely, thus sayeth the
Lorde: The dead bodies of men shall lye vpon
the ground, as the donge vpon the felde, &
as the heye after the mower, and ther shalbe
no man to take them bp. Moreover, thus
sayeth the Lorde: Let not the wyse man re-
ioyse in hys wysdome, nor the stronge man
in hys strength, neither the ryche man in hys
ryches: But who so will reioyse, let him re-
ioyse in this: & he vnderstandeth, & knoweth
me: for I am the Lorde, which do mercy, equi-
te and ryghtuousnes vpon the earth. There-
fore haue I pleasure in such thynges, sayeth
the Lorde. Beholde, the tyme cometh, sayeth
the Lorde, that I will byset, & all the, whose
fozetymne is vncircumcised. The Egypcy-
ans, the Tewes, the Edomytes, the Ammo-
nites, the Moabites, and the Chauen Ma-
danites, that dwell in the wildernes. For all
the Gentyles are vncircumcised in the flesh,
but all the house of Israel are vncircumcy-
sed in the herte.

The constellacions of the starres are not to be
fearred. Of the weakenes of Idoles, and of the power of
God. Of euill cures.

Chapter.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
Behold, the woide of the Lorde, that I
the speake vnto you, O thou house
of Israel: Thus sayeth the Lorde:
Yee shall not lerne after the maner
of the Heathen, & ye shall not be afrayed for
the tokens of heauen: for the Heathen are
afrayed of such: yee all & customes & lawes
of the Gentyles are nothinge, but banter.
They hewe downe a tree in the wod with the
bandes of the woiche man, and fasten on it
the axe: they couer it ouer with golde or syl-
uer, they fasten it with nayles and bismers/
& it moue not. It standeth as a pynne
tree, it can neither speake nor go, but must
be howne. We not ye afrayed of such, for they
can do neither good nor euil. But there is none
lyke vnto the, O Lorde, & greates is the name
of thy power. Who wolde not feare the? Or
what King of the Earthes wolde not obeye the?
For amonge all the wyse men of the Gen-

tilles, & in all their kingdomes, there is none
that maye be likened vnto the. They are all
together burned and burned. All their co-
nynges is but banter, namely, wod / syluer /
which is brought out of Charis, and beate
to plates, and golde from Ophir, & woiche
is made with the hande of the craftesman &
the caster, clothed with yelow sylck & scat-
let: euen so is the woiche of their wyse men
alltogether. But the Lorde is a true God, &
lyuynge God, and an euerslastynge kynge. If
he be wroth, the earth shaketh: all the Gen-
tyles maye not abyde his indignacion.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
As for their goddes, it maye well be
sayde of the: they are goddes, & made nether
heauen nor earth: therefore shall they perishe
fro the earth, & fro all thynges vnder heauē.
But as for oure God, he made the earth with
his power, and with his wysdome hath he sy-
ned the whole copasse of the worlde, with
his discrecion hath he syed out the heauens.

At his voyce the waters gather together in
the abyss, he draweth bp the cloudes from the
bittemost partes of the earth: he turneth lygh-
tenynges to raine, & bringeth forth the wyndes
out of their treasures: his wysdome maketh
all men fooles. And confounded be all casters
of ymagines, for that they cast, is but a bayne
thyng, and hath no lyfe. The bayne craftes-
men with their woiches, that they in their
haunte haue made, shall perishe one by one
in the tyme of visytacion. Nevertheless,
Jacobs porcion is not such: but it is he, that
hath made all thynges, & Israel is the rodd
of his inheritaunce: The Lorde of Hostes is
his name. But awaye thyne vncircumcised
out of the land, thou that art in the stronge cities.
For thus sayeth the Lorde: Beholde, I will
now thrust out the inhabitours of this land
a greates waye of, and trouble them of such a
fashion, that they shal no moze be founde.

Alas, how am I hurte? Alas, how payne-
full are my scourges vnto me? For I confy-
de this sorrow by my self, & I must suffer it.
My tabernacle is destroyed, & all my coar-
des are broken. My chyldre are gone from me,
& can no where be founde. Now haue I none
to spyde out my tente, or to sett bp my han-
gynge. For the herdmen haue done solibly,
that they haue not sought the Lorde. Therefore
haue they dealt vnto my selfe wth their cattell,
and all are scatred abrode. Beholde, the noyse
is harde at hande, and greates sedycion out of
the north: to make the cities of Juda a wyl-
derne, and a dwellinge place for dragons.
Now I knowe, O Lorde, & it is not in mas
power to orde hys owne wayes, or to rule
hys owne steppes and goynges. Therefore
chasten thou vs, O Lorde, but with sauoure
and not in thy wroth, byngne vs not bitterly

consaught. Poure out thyne indignacyon
ther vpon the Gentiles, that knowe the not/
and vpon the people, & call not on thy name:
And that because they haue consumed, & de-
uoured and destroyed Jacob, and haue rote
out hys glory.

A curse of the that obey not the woide of Goddes
promesse. The people of Juda followinge the steppes
of their fathers, woich theyperch strange Goddes. The
Lorde sayeth that he will not heare the Tewes, & for-
gyfeth also Jeremy to praye for them.

Chapter.

Jeremy. 28. b.
Part. 2. c. and
Which. 28. a.
This is another Sermon, which the
Lorde commaunded Jeremy for
to preach, sayng: Heare the wordes
of the couenaunt, and speake vnto
all Juda, and to all them that dwell at Je-
rusale. And saye thou vnto the: Thus sayeth
the Lorde God of Israel: Cursed be euery one
that is not obedyent vnto the wordes of this
couenaunt, which I commaunded vnto your
fathers, what tyme as I brought them out
of Egypte, from the Egypton forname, sayng:
Ye obedyent vnto my voyce, & do accordyng
to all that I commaunde you: so shal ye be my
people, and I will be your God, and will
kepe my promise, that I haue sowne vnto
your fathers: Namely, that I wolde geue
them a lande, whych floweth with mych and
hony, as yee see, it is come to passe vnto this
daye. Then answered I, and saye. Amen.
It is euen so, Lorde, as thou sayest.

Then the Lorde sayde vnto me agayne: pre-
che this in the cities of Juda, & rounde aboute
Jerusalem, & saye: Heare the wordes of this
couenaunt, & ye maye kepe them. For I haue
diligentlye exorted your fathers, euer sence
the tyme that I brought them out of the Lande
of Egypte, vnto this daye. I gaue them war-
nynges by tymes, sayng: Herken vnto my
voyce: Nevertheless, they wolde not obeye
me, nor encline their eares vnto me, but so-
lowed the wycked ymagynacions of theyr
owne hertes. And therefore haue I accused
them as transgressours of all the wordes of
this couenaunt, that I gaue them to kepe/
whych they (not wth vnderstandyng) haue
not kepte.

And the Lorde sayde vnto me: It is for-
sode, that whole Israel and all these citisens
of Jerusalem are gone backe. They haue
turned them selues to the blasphemies of
their fathers, whych had no lust to heare
my woide. Euen lyke wyse haue they also
sollowed strange goddes, and woich theyperch
them. The house of Israel and Juda haue
broken my couenaunt, whych I made wth
their fathers.

Therefore thus sayeth the Lorde: Behold,
I will

I will send a plague amonge you / whyche shall not be able to escape: and though ye crye unto me / I will not heare you. Then shall the towncs of Iuda and the cytezynes of Ierusalem go / and call vpon their goddes vnto whom they made their oblations: but they are not able to helpe them in tyme of their trouble. For as many cyties as thou hast / O Iuda / so many Goddes hast thou also: And loke how many stretes there be in the (O Ierusalem) so many shamefull suters haue ye sett vp / to offere vpon them vnto Baal. But praye not thou for this people / byd nether praye nor prayer for them / for though they crye vnto me in their trouble / yet will I not heare them.

Chap. xiiij. Chapter.
 Thou beloued / why dost thou so shamefull greates blasphemies in my house? eue as though that holy fleth myght absolue the / specially when thou hast made thy booke of thy wyckednes. The Lorde callen the a grene olive tre / a laye one / a frutesfull one / a goodly one: but now that there is a contrary repoite of the abyde / he will burne the by / and destroye thy bzaunches. For the Lorde of hostes that planted the hath deuyed a plague for it (O thou house of Israel & Iuda) for it euell that ye haue done to prouoke him to wrath / in that ye dyd seruyce vnto Baal. This (O Lorde) haue I lerned of the / and vnderstande it / for thou hast shewed me their ymaginacions. But I (as a meke lambe) was caried awaye to be slayne: not knowinge / for they had deuised such a counceill agaynst me sayenge: We will destroye his meate with wydder / & dryue him out of the lande of Iuday: that his name shal neuer be thought vpon. Therefore I will beseeche the now (O Lorde of hostes) thou righteous iudge / thou that tryest the reynes and the hertes: lett me see the auenged of them / for vnto the haue I comitted my cause. The Lorde therfore spake thus of the cytezynes of Anathoth / that sought to slaye me / sayenge: Preach not vnto vs in the name of the Lorde / or els thou shalt dye of oure handes. Thus (I saye) spake the Lorde of hostes: Beholde / I will viset you. Your yonge men shall perishe with the swerde / your sonnes & your daughters shall utterlye dye of hunger / so that none shall remayne. For byd & cytezynes of Anathoth will bring a plague / the yere of their visitacion.

Chap. xiiij. Chapter.
 The prophete marmelet greatly at the prosperite of the wycked / although he confesse God to be righteous. The Jewes are forsaken of the Lorde. He speaketh agaynst Iudas and preaches that he deuce the people. The Lorde threatneth destruction vnto the nacyons that bordered vpon Jewye / whyche troubled and bered it.

Chap. xiiij. Chapter.



Lorde / thou art more righteous / then that I shoulde dispute with thee: Neuertheles / lett me talke with the in thynges resonable. * How happeneth it / that the waye of the bygodly is so prosperous? and that it goeth so well to them / which (with out eny shame) offende & lyue in wyckednesse? Thou plantest them / they take rote / they growe / and byngne forth frute. They boost moch of the / yet dost thou not punish them. But thou Lorde (to whom I am well knowne) thou that hast sene / and p'oued my herte / take them awaye / lyke as a flock is carped to the slaughter house / and apoynte them for the daye of slaughter.

How longe shall the lande mourne / and all the herbes of the felde perishe / for the wyckednes of them that dwell therein?

The catell and the byrdes are gone / yet saye they: tush / God will not destroye vs better.

Seing thou art weery in running with a sore nien / how wilt thou then runne with horses? In a peaccable sure lade thou mayest be safe / but how wilt thou do in the furpous pryde of Iordane? For thy byrthen and thy kynred haue all together despised the / & cried out vpon the in thine absence. Beluee them not / though they speake laye wordes to the. As for me (I saye) I haue forsaken myne a lone dwelling place / & left myne heretage. My life also I loue so well / haue I geuen in to the handes of myne enemies. Myne heretage is become vnto me / as a Lyon in the wod. It cried out vpon me / therfore haue I forsaken it. Myne heretage is vnto me / as a speckled byrde / a byrde of dyuerse coloures is vpon it. So hence / and gather all the beastes of the felde together / that they maye eat it by.

Dyuerse herdmen haue bynde downe my byrde / and troden vpon my porcyd. Of my pleasaunt porcyd / they haue made a wilderness & deserte. They haue layed it waste: and now that it is waste / it sygheth vnto me. Yee the whole lande lyeth waste / and no man regardeth it. The destroyers come ouer the heeth euery waye / for the swerde of the Lorde shall consume from the one ende of the lande to the other / and no fleth shal haue rest. They shall towe to heate / and reepe thornes. They shall take heretage in possession / but it shall do them no good. And ye shalbe confounded of poure a lone wympynges / because of the greates wozath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neighbours / that laye hande on myne heretage / which I haue geuen my people of Israel: Beholde / I will plucke them (namely Israel) out of their lande / & put out the house of Iuda

of Iuda fro amonge the. And when I haue roted them out / I will be at one with them agayne / and will haue mercy vpon them: & byngne the agayne / euery man to his stowe heretage / and in to his land. And ye they (namely that trouble my people) will lerne the wayes of them / to sweare by my name: The Lorde lyueth (lyke as they lerned my people to sweare by Baal) then shall they be rehered amonge my people. But ye they will not obeye / then will I rote out the same folke / and destroye them / sayeth the Lorde.

The destruction of the Jewes is prefigured: and their spaciuous shode. Why Israel was receyued to be the people of God / & why they were forsaken.

Chap. xiiij. Chapter.

Mourne / thus sayde the Lorde vnto me: go thy waye / & get the a linnen byrche / & gyde it aboute thy loynes / and let it not be wet. Then I got me a byrche / according to the comaundement of the Lorde / & put it about my loynes. After this / the Lorde spake vnto me agayne: Take the byrche that thou hast prepared & put about the / & gett the byrche / and go vnto Euphrates / & hyde it in a hole of the rock. So went I / and hyde it / as the Lorde commaunded me. And it happened longe after this / that the Lorde spake vnto me: Arise / & gett the byrche / & let the byrche from thence / which I commaunded the to hyde there. Then went I to Euphrates / & digged vp / & toke the byrche from the place where I had hyd it: & beholde / the byrche was corrupt / so that it was profitable for nothinge.

Then sayde the Lorde vnto me: Thus sayeth the Lorde: Euen so will I corrupte the pryde of Iuda / & the hye mynde of Ierusalem. This people is a wycked people / they will not heare my wordes / they folowe the wicked ymaginacions of their stowe herte / & hange vpon strange Goddes / them haue they serued & worshipped: & therefore they shalbe as this byrche / that serueth for nothinge. For as stratelye as a byrche lyeth vpon a mans loynes / so stratelye dyd I bynde the whole house of Israel / & the whole house of Iuda vnto me / sayeth the Lorde: that they myght be my people: that they myght haue a glorious name: & they myght be in honoure: but they wolde not obeye me. Therefore saye this ryole before them / & saye: Thus sayeth the Lorde God of Israel: Euery pot shalbe fylled with wyne. And they shal saye: thinkest thou we knowe not / that euery pot shalbe fylled with wyne? Then wale thou saye vnto the: Thus sayeth the Lorde: Beholde / I shall fyl all the inhabytours of this lande with drynckenes / the kynge that lyeth vpon Dauides stole / the prestes and prophetes / with all that dwell

at Ierusalem. And I will smite them one agaynst another / yee the fathers agaynst the sonnes / sayeth the Lorde.

I will not pardon the / I will not spare the / ner haue ptye vpon them: but destroye the. Be obediēt / geue care / take no bysdayne at it / for it is the Lorde hym selfe that spea keth. Honour the Lorde your God heret / or he take his lyght from you / and or euer your face shalbe in darcknesse at the byll: lest when ye loke for the lyght / he turne it in to the shadowe & darcknesse of death. But ye ye will not heare me / that geue you secrete warnyng / I will mourne from my whole hert for your stubburnesse. Pteously will I wepe / & the teares shall gush out of myne eyes. For the Lordes floche shall be caried awaye captiue. Tell the kynge and the rulers: Humble your selues / lett youdome lowe / for the crowne of your glozy shal fall from your head. The cities towarde the south shalbe shut vp / and no man shal open them. All Iuda shal be caried awaye captiue / so that none shall remayne.

Let by your eyes / & beholde them / that come from the North: A fast floche shal they fall vpon the. To who wyll thou make thy mone / when they come vpon the? For thou hast taught them thy selfe / and made them masters ouer the. Shal not sorowe come vpon the / as on a woman trauayling with childe? And ye thou woldest saye the in thyn herte: wherfore come these thynges vpon me? Euen for the multitude of thy blasphemies / shal thy hinder partes and thy feete be discourred. For lyke as the man of Iude maye chaunge his kynne / & the cat of the mountayne her sportes: so maye ye that be exerceysed in euell / do good. Therefore will I scatere you / lyke as the stobbe is taken awaye with the south wynde. This shal be your porcyon / and the porcyon of your measure / wher with ye shal be rewarded of me / sayeth the Lorde: because ye haue forgotten me / and put your trust in disceatfull thynges. Therefore shal I turne thy clothes ouer thy head / and discouer thy thyghes / & thy p'reuittes maye be sene / thy aduouty / thy dedly malice / thy beastlynesse and thy shamefull whoredome. For vpon the felde and bylles I haue sene thy abominacions. Who be vnto the (O Ierusalem) when wilt thou euer be clenched eny more?

Of the death that shal come in Jewye. The prayer of the people asking mercy of the Lorde. The vnsaythfull people are not hearede. Of prayer for Iudges of false prophetes that seduce the people.

Chap. xiiij. Chapter.

In the wynde of the Lorde shewed vnto Ieremy / concernyng the death of the frutes. Iuda shal mourne / me shal not go moch more thozow

22. iij. his gates

his gates: the lande shall be nomozed had in re-
putation: & the cite of Ierusalem shall beake
out. The lordes shall sende their seruantes
to fetch water: & when they come to the wel-
les, they shall fynde no water, but shall carpe
their vessels home emptye. They shall be
ashamed and confounded: & shall couer their
heades. For the grounde shall be dyled by be-
cause there cometh no rayne vpon it. The
plowmen also shall be ashamed: & shall couer
their heades. The hynde shall forsake the
yoke sawne: & he byngeth forth in the felde
because there shall be no grasse. The wynde
shall stande in the wynde: and shall be in
their wynde lyke the dragons: their eyes
shall sayle for want of grasse.

Woutles ourt a wiche dene were warde
hs: But Lorde do thou accordinge to thy na-
me: though ourt transgressions and synnes
be many. For thou art the comforte & helpe
of Ierusalem in the tyme of trouble. Why wilt
thou be as a straunger in the Lande: and as
one that goeth ouer the felde: & cometh in
only to remayne for a night? Why wilt thou
make thy self a coward: and as it were a gy-
aunte that yet maye not helpe? For thou
art ourt (O Lorde) and we heare thy name/
therfore forsake vs not.

When spake the Lorde concerninge this
people that haue pleasure to go so nymby
in their fete: and leaue not of: and therfore
displeaseth the Lorde: in so much: that he will
not bringe agayne to remembrance all their
myntes: and punyssh all their synnes. Yee
euen thus sayde the Lorde vnto me: Thou
wilt not praye to do this people good. For
though they fast: I will not heare they
prayers. And though they offere burnt offrys
& sacrifices: yet will I not accepte the. For
I will destroye them with the swerde: hunger
and pestilence. Then answered I: O Lorde
God: the prophetes saye vnto them: Cuth/ye
Walle no swerde: and no hunger shall come
vpon you: but the Lord shall geue you con-
tinuall rest in this place.

When spake the Lorde vnto me: The pro-
phetes preach lyes vnto them in my name. I
haue not spoken wth them: nether gaue I
them any charge: nether dyd I sende the: yet
they preach vnto you false blyss/charming
banite: & disceatfullnes of their a wne herte.
Herfore thus saith the Lorde: As for those
prophetes that preach in my name (whom
I neuertheless haue not sent) and that saye:
Cuth! there shall nether batel nether hunger be
in this lande: wth swerde and wth honger
shall those prophetes perishe: and the people
to whom they haue preached shall be cast out
of Ierusalem: bye of hunger: and be slayne
wth the swerde (and there shall be no man

to burye them) both they and their wyues/
their sonnes and their daughters. For thus
will I poure their wyckednes vpon them. This
thalt thou saye also vnto them: Whyne
eyes shall wepe without ceasinge daye and
night. For my people shall be destroyed wth
great harme: and shall perishe wth a great
plage. For yf I go in to the felde: lo: it lyeth
all full of slaynemen: yf I come in to the cy-
tye: lo: they be all famished of hunger.

Yee their prophetes also and prestes shall
be led in to an vnkowne lande.

Wilt thou then utterly forsake Iuda:
(sayde I) Wilt thou so abhorre Syon: O:
wilt thou so plaged be: that we can be hea-
led nomozed? We looked for peace: and there
cometh no good: for the tyme of heath: &
lo: here is nothinge but trouble. We knowe
lege (O Lorde) all our mysdoes: and the
synnes of our fathers: that we haue offen-
ded the. Be not displeased (O Lorde) for
thy names sake: forgett not thy louynge
kyndnes: Remembre the trone of thyne ho-
noure: bryake not the couenaunt: that thou
hast made wth vs. Are there any amonge
the goddes of the Gentiles: that sende rayne
or geue the showres of heauen? Wilt thou
it O Lorde our God: in whom we
trust: Yee Lorde: thou dost all these thynges.

When the Lorde wyl not heare Moyses or Aaron: if they
praye for the people: but wyl smyte them in many
myntes. The cause of soche greute myntes.

The xij. Chapter.

When spake the Lorde vnto me: I
and sayde: Though Moyses & A-
muel stode before me: yet haue I
no herte to this people. Whyne
them awaye: that they maye go out of my
syght. And yf they saye vnto the: Whyther
shall we go? Then tell them: The Lorde ge-
ueth you this answer: Some vnto death/
some to the swerde: some to hunger: some
into captiuyte. For I wyl bringe foure pla-
ges vpon them: sayeth the Lorde. The swerde
shall strangle them: the dogges shall de-
uoure them: the foules of the ayre: and bea-
stes of the earth shall eate them by: and de-
stroye them. I wyl scatter them aboute al-
so in all kyngdomes & landes to be plaged/
because of Manasse the sonne of Heze-
kiah kyng of Iuda: for the thynges that he dyd in
Ierusalem.

Who shall then haue pyte vpon the: O
Ierusalem: who shall be sorry for the? O:
who shall make intercessio: to obtayne peace
for the: saying thou goest from me: and turnest
backwarde: sayeth the Lorde: Herfore I
will stretch out myne hand agaynst the: to de-
stroye the: & I wyl not be intreated. I wyl
scatte the aboute wth the same on every side
of the

of the lande: I wyl waste my people and
destroye them: for they haue had no lust to
turne from their a wne wayes. I wyl make
their wyddowes mo in nobye: then I landes
of the see. vpon the mothers of their chy-
ldren: I shall bynge a destroyer in the noone
daye. Sodenly and vnawares: shall I sende
a feare vpon their cyties. Shee I hath borne
bly. chyldren: shall haue none: her herte shall
be full of sorowe.

When the sunne shall sayle her in the cleare
daye: when she shall be confounded and faynte
for very heynesse. As for those I remayne/
I wyl deliuer them vnto the swerde of
their enemyes: sayeth the Lorde. O mother/
alas that euer thou dydest beate me: an ene-
mye and hated of the whole lande: Though
I neuer lentre ner receaued vpon blury: yet
all men speake euell vpon me. And the Lorde
answered me: Lede not I then vnto good:
Come not I to the: why thou art in trouble:
I helpe the: when thyne enemye oppreseth
the: Wilt thou hurt another: or one
mettal that cometh from the North: ano-
ther: As for your ryches & treasure: I wyl
geue them out into a praye: not for any mo-
ney: but because of all your synnes: & ye haue
done in all your coastes. And I wyl bringe
you wth your enemyes in to a lande: that
ye knowe not: for the fyre that is kyndled in
my indignacyon: shall burne you by.

When the Lorde (sayde I then) thou knowest all
thynges: therfore remembre me: & byset me/
deliuer me from my persecuters: Because not
my cause in thy longe wyath: yet thou know-
est: & for thy sake I suffre rebuke. When
I had found thy wordes: I ate them by gre-
de: they haue made my herte so full of glad-
nes: for I call vpon thy name: O Lorde God of
Hostes. I dwell not amonge the scoymers: ne-
ther is my deliue therin: but I dwell only in
the feare of thy hand: for thou hast fylled me
wth bytternes. Shall my heynesse endure
for euer: Are my plagges then so greute: that
they maye neuer be healed: Wilt thou be as
a water: that falleth: and can not continue:
vpon these wordes: thus sayde the Lorde
vnto me: If thou wilt turne agayne: I shall
set the in my seruyce: and yf thou wilt take
out the thyng that is precious from thy bile/
thou shalt be euen as myne a wne mouth.
They shall conuerse vnto the: but turne not
thou vnto the: so shall I make the a strage
wall of stele agaynst this people. They shall
fght agaynst the: but they shall not pre-
uaile. For I my selfe will be in the: to helpe
the: and deliuer the: sayeth the Lorde. And I
wyl rydd the out of the handes of the wy-
cked: and deliuer the out of the hande of
seruantes.

The prophetes the myntes of the Jewes. He
wyl that the wyckednes of Iuda: & the contemp-
t of Gods lawe: is the cause of their myntes. The pro-
phetes the captiuyte of Babilon: & their deliue-
rance fro thence agayne. The calling of the Gentiles.

When the xij. Chapter.
Oreouer thus sayde the Lorde vnto
me: Thou shalt take I no wyfe: I
neer beget chyldren in this place.
For of the chyldren that are borne
in this place: of their mothers I haue borne
them: and of their fathers that haue begott
them in this lande: thus sayeth the Lorde:
They shall dye an horrible death: no man shall
mourne for them: nether burye them: but they
shall lye as donge vpon the earth. They shall
perishe thowen the swerde and hunger: and
their bodies shall be meate for the foules of
the ayre: and bestes of the earth. Agayne/
thus sayeth the Lorde: So not vnto the: that
come together: for to mourne and wepe: for
I haue take my peace fro this people (saith
the Lorde) yet my fauoure & my mercy. And
in this lande shall they dye: olde and yonge:
I shall not be buried: no man shall betwepe
them: no man shall clyppe or haue him self
for them.

When the Lorde (sayde I then) thou knowest all
thynges: therfore remembre me: & byset me/
deliuer me from my persecuters: Because not
my cause in thy longe wyath: yet thou know-
est: & for thy sake I suffre rebuke. When
I had found thy wordes: I ate them by gre-
de: they haue made my herte so full of glad-
nes: for I call vpon thy name: O Lorde God of
Hostes. I dwell not amonge the scoymers: ne-
ther is my deliue therin: but I dwell only in
the feare of thy hand: for thou hast fylled me
wth bytternes. Shall my heynesse endure
for euer: Are my plagges then so greute: that
they maye neuer be healed: Wilt thou be as
a water: that falleth: and can not continue:
vpon these wordes: thus sayde the Lorde
vnto me: If thou wilt turne agayne: I shall
set the in my seruyce: and yf thou wilt take
out the thyng that is precious from thy bile/
thou shalt be euen as myne a wne mouth.
They shall conuerse vnto the: but turne not
thou vnto the: so shall I make the a strage
wall of stele agaynst this people. They shall
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uaile. For I my selfe will be in the: to helpe
the: and deliuer the: sayeth the Lorde. And I
wyl rydd the out of the handes of the wy-
cked: and deliuer the out of the hande of
seruantes.

When the Lorde (sayde I then) thou knowest all
thynges: therfore remembre me: & byset me/
deliuer me from my persecuters: Because not
my cause in thy longe wyath: yet thou know-
est: & for thy sake I suffre rebuke. When
I had found thy wordes: I ate them by gre-
de: they haue made my herte so full of glad-
nes: for I call vpon thy name: O Lorde God of
Hostes. I dwell not amonge the scoymers: ne-
ther is my deliue therin: but I dwell only in
the feare of thy hand: for thou hast fylled me
wth bytternes. Shall my heynesse endure
for euer: Are my plagges then so greute: that
they maye neuer be healed: Wilt thou be as
a water: that falleth: and can not continue:
vpon these wordes: thus sayde the Lorde
vnto me: If thou wilt turne agayne: I shall
set the in my seruyce: and yf thou wilt take
out the thyng that is precious from thy bile/
thou shalt be euen as myne a wne mouth.
They shall conuerse vnto the: but turne not
thou vnto the: so shall I make the a strage
wall of stele agaynst this people. They shall
fght agaynst the: but they shall not pre-
uaile. For I my selfe will be in the: to helpe
the: and deliuer the: sayeth the Lorde. And I
wyl rydd the out of the handes of the wy-
cked: and deliuer the out of the hande of
seruantes.

When the Lorde (sayde I then) thou knowest all
thynges: therfore remembre me: & byset me/
deliuer me from my persecuters: Because not
my cause in thy longe wyath: yet thou know-
est: & for thy sake I suffre rebuke. When
I had found thy wordes: I ate them by gre-
de: they haue made my herte so full of glad-
nes: for I call vpon thy name: O Lorde God of
Hostes. I dwell not amonge the scoymers: ne-
ther is my deliue therin: but I dwell only in
the feare of thy hand: for thou hast fylled me
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for euer: Are my plagges then so greute: that
they maye neuer be healed: Wilt thou be as
a water: that falleth: and can not continue:
vpon these wordes: thus sayde the Lorde
vnto me: If thou wilt turne agayne: I shall
set the in my seruyce: and yf thou wilt take
out the thyng that is precious from thy bile/
thou shalt be euen as myne a wne mouth.
They shall conuerse vnto the: but turne not
thou vnto the: so shall I make the a strage
wall of stele agaynst this people. They shall
fght agaynst the: but they shall not pre-
uaile. For I my selfe will be in the: to helpe
the: and deliuer the: sayeth the Lorde. And I
wyl rydd the out of the handes of the wy-
cked: and deliuer the out of the hande of
seruantes.

Jerusalem. The Prophecy

he sayne / lett their yonge men be kyled in the swerde in the feide. Lett the noyle be herde out of their houses / when I murderer cometh sodenly upon them: for they haue digged a pit to take me / and layed snares for my fete. Yet Loyde / thou knowest all their counsell / & they haue deuyed / to slaye me. And therfore forgeue the not their wyckednes / and let not their synne be put out of thy syght: but lett them be iudged befoze the as the gyltye: & hya shalt thou do vnto them in the tyme of thy indignacion.

The prophecye of the destruction of Jerusalem for the contempt and despying of the worde of God.

The xix. Chapter.

Mozouer / thus sayde the Loyde vnto Jeremey: Go thy way / & bye the an erthen pytcher / and bryng forth the Senatours / and these prelates in to the balley of the chylde of Bennom / which lieth befoze the porte that is made of bysch / and shewe them there the wordes / that I shall tell the / and saye thus vnto them: Heare the worde of the Loyde / ye kynges of Iuda / and ye cytyens of Jerusalem: Thus sayeth the Loyde of Hostes the God of Israel: Behold / I will bryng such a plage vpon this place / that I eares of all that heare it / shall glome. And that because they haue forsaken me / & bntalowed this place / and haue offered in it vnto straunge goddes: whome nether they / their fathers / ner the kynges of Iuda haue knowne. They haue selled this place also to the bloude of innocentes / for they haue sett vp an auter vnto Baal / to burne their chyliden for a burnt offering vnto Baal / which I neither commaunded / ner charged them / ne- ther thought once there vpon.

Beholde therfore / the tyme cometh (saith the Loyde) & this place shall nomore be called. Copheth / ner the balley of the chylde of Bennom / but the balley of slaughter. For in this place will I slaye the Senatours of Iuda & Jerusalem / & kyll the downe in the swerde in the syght of their enemyes / & of them that seke their lyues. And they beed carcases wyl I geue to be meate for the foules of the ayre / & beestes of the feide. And I wyl make this cytie so desolate / and despyled: that who so goeth ther by / shall be abashed and least vpon her / because of all her plages.

I wyl fede the also with the flesh of their sonnes & their daughters. Yee euery one shall eate vp another in the besegynge and stryng- nesse / wherewith their enemyes (I seke their lyues) shall kepe them in. And the pytcher shalt thou bryng in the syght of the nyen / & shalbe with the / and saye vnto them: Thus sayeth the Loyde of Hostes: Euen so wyl I destroye this people and cytie: as a potter

breaketh a vessel / I cannot be made whole agayne.

In Copheth shall they be buried / for they shall haue none other place. Thus wyl I do vnto this place also / saith the Loyde / and to them that dwell therein: yee I wyl do to this cytie as vnto Copheth (for I houses of Jerusalem & the houses of the kynges of Iuda are despyled / lyke as Copheth) because of all the houses / in whose parlours they dyd sacrifice vnto all the hostes of heauen / & poured out dryncke offerings vnto strange goddes. And so Jeremey cam fro Copheth / where the Loyde had sent him to prophete / and stode in the courte of the house of the Loyde / and spake to all the people: Thus sayeth the Loyde of Hostes the God of Israel: Beholde / I wyl bryng vpon this cytie & vpon euery towne aboute it / all the plages that I haue deuyed agaynst them: for they haue bene obstinate / and wolde not obeye my warnynges.

Jeremey is smytten and cast in to prison for pra- chynge of the worde of God. He prophete the capti- uytie of Babylon. He complayneth that he is a mo- chynge for the worde of God. He is compelled by the spyrte to preche the worde: wyl he wyl he not.

The xx. Chapter.

Ven Phasur & preast / & some of the of Emer / these in the house of the Loyde / herde Jeremey preache so stedfastly: he smote Jeremey / & put him in the stocks / that are by the yte gate of Beniamin / in the house of the Loyde. The nexte daye solowynge Phasur brought Je- remey out of the stocks agayne. Then sayde Jeremey vnto hym: The Loyde shall call the nomore Phasur (that is excellent & increa- syng) but Magog (I is fearful & afrayed) euery where. For thus sayeth the Loyde: Beholde / I wyl make the afrayed / the thy self / and all that saoure the: which shall perishe with the swerde of their enemyes / euen be- fore thy face.

And I wyl geue whole Iuda vnder the power of the kyng of Babylon / which shall carie some vnto Babylon prisoners / & slaye some with the swerde. Mozerouer / all the substance of this lande / all their precyous and gorgeous woorkes / all costelynesse / & all the treasure of the kynges of Iuda: wyl I geue in to the handes of their enemyes / which shall spoyle them / and carie them vnto Babylon. But as for I (Phasur) thou shalt be caried vnto Babylon with all thine hous- holde / & to Babylon shalt thou come / where thou shalt dye / and be buried: thou & all thy fauourers / to whom thou hast preached lyes. And Loyde / thou makest me to weake / but thou reherstest me / & makest me stronge agayne. All the daye longe am I despyled / & laughed to scozne of euery man: because I haue nomore preached soundaunce.

Juda.

Of Jeremey.

xxi.

preached lyge agaynst malicious & synny / & shewed them of destruction. For the which cause they cast the worde of the Loyde in my teeth / and sake me euer to the worst.

Wherfore / I thought from hence forth / not to speake of him / ner to pleach eny more in his name. But the worde of the Loyde was a very burnynge fyre in my hert / and in my bones / which whyle I wolde haue stopped / I might not. For whyle I herde so many deris- yons and blasphemies / yee euen of myne awne companions / and of such as were con- uersaunte with me: which wrote aboute / to make me afrayed / sayng: vpon him / let vs go vpon him / to feare hym / and make hym holde his tongue: I wyl maye ouer come him / and be auenged of him.

But the Loyde stode by me / lyke a mygh- tie gaunte: therfore my persecuters fell / & coude do nothing. They shall be soze colou- ded / for they haue done vnwysely / they shall haue an euerydaye shame. And now / Loyde of Hostes / thou ryghtuous scther (which knowest & reynes & the very hertes:) let me se them punished / for vnto the I com- myte my cause.

Synge vnto the Loyde / and prayse hym / for he hath deliuered the soule of the oppres- sed / from the hande of the violent. Cursed be the daye / wherin I was borne: vnbappye be the daye / wherin my mother brought me forth. Cursed be the man / that brought my father & ydnges / to make him glad / sayng: thou shalt gotten a sonne. Let it happen vnto that man / as to the cyties which the Loyde turned vnto pye downe (whyle he had hearde log- the wicked rumoure of the) because he shewe me not / as sone as I cam out of my mothers wombe / & because my mother was not my graue her selfe / that I byrth might not haue come out / but remayned tyll in her. Wher- fore cam I forth of my mothers wombe: & to leade my lyfe with shame?

The prophecye that Zedekiah shall be taken / and the cytie burned.

The xxi. Chapter.

These are the wordes of the Loyde spake vnto Jeremey what tyme as the kyng Zedekiah sent vnto hym Phasur the sonne of Mithlah / & Sophoniah the sonne of Maasiah preaste / sayng: As the counsell at the Loyde (we praye the) of oure behalfe / for Nabuchodonosor the kyng of Babylon besegeth vs / of the Loyde (peraduenture) wyl deale with vs / accor- dyng to his maruelous power / & take hym from vs.

Then spake Jeremey. Thus Zedekiah this and more. Thus sayeth the Loyde God of Is-

raell: Beholde / I wyl turne backe the wea- pens / that ye haue in youre handes / wher- with ye fyght agaynst the kyng of Baby- lon & the Caldees / which belege you rounde aboute & walles / & I wyl bryng the toge- ther into the myddest of this cytie / and I my selfe wyl fyght agaynst you / w an outstret- ched hande / & with a myghtie arme / in great displeasure and terrible wrath: & wyl I smyte them / that dwell in this cytie: yee both men & catell shall dye of the pestilence.

And after this (saith the Loyde) I shall be- deliuer Zedekiah the kyng of Iuda / & his seruautes / his people (soch as are escaped in the cytie / from the pestilence / swerde / & hunger) in to the power of Nabuchodonosor the kyng of Babylon: yee in to the handes of their enemyes / in to the handes of those that folowe vpon their lyues / which shall smyte the with the swerde: they shall not pytie the / they shall not spare them / they shall haue no mercy vpon them.

And vnto this people thou shalt saye: Thus sayeth the Loyde: Beholde / I laye befoze you wente. xxi. & the waye of lyfe and deeth. Who so abyrdeth in this cytie / shall perishe: ether by the swerde / with hunger / or with pestilence. But who so goeth out to holde on the Chaldees parte / & belege it / he shall saue his lyfe / and a wall wyne his soule for a pray. For I haue seet my face agaynst this cytie (saith the Loyde) to plage it / and to do it no good. I must be geuen in to the hande of the kyng of Baby- lon / and be byrnt with fyre.

And vnto the house of the kyng of Iuda / saye thus: Heare the worde of the Loyde (O thou house of Dauid) so: thus saith the Loyde: Whynste ryghtuousnes / and that sone / de- liuer the oppressed from vyolent power: & euer my terrible wrath bryake out lyke a fyre / because of the wickednes of youre gynacons. Beholde (saith the Loyde) I wyl come vnto you / & dwell in the balleges / & I wyl saye: Thus: who will make vs afrayed? or who will come into oure hou- ses? For I wyl byset you (saith the Loyde) because of the wickednes of your inuencions / and wyl I bynde such a fyre in youre wood / as shall consume all / that is aboute you.

Deherdoeth the kyng of Iuda to iudgement and ryghtuousnes. Why Jerusalem is brought into cap- tivitye. The death of Achum the sonne of Josiah is propheted.

The xxii. Chapter.

Thus sayde the Loyde also: God I dwone in to the house of the kyng of Iuda / and spake there these wordes / and saye: Heare & worde of the Loyde / thou kyng of Iuda that syttest in the

in the kingly seate of Dauid: thou and thy seruantes and thy people that go in & out at this gate. Thus the Lord commaundeth: kepe equite and rightousnesse / deliuer the oppressed from the power of the violent: do not greue ner oppresse the straunger / the fatherlesse ner the widow / and the innocent bloude in this place.

And ye kepe these thinges saythfully / then shall there come in at the doze of this house kynges / to syt by Dauid's seate: they shall be caried in Chariottes and ryde upon horses / both they & their seruantes / & their people. But ye will not be obedient vnto these commaundementes / I sweate by myne awne selfe (sayeth the Lord) this house shall be waste. For thus hath the Lord spoken by the kynges house of Juda: thou art a head / as Galaad is in Libanus: what wilt thou laye of it / ye I make the not so waste (& thy cyties also) that no man shall dwell therein: I will prepare a destroyer with his weapes for the / to hew downe thy specyall Cedre trees / and to cast them in the fyre.

And all the people that go by this cytie / shall speake one to another: Wherefore hath the Lord done thus vnto this noble cytye? When shall it be answered: because they haue broken the couenaunt of the Lord their God / & haue worshipped a serued strange goddes. Mourne not ouer the deed / & be not wo for them / but be wo for him that departed from the Lord: for he commeth not agayne / and sonnes of Joliseeth his natyue countre no more. For thus sayeth the Lord / as touchynge a. Selum the sonne of Josiah kyng of Juda / whych ragged after his father / and is caried oute agayne / for he shall dye in the place / wher he was led captiue / and shall see this lande of Juda no more. I do woorth him / that buyderhys house with house with vnrightousnesse / and his parlers oute the house with the good & he hath gotten by violence: which neuer recompenseth his neyghbours gres. For Josiah laboure / ner payeth him his hye. & ethynce heth in him selfe: I will buyde me a wybe to be specyally house / & gorge ous parlers: he causeth wifingnified by the dowes to be hewen therein / and the spynges lum) was wo- ught into Egy- pte / & there he teth them with Zenobee. Whiche thou to byd. Reg. raigne / now I thou prouokest me to wryth byd. g. And his with the Cedre trees?

Whyd not thy father eate and drinke / and prosper well / as long as he dealt w equite taken of Abu and rightousnesse: Yee when he helped the chodonozor / & oppressed and poore to their right then prospered he well.

For whence came this / but only because he had me before his eyes / sayeth the Lord. & succedente

Neuertheles / as for thine eyes & thine hett /

they loke vpon couetousnesse / to thes immo- cent bloude / to do wronge and violence. And therfore / thus sayeth the Lord agaynst Je- hoahim / the sonne of Josiah kyng of Juda: they shall not mourne for him / as the pble to do / alas brother / alas syster: neither shall they saye vnto hym: Alas / alas for that noble pryce. But as an Aile shall be be buried / corrupte and be cast without the gates of Jerusalem.

Clymme by the hyll of Libanus (& thou daughter Sion) lyt by thy boyce vpon Ba- san / crye from all partes: for all thy louers are destroyed. I gaue the warnynge / whye thou wast yet in prosperite. But thou sayest: I will not heare. And thus maner hast thou bled from thy youth / that thou woldest neuer heare my boyce. All thy hermdes halbe dryuen with the wynde / and thy derlynges halbe caried awaye in to captiuite: Then shalt thou be brought to shame & confusyon / because of all thy wickednes: thou & dwellest vpon Libanus / & makest thy nest in the Cedre trees. How greete shall thy mourning be / when thy sorowes come vpon the / as a woman traueylng with chyldre?

As truly as I lyue (sayeth the Lord) though I Conantah / & sonne of Jehoahim kyng of Juda were the segnet of my ryght hande / yet will I plucke him of: And I will geue the in to the power of them that leke to slay the / and in to the power of them that thou fearest: in to the power of Nabuchodonosor the kyng of Babylon / and in to the power of the Caldees. Wherefore / I will sende the / and thy mother that bare the / in to a strange lād / where ye were not borne / and there shall pedye. But as for the lande that ye will desyre to retorne vnto / ye shall neuer come at it agayne. This man Conantah shall be lyke an ymage robbed & toyme in peces / which pleaseth no man / for all his apparell. Wherefore both he & his seide shall be sent awaye / and cast out in to a lād / that they knowe not.

O thou earth / earth / earth: heare I woode of the Lord: Whyte this man amonge the outlawes / for no prosperite shall this man haue all his lyfe lōge. Neither shall any of his seide be so happye / as to syt vpon the seate of Dauid / and to beate rule in Juda.

The speaketh agaynst euill Curates that make ha- nock of the flock of the Lord. Of the conuersion of the remnant of the Jewes to the sayth. The com- mynge of the true Shepherde Christ is prophesied. Agaynst false prophetes. What a prophete preache- the woide of God / God conuerteth the hertes of the hearers. Agaynst prophetes that perache the name of God. The myracles of false prophetes.

The xxiij. Chapter.

Be vnto the shepherdes / that de- stroye / & scatere my flocke / sayeth the Lord. Wherefore / thus is the commaundement of the Lord God of Israel / vnto the shepherdes that fede my people: Ye scatere and thrust out my flocke / & loke not vpon them. Wherefore now will I by- set the wickednes of poure ymaginacions / sayeth the Lord: And will gather together the remnant of my flocke / from all lādes that I had dryuen them vnto / & will bringe them agayne to their pastures / & they maye growe and increase. I will sett shepherdes also ouer them / which shall fede them. They shall no more feare and dreyde / for there shall none of them be lost / sayeth the Lord. Beholde / the tyme cometh / sayeth the Lord / & I will rayse by the rightous braynche of Dauid / which shall beate rule / and discusse matters in wisdom / & shall sett by equyte & rightousnesse agayne in the earth.

In his tyme shall Juda be saued and Is- rael shall dwell without feare. And thus is the name that they shall call hym: euen the Lord oure rightous maker. And therfore beholde / the tyme cometh / sayeth the Lord / that it shall no more be sayde: the Lord ly- ueth / which brought the chyldren of Israel out of the lande of Egypt: But the Lord ly- ueth / which brought forth / and led the seide of the boule of Israel / out of the North lande / and from all countrees where I had scatred them / & they shall dwell in their awne lande agayne.

My herte breaketh in my body because of the false prophetes / all my bones make: I am become lyke a broken man (that by reason of wyne can take no rest) for very feare of the Lord / and of his holy wordes: Because I lād is full of aduouters / where thow it is destroyed and mourneth / & the pleasaunt pastures of the deserte are dryed by. Yee the waye that men take / is wyched / & their gouernance is nothing lyke I holy woide of the Lord. For the prophetes & the prestes them selues are polluted pprocytes / and their wychednes haue I founde in my house / sayeth the Lord. Wherefore / their waye shall be slippy in the darcknesse / where in they maye stacher and fall. For I will bringe a plage vpon them / euen the feare of their dyspacyon / sayeth the Lord. I haue sene foly amonge the prophetes of Samaria / that they preached for Baal / & disfrauded my peo- ple of Israel.

I haue sene also amonge the prophetes of Jerusalem soule aduoutery / & presumptuous lyes. They take the most shamefull men by the hande / flatteryng them / so & they can not retorne from their wickednes. All

these wyth their cytelings are vnto me / as Sodome / & as the inhabitours of Gomorre. Wherefore thus sayeth the Lord of Hostes concerninge the prophetes: Beholde / I will fede them with wormwood / and make them dryncke the water of gall. For from the pro- phetes of Jerusalem is the syknes of ppo- cryte come in to all the lande.

And therfore the Lord of Hostes geueth you this warnynge: Heare not the wordes of the prophetes / that preach vnto you / & dis- ceauce you: for they speake the meanyng of their awne herte / and not oute of the mouth of the Lord. They saye vnto them / that de- speile me: The Lord hath spoken it: & uith / ye shall prosper right well. And vnto all the / that walcke after the lust of their awne herte / they saye: & uith / there shall no misfor- tune happen you. For who hath syt in the counsell of the Lord / that he hath herde and bndet stande / what he is aboute to do? Who hath marched his deuys / and herde it? Beholde / the stormy weather of the Lord (that is / his indignation) shall go forth / and shall fall downe vpon the head of the vngodly. And I wryth of the Lord shall not turne agayne / vntill he persourme and fullfill I thoughte of his herte. And in the latter dayes ye shall knowe his meanyng.

I haue not sent these prophetes / sayeth the Lord / and yet they rame. I haue not spoken to them / and yet they preached. But yet they had contynued in my counsell and herde my wordes: they had turned my people from their euill wayes and wyched ymagi- nacjons. Am I then God that seyth but the thynge / which is nye at hande / and not that is farr off? sayeth the Lord. Maye any man hyde hym selfe so / that I shall not se him? sayeth the Lord. Do not I fulfill heauen and earth? sayeth the Lord. I haue herde well ynough / what the prophetes saye / that preach lyes in my name / sayinge: I haue dreamed / I haue dreamed. How longe will this continue in the prophetes hertes / to tell lyes / and to preach I craftyde soryte of their awne herte? Whole purpose is (wyth the dreames I every one tell) to make my peo- ple forget my name / as their soze fathers byd / when Baal came by. The prophet that hath a dreame / let him tell it: and he that bndet standeth my woide / lett hym shewe it saythfully.

For what hath chaffe and wheate to do to gether? sayeth the Lord. Is not my woide lyke a fyre / sayeth the Lord / and lyke an hammer / that breaketh the harde stone? ther bynge Wherefore thus sayeth the Lord: beholde / I which I haue will byd I prophetes / I shall steale my woide not comyn- pplye from euery man. Beholde / here am I saythfully.

I sayeth the Lorde agaynst the prophetes/
that take vpon their tongues to speake: **Th**
Lorde hath sayde it. Beholde / here am I
(sayeth the Lorde) agaynst those prophetes/
that darre prophesye / and disceane my
people with their vanities / and myzacles /
whom I neuer sent / ner commaunded the.
They shall do thys people greate harme /
sayeth the Lorde.

c. That is the prophecy & heup worde of the Lord. Isa. xij. 2. Abac. 1. 2

¶ If this people / either eny prophet or prest
askethe / and saye: what is the burthen of
the Lorde? Thou shalt saye unto the: i what
burthen? Therefore will I call you fro me
(sayeth the Lorde) because ye your selues
are a burthe. And þe prophet / prest or people
that bleth this terme (the burthe of þe Lorde)
him will I visite / and his house also.

But thus shall ye say/euery one to another: What answere hath the Lorde geuen? or / what is the Lordes commaundement? And as for the burthen of the Lorde/ye shall speake nomore of it: for euery mans stone worde is his burthen/because ye haue altered the wordes of the Iuyng God the Lorde of Hostes oure God.

Thus shall every man saye to the P^{ro}-
phets: what answere hath the Lorde geuē?
the? M²/ what sayeth h Lorde? And not once
to name the burthen of the Lorde. Therefore
thus sayeth h Lorde: for so moch as ye haue
used thys terme (the burthen of the Lorde)
where as I not withstanding sent vnto you/
I forbade you to speake of h Lorde burthe.

Beholde therfore / I will repute you as a
burthen / & will cast you out of my presence:
ye and the cytie also / that I gaue you and
yours fathers: & will bynge you to an euer
last ynge confusyon / and in to such a shame /
as shall neuer be forgotten.

● The Fifth Chapter.

The vspon of the .iiij. painpers of spgges. The
first vspon signifpeth that parte of the people shuld
be brought agayne fro captiuitie. The seconder that
Zedekiah and the rest of the people shulde be re-
stored.

115, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 156

The Lord shewed me a vision: Beholde; there stood two maundes of fygges befoze the Temple of the Lord/after that Nabuchodonosor kyng of Babilon had led away captiue Jehoniah & sonne of Jehoaquin kyng of Iuda/the mightie men also of Iuda/ & the worch-masters/ & conynge men of Ierusalem/ into Babilon. In the one maunde were very good fygges/ euen lyke as those that be fyrt type. In & other maunde were very naughtie fygges/ whych might not be eaten/ they were so euell. Then sayde the Lord vnto me: what seyst thou Jeremy? I sayde: fygges / wherof some be very good/ and some so euell/ that no man maye eate them.

Then came the worde of the Lorde vnto
me / after this maner: Thus sayeth **Y** Lorde
the God of Iſtaell: lyke as thou knoweſt **Y**
good ſpyes / ſo ſhall I knowe the men led
away / whom I haue ſent out of thys place
in to the lande of the Caldees / for their pro-
ſpſyte: and I will ſet myne eyes vpon them for
the beſt / for I will brynge them agayne in to
this lande: I will buylde them by / and not
breahe them downe: I will plate them / and
not rote them out. And I will geue them an
herte / to knowe / howe that I am the Lorde.
They ſhalbe my people / and I will be their
God / for they ſhall retorne vnto me in their
whole herte.

And like as thou knowest the naughtye
figes, whych maye not be eaten, they are so
euell: Euen so will I (sayeth the Lorde) lette
Zedekiah the kynge of Iuda / & all his
princes / & the residue of Ierusalem that re-
mayne ouer in this lande / & them also that
dwelle in Egypte) to be beset & plagued in all
kingdomes & landes. And will make them
to be a reprove / & comen by worde / a lau-
ghinge stocke and shame / in all the places /
where I shall scatte them. I will sende the
sword, hunger & pestilence amonge them /
untill I haue cleane consumed them oute of
the lande / that I gaue vnto them and their
fathers.

¶ Jeremie prophesyeth that they shall be in capti-
uip. lxx. yeares / because they contemned and dys-
pyled the woide of God. he sheweth that after lxx.
yeares the Babylonians shalbe destroyed. The de-
struction of all nacions is propheted. he moueth the
Heares of the nacions to wayling.

The .rrb Chapter.

A Sermon that was geue[n] vnto Je-
remy vpon all the people of Iuda:
In the fourth yere of Iehoshim the
sonne of Iosiah kynge of Iuda/ &
was/ in the fyrst yere of Nabuchodonosor
kynge of Babilon. Whiche sermon / Jeremy
the prophet made vnto all the people of Ju-
da/ and to all the inhabitours of Ierusalem/
on this maner.

From the .xiiij. yeare of Iosiah the sonne of
of Amon kynge of Iuda / vnto this present
daye (that is euen .xiiij. yeare) the worde of
the Lorde hath bene cōmytted vnto me. And
so I haue spoken to you / I haue rylen by
eare / I haue geue you warning in season /
but ye wolde not heare me. Though the Lorde
hath sent his seruantes / all the prophetes
vnto you in season: Yet wolde ye not obeye /
ye wolde not enclene youre eares to heare.

He sayde: turne agayne every man from
his euell waye/ & from your wicked ymagi-
nacions/ and so shall ye dwell for euer in the
lande/ that the Lorde promised you & your
fore

forefathers: And go not after ftraidge goods/
ferue them not/worſhipe them not/ a angre
me not wth the worckes of your handes
then will not I puniſh you. Neuertheles/pe
wolde not heare me (ſayeth the Lorde) but
haue deſp^d me with the worckes of your
handes /to your awne greate harme.

Wherfore thus sayeth **J** Lord of Hostes:
Because / ye haue not hearkened vnto my
woorde/lo/ I will sende out/ & call fo: all the
people/that dwell in the North / sayeth the
Lorde/and will prepayze Sabuchodonosoz
the kinge of Babylon my seruauent/ & will
bringe them vpon this lande/ & bpō all that
dwell therein/ & vpon all the people that are
aboute them/ & will bitterly rote them oute.
I will make of them a wyldernesse / a mo-
tage/ & a continuall deserte.

E Mozeouer / I will take fro the the* hope
of gladnesse and solace / the hope of the byr
begome & þ byrde / the hope of þ anoynted
wpoth the cressbettes : and this whole land
shal become a wyldernes / & they shal senu
þ sayde people and þ kyng of Babilon / th
scorȝe yeares and ten. when the. lxx. yea
eare expyred / I will byset also the wiche
nelle of the kyng of Babilon & his peopl
sayeth the Lord: pee and the land of þ Cal
bees / and will make it a perpetuall wy
dernes / and will fulfyll all my wordes by
land / which I haue deuyfed agaynt it
pee all that is wyttē in this boke / which I
remphath prophced of all people: so þ the
also shall be subdued vnto diuerse nacyon
a greate kynges / so / I will recompense the
acordyng to their dedes & woꝝkes of the
yone handes.

10 For thus hath the Lord God of Israel spoken vnto me: Take this * wyne cuppe of indignacion from my hande / that thou maye cause all the people / to whom I sende thee to drynke of it: & when they haue dronken therof, they maye be mad, & out of the wyttes / when the swearde cometh / that I will sende amonge them. When toke I the cuppe from the Lordes hande / and made a the people drynke therof / vnto whom the Lord had sent me.

But first the citty of Ierusalem / a cit-
tyes of Iuda / these kynges and prynces :
make the desolate / waste / despyled a cur-
se according as it is come to passe this daye . y
a Pharaos kyng of Egypte / his seruante
his prynces a hys people alltogether one
another and all kynges of the lande of Hu-
all kynges of the Philistines lade / Alsca-
Abah / Accaron a the remnaunt of Amoh-
Edomites / the Moabites a a Ammonites
all the kynges of Citrus a Schom : the kin-
of the Hies / that are beyonde the see : Deba

Thema/ But & the Hauen Imaelites: all
the kynges of Araby/ and (generally) all the
kynges that dwell in the deserte: all & kyngs
of Samir / all the kynges of Elam / all the
kynges of the Medes/ all kynges towarde
& North/ whether they be farre or nye/ every
one with his neyghbours: Yee and all the
kyngdomes that are vpon the whole earth.
The kyng of Suezach, sayde he /shal dync
with them also.

And saye thou vnto them: This is the co-
mancement of the Lorde of hostes the God
of Israel: Dryncke & be dioncken / spewe &
sall / that ye neuer ryle: and that thozow the
swearde / whych I will sende amouge you.
But yf they will not receaue the cuppe of
thy hande / & drynke it / then tell them: Thus
saith the Lorde of hostes threath you: I will
take of you the churche / and that shortly. For lo / I be-
ginne to plage the cytye / that my name is geue
to: theynke ye then / that I will leave you
punished: Ye shall not go quyte. For why / I
call for a swearde vpon all the inhabytours
of the earth / sayeth the Lord of hostes.

Therefore tell them all these wordes / and
saye vnto them: The Lorde shall crye from
aboue / and lett hys voyce be herde from hys
holy habytacion. wyth a greate noyse shall
he crye from hys court regall. He shall geue
a greate voyce (lyke the grape gatherers) /
the sonde therof shall be herde vnto the ende
of the worlde. For the Lord hath a iudgme
to geue vpon all people / and wll holde hys
courte of iustice wyth all flesh and punysh
the vnnoddy / saith the Lorde.

foz thus layeth **¶** Lozde of Hostes: W
holde/a miserable plage shall goo from o
people to another/and a greate fozmy wa
ter shall arysle from all the endes of the earth
And the same daye shall the Lozde him self
slaye the/ from one ende of the earth to ano
ther. There shall no mone be made foz en
of them/ none gathered by/ none buried: bu
shall lye as hunge vpon the grounde.

Yourne (O ye shepherdes) arie: spynh
 your selues with althes; O ye rammes of
 flocke: for the tyme of youre slaughter is fu
 filled / and ye shall fall lyke beffels conny
 gly made for pleasure.

The shepherdes shall haue no wage to feed
and the rāmes of the flocke shall not escape
When shall the shepherdes crye horribly / an
the rāmes of the flocke shall mourne: for
the Lorde shall consume their pasture / an
their best feedes shall lye dead because of th
horrible wrath of the Lorde. They shall fo
take their foldes lyke as a lyon: for the
landes shall be waste / because of the wra
of the destroyer, and because of hys fearful
indignacion.

EE Jeremy

Jere. Pitt. Co.
 Escheator.
 1. Pitt. Co.

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ନିମ୍ନ ପ୍ରଦତ୍ତ ଶବ୍ଦଟିର ଅର୍ଥ ଲେଖନୀଙ୍କୁ ଜଣାଅଛି ବୋଲି ଧ୍ୟାନ ଦେବାକୁ ଅନୁରୋଧ କରାଯାଉଅଛି ।

le/ de/capitg.

Jeremie moueth the people to amendment. He is taken of the Priouettes and Preachers, & brought to iudgement. He brings accused before the Princes and swereth, that he had preached only the word of God. He rebuketh and the people delpurer Jeremie, against the temples of the Priouettes & Preachers; after the example of Hezekiah, whpch had delpurer Micah, that had preached the same things that Jeremie had preached. Micah the Prophet is typled of Jehonah, contrary to the will of God.

40th Chapter

In the beginning of the reygne of
Iehoaſhim ſonne of Joſiah kyng
of Iuda/ came this worde fro the
Lorde/ ſayinge: Thus ſaſeth the
Lorde: Stande in the court of the Lordes
houſe/ and ſpake into all them which (oute
of the ctyes of Iuda) come to do worſhypp
in the Lordes houſe / all the wordes that I
commaunde the to ſaye. Loke that thou hepe
not one worde backe/ yf (peraduenture) they
will hearken/ and turne every man from his
wyched waye: that I maye alſo^{re} repent
of the plage/ which I haue determined to bynge
vpon them/ becauſe of their wyched inu-
entions.

And after this maner shalt thou speake vnto them: Thus saith the Lorde: If ye will not obey me/ to walche in my lawes/ which I haue geuen you/ and to heare the wordes of my seruantes the prophetes/ whō I sent vnto you/ retynging by tymely/ and byll sendyng: If ye will not folowe them (I saye) then will I do to this house/ as I byd vnto Babilon/ & will make this cite to be abhorred of all the people of the earth. And the preastes/ the prophetes & all the people herbe Ieremy preach these wordes/ in the house of the Lorde.

Now whē he had spokē out all þe wordes/
that the Lorde commaunded hym to preach
vnto all the people/then þe prestes / the pro-
phetes and all the people toke holde vpon
him/and sayde:thou shalt dye. Now darrest
thou be so bolde/as to saye in the name of the
Lorde:it shall happen to this house as it dyd
vnto Sileoh: & this cytie shall be so waste/ &
no man shall dwell therein:

And when all the people were gathered
aboute Jeremy in the house of the Lord/ the
prynces of Iuda herde of this rumoure/ and
they came soone oute of the kynges Palace
in to the house of the Loyde/ & sat the doore
before a new doore of the Loyde. Then spake
the prestes and the prophetes into a rulers
& to all the people/ these wordes: & his man is
worthy to dye/ for he hath preached agaynst
this cite/ as ye your selves haue herde with
your eares.

Then sayde Jeremy vnto the rulers and
to all the people: The Lorde hath sent me to

preach agaynst this house and agaynst this
citty all þe wordes that ye haue herde. Ther-
fore amende youre wayes; and youre adu-
sermentes / and be obedient vnto the voyce of
the Lorde youre God: so shall the Lorde re-
pente of the plage / þe he had deuyed agaynst
you. Now as for me: I am in youre handes /
do with me / as ye thincke expedient & good.
But this shall ye knowe: yf ye put me to
death / ye shall make youre selues / this citty
and all the inhabitours therof / guilty of in-
nocent bloude. For this is of a treuth: that þe
Lorde hath sent me vnto you / to speake all
these wordes in youre eares.

Then layde the rulers and the people bnto the prestes and prophetes: this mā maye not be condemned to death/ for he had preached vnto vs in the name of the Lorde oure God. The Elders also of the lande stode vp/ and sayd thus vnto all the people: Whicheas the Moyses whiche was a prophet vnder Ezechiah kyng of Iuda/ spake to all the people of Iuda: Thus saith the Lorde of Hostes: If Iolion shalbe plowed like a felde/ Ierusalem shalbe an heape of stones/ and the hyll of the Lordes house shalbe turned to an hye wod. Wyd Ezechiah the kyng of Iuda & the people of Iuda put him to death for this: No hereby/ but rather feared the Lorde/ & made their prayer vnto him. For the which cause also the Lorde repented of the plage/ & he had deuyled agaynst them. Shulde we then do such a shamefull dede agaynst oure soules: There was a prophete also/ that preached vnto vs in the name of the Lorde/ called Isayah the sonne of Amariah of Cariathiarim: this mā preached also agaynst this cite and agaynst this lande/ accordinge to all as Ieremy saith. Now when Iehoaхим the kyng took all the estate and prynces had herde his wordes/ the kyng went about to slaye him. Wher Isayah perceaued that/ he was a straped/ & fled/ & departed into Egypte.

Then Iehoshaphat the kyng sent seruantes
in to the lande of Egypte: Namely: El Nathan
a sonne of Achaboz: and certayne men with
him in to Egypte: which fetched as paye oute
of Egypte: a broughe him into kyng Iehoa-
shaphat that deliuered him with the swerde: & cast
his deede body in to the comen peoples graue
But Abiham the sonne of Saphan helped
Ieremy: that he came not in to the handes of
the people to be slayne.

¶ **E**xample of the commandment of the Lord, from
 which bondes to the Mynde of Jude, and to the other
 Myndes that were nye, whereby they are moved to
 become subjectes unto Catholicbondes. He warn-
 eth the people and the Kinges & rulers, that they be-
 lieve not false Prophecie.

Chapter 11

গুরুত্ব

In the begynnyng of the reigne of
 Jehoahim þe sonne of Josiah kyng
 of Iuda/ came this wyrd vnto Je-
 remy from the Lorde/ which spake
 thus vnto me: Make the bondes & chaynes
 & put them about thy neck / & sende them to
 the kyng of Edom / the kyng of Moab /
 the kyng of Ammon / the kyng of Tyrus /
 and to the kyng of Sydon: and that by the
 messaugers / whych shall come to Ierusa-
 lem vnto Zedekiah the kyng of Iuda /
 and byd them saye vnto their masters: Thus
 sayeth the Lorde of Hostes the God of Is-
 rael / speake thus vnto your masters: I am
 he that made the earth / the men / & the catell
 that are vpon the grounde / wth my greate
 power and outstretched arme / & haue geuen
 it vnto whom it pleased me. And now wyl I
 deliuer all these landes into þe power of Na-
 buchodonosor the kyng of Babylon / my
 seruaunt. The beastes also of the felde shall
 I geue hym to do hym scrupce. And all peo-
 ple shall serue hym / and hys sonne / and hys
 chyldes chyldren / vntyll the tyme of the same
 tyme be come also: yet many people & greate
 kynges shall serue hym.

Wherouer / that people and Kingdome
to theyc wpll not serue Nabuchodonosor / and
that wpll not put their neckes vnder þe yoke
of the Kinge of Babylon: the same people
wpll I byset wpyth the sweate / wpyth hon-
our / wpyth pestylence / vntyll I haue con-
firmed them in hys handes / sayeth the Lorde.
And therfore folowe not youre Prophetes /
soothsayers / expounders of dreames / char-
mers and wytches / whych saye vnto you: ye
shall not serue the Kinge of Babylon. For
they pzeache you lyen: to byynge you farre
from youre lande / and that I might cast you
out / and destroye you. But the people that
put their neckes vnder the yoke of the Kinge
of Babylon / and serue hym / those I wpll let
remayne still in their awne lande / sayeth the
Lorde / and they shall occupie it / and dwell
therin.

C
11.
C.
A
 All these thynges tolde I Ieremiah the
 kynge of Iuda/and sayde: Put your neckes
 vnder the yock of the kynge of Babylon / &
 serue hym & hys people / that ye may lyue.
 Why wilt thou and thy people perishe wyth
 the swerde/ wyth hunger/ wyth pestilence:
 lyke as the Lorde hath deuyded for all peo-
 ple/ that wyll not serue the kynge of Baby-
 lon: Wherefore geue no care vnto those Pro-
 phetes (that tell you: Ye shall not serue the
 kynge of Babylon (for they preache you
 lyes/ nether haue I sent the/ sayeth the Lorde:
 how be it they are bolde/ falsely to prophesy
 in my name: that I myght the sooner dreyue
 you out/ and that ye might perishe wyth your

preachers. I spake to the Priestes also/ and to
to all the people: Thus sayeth the Lorde:
Hearc not the wordes of those Prophetes/
that preache vnto you/ a saye: Beholde / the
vessels of the Lordes house shall shortly
be brought hyther agayne from Babylon:
for they prophesye vnto you. Hearc the
not/ but serue the Kyng of Babylon / that
ye maye lyue. Wherefore wyl ye make thys
cyyte to be destroyed? But yf they be true
Prophetes in very dede/ and yf the worde of
the Lorde be committed vnto them/ then let
the praye the Lord of hostes/ & the remnant
of the ornamentez (whych are in the house of
the Lorde/ & remayne yet in the house of the
Kyng of Iuda and at Ierusalem) be not ca-
ried to Babylon also. for thus hath the Lord
of hostes spoken concernynge the pylers/
the lauer/ the seate and the residue of the or-
namentez that yet remayne in thys cyyte /
whych Nabuchodonosor the kyng of Ba-
bilon toke not / when he caried awaye Je-
choniah the sonne of Iehoaikim kyng of Iuda
Iuda / with all the power of Iuda and Je-
rusalem / from Ierusalem vnto Babylon /
captiue.

Yet thus hath the Lorde pshooles the
God of Israel spoken / as touchynge the re-
furdur of the ornamentez of the Lordes house
of the kynge of Iudaes house / and of Jeru-
salem : They shalbe caried into Babylon /
and there they shall remayne / untill I bylet
them sayeth the Lorde. Then will I brynge
them hyther agayne . And thys was done in
the same yere : euen in the begynnyng of
the reigne of Zedekiah kynge of Iuda.

¶ The false Prophecy of Hananiah the Prophet.
Jeremie sheweth that the prophecie of Hananiah is false, by the example of the other Prophets. He being inspired of the Lord reproveth Hananiah's prophecie (inge hys death.

The Trill Chapter.

Beat in the the fourth yeare of the
 raygne of Zedekiah kynge of Ju-
 da / in the fifth Moneth / It hap-
 pened / that Bananias the sonne of
 Ahur the prophet of Gabaon / spake to me in
 the house of the Lorde / in the presence of the
 prestes and of all the people / & sayde . Thus
 sayeth the Lorde of hostes the God of Is-
 rael: I haue broken the pock of the kynge of
 Babylon / and after two yeare will I brynge
 agayne in to this place / all the ozymantes
 of the Lordes house / that Nabuchodonosor
 kynge of Babylon carped awaye from this
 place vnto Babil. Yee I will brynge agayne
 Jeronias the sonne of Jehoachim the kynge
 of Iuda himself / with all & prisoners of Ju-
 da / that are caried vnto Babylon / euen in to
 this place / sayeth the Lord / for I will breske
 the rock

the rock

de the Lord
Separately hymn
of the plague p
between tents
when heauen
geth it not; but
yeareth
and for
gently its and
when synners
mirth and for
sympathie their
sorowes. Def.
Bl. b. l. R. f. c.

414. Reg. r. b. g.
Jere. f. f. b. b.

309L, 315.2.

Ecclesiast. f. 1.
 Judicium. f. 1.
 Tree. f. 1.
 Daniel. f. 1.
 Jerem. f. 1.
 Jerem. f. 1.
 Jerem. f. 1.

Proc. 2319.6
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the rock of the king of Babylon.

Then the prophet Jeremie gave answer
unto the prophete Hananiah, before the pre-
sents & before all the people that were present
in the house of the Lorde. And the prophete Je-
remie sayde: Amen, the Lorde so & graunte
the thinge/ which thou hast prophesied: that
he maye byngge agayne all the ornaments
of the Lordes house/ and restore all the pre-
sents from Babilon in to the place. Neuer-
theless/ hearken thou also/ what I will saye: &
thou & all the people maye heare: the prophete
s were before vs in tymes past / whych
prophesied of warre/ of trouble/ of pestilence
ether of peace/ upon many nations & greates
kingdomes/ were proued by this: yf God had
sende the in very dede/ when the thyng came
to passe/ which that prophete tolde before.

Deute. xxiij. a.
Name. xvi. a.

And Hananiah the prophete toke a chayne
from the prophete Jeremies neck/ & brake it
and with that sayde Hananiah/ that all the
people myght heare: Thus hath the Lorde
spoken: Euen so will I brake the yoke of
Nabuchodonosor kinge of Babilon/ fro the
neck of all nations/ yee & I within this two
yere. And so the prophete Jeremie wote hys
waye. Now after that Hananiah the prophete
had taken the chayne from the prophete Je-
remies neck/ and broken it: the worde of the
Lorde came vnto the prophete Jeremie sayenge:
Go/ and tell Hananiah these wordes: Thus
sayeth the Lorde: Thou hast broke the chaine
of wood/ but in steade of wood thou shalt make
chaynes of yron. For thus saith the Lorde of
hostes the God of Israel: I will put a yoke
of yron vpon the neck of all this people / &
they maye serue Nabuchodonosor the kynge
of Babilon/ yee & so shall they do. And I will
geue him the beastes in the feilde. Then sayde
the prophete Jeremie vnto the prophete Hananiah:
Heare me (I praye the) Hananiah: the Lorde
hath not sent the/ but thou byngest this peo-
ple in to a false belefe. And therefore thus
saith the Lorde: beholde/ I will sende the out
of the lande/ & within a yere thou shalt dye
because thou hast falsely spoken agaynst the
Lorde. So Hananiah the prophete dyed the
same yere in the seuenth Moneth.

Jer. xxx. c.

The yll of Jeremie sent vnto them that were
in captiuitie in Babilon. He propheseth their re-
turne from captiuitie after .lxx. yeres. He pro-
pheseth the destruction of the kynge and of the people
that remayned in Ierusalem. He threatneth the
prophets that seduced the people. The death of Je-
remie the Nehelamite is prophesied.

The .xxix. Chapter.

This is the Copie of a lre / that
Jeremie the prophete sent from Je-
rusalem vnto the prisoners: the
Senatours/ prestes / prophetes/

and all the people / whom Nabuchodonosor
had led vnto Babilon: after that tyme that
kinge Iechonah/ and his Quene/ his cham-
berlaynes the princes of Iuda & Ierusalem
the workmaisters of Ierusalem were de-
parted thither. Whych lre Eliaha the
sonne of Saphan and Gamariah the sonne
of Nehemiah dyd beare / whom Iedekiah the
kinge of Iuda sent vnto Babilon to Nabu-
chodonosor the kynge of Babilon: these were
the wordes of Jeremies lre:

Thus hath the Lorde of hostes the God
of Israel spoken vnto all the prisoners / that
were led fro Ierusalem vnto Babilon: buyde
you houses to dwell therein: plante you gar-
dens/ that ye maye enioye the frutes thereof
take you wyues / to beare you sonnes and
daughters: prouyde wyues for your sonnes/
and husbandes for your daughters / that
they maye get sonnes and daughters/ & that
ye maye multiplye there. Labour not to be
sewe/ but seke after peace and prosperite of
the cite/ wherein ye be prisoners/ & praye
vnto God for it. For in the peace thereof/ shall
your peace be. For thus saith the Lorde of
hostes the God of Israel: Let not those pro-
phetes and soothsayers that be amonge you
disceane you: & beleue not your awne drea-
mes. For whych they preach you lyes in my
name/ and I haue not sent them/ sayeth the
Lorde.

But thus saith the Lorde: when ye haue
fulfilled .lxx. yeres at Babilon/ I will byng
you home / & of myne awne goodnes I will
calle you hither agayne vnto this place. For
I knowe what I haue deuyd for you saith
the Lorde. My thoughtes are to geue you
peace / & not trouble/ whych I geue you all
redie/ & ye might haue hope agayne. Ye shall
crye vnto me/ ye shall go & call vpon me/ & I
shall heare you. Ye shall seke me & fynde me/
Yee/ yf so be ye seke me w your whole hert/
I will be foude of you (saith the Lorde) & will de-
liuer you out of prison/ & gather you toge-
ther agayne out of all places/ where in I haue
scattered you (saith the Lorde): & will byngge
you agayne to the same place/ from whence
I caused you to be caried awaye captiue.

But where as ye saye/ that * God hath
rayled you by prophetes at Babilon: Thus
hath the Lorde spoken (concerninge the kinge
that sitteth in the stole of Babilon/ and all the
people that dwell in this cite/ your bzethen
that are not gone with you in to captiuitie)
Thus (I saye) speaketh the Lorde of hostes:
Beholde/ I will sende a swerde / hunger &
pestilence vpon them/ and will make them
like vnto mynely fyres/ that maye not be eaten
for bitternes. And I will persecute them with
the swerde/ with hunger & death.

I will

I will deliuer them by to be heres of all
kingdomes/ to be cursed/ abhorred/ laughed
to scorn / and put to confusyon of all the
people/ amonge whom I haue scattered the: &
that because they haue not bene obedynt vnto
my commandementes (sayeth the Lorde)
whych I sent vnto them by my seruantes
& prophetes. I rode by early / and sent vnto
them / but they wolde not heare/ sayeth the
Lorde. Heare therefore the worde of the Lorde/
all ye prisoners/ whom I sent from Ierusa-
lem vnto Babilon: Thus hath the Lorde of
hostes the God of Israel spoken/ of Iahab
the sonne of Colaiab / and of Iedekiah the
sonne of Maasiah / whych prophete I pes
vnto you in my name: Beholde/ I will deli-
uer them in to the hande of Nabuchodonosor
the kynge of Babilon/ that he maye laye
them before your eyes. And all the prisoners
of Iuda that are in Babilon/ shall take by
them this terme of cursynge/ and saye: Now
God do vnto the / as he dyd vnto Iedekiah
and Iahab / whom the kynge of Babilon
rosted in the fyre/ because they synned wame-
fully in Israel.

For they haue not onely defiled their neigh-
bours wyues/ but also preached lieng wordes
in my name / whych I haue not commaun-
ded them. This I testifie/ & assure/ saith the
Lorde. But as for Semeiah the Nehelamite
thou shalt speake vnto hym: Thus saith the
Lorde of hostes the God of Israel: Because
thou hast sealed lres vnder thy name/ vnto
all the people that is at Ierusalem / and
to Sophoniah the sonne of Maasiah the prest
ye and sent them to all the prestes: where in
thou wyrttest thus vnto hym: The Lorde hath
ordened the to be prest in steade of Iechonah
the prest / that thou shouldest be the chiefe
in the house of the Lorde aboue all prophetes/
and preachers / and that thou myghtest put
them in prison/ or in the stocks. How hap-
peneth it then / that thou hast not reproued
Jeremie of Anathoth / whych neuer leaueth
of hys prophesying. And besyde all this/ he
hath sent his worde vnto Babilon/ and tolde
his planety / that our captiuitie shall longe
endure: that we shoulde buyde vs houses to
dwell therein/ and to plante vs gardens/ that
we myght enioye the frutes thereof. Whych
lre Sophoniah the prest dyd reade/ and let
Jeremie the prophete heare it.

Then came the worde of the Lorde vnto
Jeremie/ sayenge: Sende worde to all them
that be in captiuitie/ on this maner: Thus
hath the Lorde spoken concerninge Semeiah
the Nehelamite: Because the Semeiah hath
prophesied vnto you without my commaun-
tyng/ & brought you in to a false hope/ there-
fore thus the Lorde both cursyth you: &

holde/ I will bisset Semeiah the Nehelamite/
and hys seed: so that none of hys shall re-
maigne amonge this people/ and none of the
shall see the good/ that I will do for this peo-
ple/ saith the Lorde. For he hath preached
falsely of the Lorde.

The returne of the people from Babilon. God
by hys challynging the weth that the people is full.
The destruction of the enemies of Israel.

The .xxx. Chapter.

These are the wordes/ that the Lorde
shewed vnto Jeremie / sayenge:
Thus saith the Lorde God of Is-
rael: wyte by diligently all the
wordes / that I haue spoken vnto the / in a
booke. For so / the tyme cometh (sayeth the
Lorde) that I will byngge agayne the pre-
sents of my people of Israel and Iuda/ saith
the Lorde: For I will restore them vnto
the lande/ that I gaue to their fathers / and
they shall haue it in possession.

Agayne/ these wordes spake the Lorde/
concerninge Israel and Iuda: Thus saith
the Lorde: We heare a terrible crye/ feare & dis-
quietnesse. For what els doth this signifye/
that I see? Namely/ & all strong men synne/
euery man hys hande vpon hys loynes/ as a
woman in the payne of her trauayle. Who
euer same a man trauayle with chyldre? En-
quere thereafter/ & se. Yee all their faces are
maruelous pale.

Was for this daye/ whych is so dredefull/
that none maye be lychened vnto it: and alas
for the tyme of Iacobs trouble / from the
whych he shall yet be deliuered. For in that
daye/ saith the Lorde/ I will take his yoke
from of the neck/ & brake the bondes. They
shall nomore serue straunge Goddes vnder
hym / but they shall do scrupce vnto God
their Lorde/ & to Iuda their kynge/ whom
I will callye by vnto them. And as for the
my seruante Iacob/ feare not (saith the
Lorde) and be not afrayed/ O Israel. For so
I will helpe the also from farre / & the seed
from the lande of their captiuitie.

And Iacob shall turne agayne/ he shall be
in rest / and haue a prosperous lyte/ and no
man shall make him afrayed. For I am with
the / to helpe the / saith the Lorde. And
though I shall destroye all the people/ amonge
whom I haue scattered the/ yet will I not de-
stroye you/ but correcte the/ and that with
delictecyon. For I knowe/ that thou art in no
wyte without faulte. Therefore thus saith the
Lorde: I am soye for thy hurte and wof-
des. There is no mke to medle with thy cause:
or to bynde by thy woundes: there maye no
man helpe the.

All thy louers haue forgotten the / and
care

Jeremie. xliij. b.

Jeremie. xliij. b.

Jeremie. xliij. b.

Jer. xij. d.

care nothinge for the. For I haue geuen the
a cruell ſtroke / and chaſtened the roughly: a
that for the multitude of thy miſdoes / for
thy ſynnes haue had the ouer hande. Why
makeſt thou more for thy harme? I my ſelf
haue pyte of thy ſorrowe / but for the multi-
tude of thy miſdoes & ſynnes / I haue done
this vnto the.

Jer. xij. d.

And therfore all they that deuoure the /
ſhalbe deuoured / and all thine enemies ſhal
be led in to captiuite. All they that make the
waſte / ſhalbe waſted them ſelues: and all
thoſe that robbe the / wyl I make alſo to be
robbed. For I will geue þe thy health agayne
and make thy woundes whole / ſayeth the
Lorde: becauſe they reuoyled the / as one caſt
away and diſpyſed / O Syon.

Jer. xij. d.

For thus ſayeth the Lorde: Beholde / I
will ſette by Iacob tentes agayne / and oc-
cupe his dwellinge place. The cytye ſhalbe
buylde in her olde ſtate / & the houſes ſhal
haue their ryght foundacion. And out of the
ſhal go thankſguyng / and the voyce of
ioye.

Jer. xij. d.

I will multiplye them / and they ſhal not
myſe: I ſhall endue them wth honoure /
and no man ſhall ſubdue them. Their chy-
ldren ſhalbe as a ſtrength / and their congre-
gacion ſhall contynue in my ſight. And all
thoſe that beate them / will I vnder.

Jer. xij. d.

A captayne alſo ſhall come of them / and
a prince ſhall ſpyng out from the myddell
of them: him will I chalenge to my ſelf / and
he ſhall come vnto me. For what is he / that
geueth ouer his hert to come vnto me? ſayeth
the Lorde. Ye ſhalbe my people alſo / and I
wyl be your God. Beholde / on the other
ſyde ſhall the wrath of the Lorde beake out
as a ſtormy water / as a myghty whyle
wynde: and ſhall fall vpon the heades of the
vngodly.

Jer. xij. d.

The terrible diſpleaſure of the Lorde
ſhall not leaue of / vntill he haue done / and
performed the intent of his herte / whych
in theſe latter dayes ye ſhall vnderſtande.
At the ſame tyme (ſayeth the Lorde) ſhal I be
the God of all the generacions of Iſrael / &
they ſhalbe my people.

Jer. xij. d.

The prophecie that the people of Iſrael ſhalbe re-
ſtored agayne into their propretye. To be turned
from ſynne is the gyft of God. The byrd of Chant
is prophecyd. All the wyched ſhall dye in their wy-
chednes. The new Teſtament and couenaunt is pro-
phesyed. The Chyldren are taught and inſtruct of the
Lorde. Wrethynnes ſhall ſo be remytted / that they
ſhall not ones be thought on. God promiſeth that he
wyl caſt of the Jewes. The buyldyng agayne of
Jeruſalem.

The xxx. Chapter.



Thus ſaith the Lorde: The people of
Iſrael which eſcapped in þe wyl-
dernes from the ſwearde / ſounde
grace to come in to their reſt. Eu-
er ſo ſhall the Lorde now alſo apere vnto me
from ſarre / & ſaye: I loue the wth an euer-
laſtinge loue / therefore do I ſpyde my mercy
before the. I wyl repayre the agayne (O
thou daughter of Iſrael) that thou mayeſt
be ſafe and ſure. Thou ſhalt take thy taber-
cles agayne / and go ſorthe wth them / that lede
the daunce.

Thou ſhalt plante bynes agayne vpon
the hylls of Samaria / and the grape ga-
therers ſhall plante / and ſynge.

And when it is tyme / the watch men by
the mount of Ephraim ſhall crye: Briſe / lett
vs go by vnto Syon to oure Lorde God / for
thus ſayeth the Lorde: A reioyce wth glad-
nes becauſe of Iacob / crye vnto the head of the
Gentiles: ſpeake out / ſynge / and ſaye: The
Lorde ſhall deliuer his people / the remnant
of Iſrael / and make them whole. Beholde /
I wyl byngne them agayne from out of the
north lande / and gather them from the endes
of the world / wth the blinde and lame that
are amonge them / wth the women that be
greate wth chyld / and ſuch as be alſo deli-
uered: & the company of them that come a-
gayne / ſhall be greate.

They departed from hence in heynnes /
but wth ioye wyl I byngne them byther a-
gayne. I will lede them by the ryuers of wa-
ter in a ſtraight waye / where they ſhall not
ſlomb: For I wyl be Iſraels father / and
Ephraim ſhalbe my fyrſt borne.

Heare the worde of the Lorde / O ye Gen-
tiles / preach in the ſtreets / that I ſe ſarre of / &
ſaye: he that hath ſcattered Iſrael / ſhal gather
him together agayne / and ſhall hepe hym as
a ſhepherde doth his ſheepe. For the Lorde
ſhal redeme Iacob / & ryde him from the hande
of the potent. And they ſhall come / and re-
ioyce vpon the hyll of Syon / and ſhall haue
plenteouſnes of goodes / whych the Lorde
ſhall geue the: Wheete / wyne / oyle /
pynge ſhepe & calves. And their conſcience
ſhalbe as a well watered garden / for they ſhall
no more be hongrye.

When ſhal the mayde reioyce in the daunce
per both yonge and olde folkes. For I wyl
turne their ſorrowe in to gladneſſe / and wyl
comforte them and make them ioyfull / euen
from their hertes. I wyl poure plenteouſnes
vpon the hertes of the preſtes / and my peo-
ple ſhalbe ſatysfied w good thynges / ſayeth
the Lorde.

Thus ſayeth the Lorde: * The voyce of
heynnes / wepyng and lamentacyon came
by in to heauen: euen of Rachel mourninge
for her

for her chyldren / and wylde not be comforted
becauſe they were a waye.

But now ſayeth the Lorde: leaue of from
wepyng and cryng / wthholde thine eyes
from teares / for thy labour ſhalbe rewar-
ded / ſayeth the Lorde. And they ſhall come
agayne out of the lande of their enemyes:
Yee euen thy poſterite ſhall haue conſolaci-
on in thys (ſayeth the Lorde) that thy chyldren
ſhall come agayne in to their awne lande.

Wherouer I herde Ephraim / that was
led awaye captiue / complayne of thys ma-
ner: O Lorde / thou haſt corrected me / & thy
chaſtengye haue I receaued / as an vn-
tamed calfe. Conuerſe thou me / and I ſhalbe
conuerſed / for thou art my Lorde God: Yee
as ſoone as thou turneſt me / I ſhall reſtore
me my ſelf: and when I vnderſtande / I ſhall
ſmyte vpon my thighe. For hereby I haue
commytted ſhamfull thynges: O lett my
youth beare this reproofe and conſuſion.

Wherouer I herde Ephraim / that was
led awaye captiue / complayne of thys ma-
ner: O Lorde / thou haſt corrected me / & thy
chaſtengye haue I receaued / as an vn-
tamed calfe. Conuerſe thou me / and I ſhalbe
conuerſed / for thou art my Lorde God: Yee
as ſoone as thou turneſt me / I ſhall reſtore
me my ſelf: and when I vnderſtande / I ſhall
ſmyte vpon my thighe. For hereby I haue
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ner: O Lorde / thou haſt corrected me / & thy
chaſtengye haue I receaued / as an vn-
tamed calfe. Conuerſe thou me / and I ſhalbe
conuerſed / for thou art my Lorde God: Yee
as ſoone as thou turneſt me / I ſhall reſtore
me my ſelf: and when I vnderſtande / I ſhall
ſmyte vpon my thighe. For hereby I haue
commytted ſhamfull thynges: O lett my
youth beare this reproofe and conſuſion.

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led awaye captiue / complayne of thys ma-
ner: O Lorde / thou haſt corrected me / & thy
chaſtengye haue I receaued / as an vn-
tamed calfe. Conuerſe thou me / and I ſhalbe
conuerſed / for thou art my Lorde God: Yee
as ſoone as thou turneſt me / I ſhall reſtore
me my ſelf: and when I vnderſtande / I ſhall
ſmyte vpon my thighe. For hereby I haue
commytted ſhamfull thynges: O lett my
youth beare this reproofe and conſuſion.

Beholde (ſayeth the Lorde) the dayes come /
that I will ſewe the houſe of Iſrael and the
houſe of Iuda / wth nyggs wth catell. Yee it
ſhall come therto / that like as I haue gone
about in tymes paſt to rote the out / to ſcatter
them / to beake them downe / to deſtroye the
and chaſten them: euen ſo wyl I alſo god-
lygently aboute / to buylde them by agayne
& to plante them / ſayeth the Lorde.

When ſhall it no more be ſayde: the ſa-
thers haue eat a ſower grape / & I chyldren

teeth are ſette on egde: for euery one ſhall dye
for his awne miſdoes / ſo that who ſo eateth
a ſower grape / his teeth ſhalbe ſet on egde.

Beholde / the dayes come (ſayeth the Lorde)
that I wyl make a new couenaunt wth the
houſe of Iſrael & wth þe houſe of Iuda: not
after the couenaunt that I made wth theyr
fathers / when I toke them by the hande / and
led them out of the lande of Egypte: whych
couenaunt they brake / wherfore I puniſhed
them ſore / ſayeth the Lorde: But thys ſhall
be the couenaunt that I wyl make wth the
houſe of Iſrael after thoſe dayes / ſayeth the
Lorde: I wyl plante my lawe in þe inward
partes of them / & wylte it in their hertes / &
wylbe their God / and they ſhalbe my people.

And from thence ſorthe ſhall no man teach
his neighboure of his brother / and ſaye: knowe
the Lorde. But they ſhall all knowe me /
from the loweſt vnto the heyeſt / ſayeth the
Lorde. For I wyl ſorgue their miſdoes /
and wyl neuer remembre their ſynnes any
more. Thus ſayeth the Lorde: whych gaue
ſunne to be a light for the daye / & the moone
and ſtarres to ſhine in the nyght: which mo-
ueth the ſee / ſo that the floudes therof were
ſearched: yee ſayeth the Lorde: of hoodles.

Like as thys ordynance ſhall neuer be ta-
ken out of my ſight / ſayeth the Lorde: So
ſhall the ſede of Iſrael neuer ceaſe / but all
waye be a people before me.

Wherouer / thus ſayeth the Lorde: I ſke as
the heauen aboue can not be meafured / and
as the foundations of the earth beneth maye
not be ſought out: So wyl I alſo not caſt
out the whole ſede of Iſrael / for that they
haue committed / ſayeth the Lorde. Beholde
the dayes come ſayeth the Lorde / that the ci-
te of the Lorde ſhalbe enlarged fro the towre
of Danaiel vnto þe gate of the corner wall.
From thence ſhall the ryght meafure be ta-
ken before her vnto the hyll toppes of Ga-
te / and ſhall come aboute Gaath / and the
whole valley of the deed carcasses / and of the
aſhes / & all Ceremoth vnto the broke of Ce-
dron: and from thence vnto the corner of the
hoſtgate toward the eaſt / where as the
Sanctuary of the Lorde alſo ſhall be ſet.
And when it is now buylde / & ſet by of this
ſat upon it ſhall neuer be broken / ſo that
downte any more.

Jeremye is caſt in to priſon / becauſe he prophesyed
that the cytye ſhoulde be taken of the kynge of Baby-
lon. Wp the ſeld that Jeremy bought at the ſumme
ment of the Lorde / is ſyngeſſed: that the people
ſhoulde come agayne to their awne poſſeſſion. The
people of God are his ſeruantes / & he is their Lorde.
To ſeare God is God's gyft / to thynke that ſynners
maye be eſcued.

The xxxi. Chapter.

CC.iii. Chre

In these wordes spake the Lorde vnto Jeremy in the tenth yeare of Zedekiah kynge of Iuda / whych was the xliij. yeare of Nabuchodonosor / what tyme as the kynge of Babilon layed seige vnto Ierusalem. But Jeremy the prophete laye bounde in the court of the p[re]son / whych was in the kynge of Iudaes house: where Zedekiah the kynge of Iuda caused hym to be layed / because he had propheted of this maner: Thus sayeth the Lorde: Beholde: I will deliuer this cytie in to the h[an]des of the kynge of Babilon / whych shall take it. As for Zedekiah the kynge of Iuda / he shall not be able to escape the Caldees / but surely he shall come in to the h[an]des of the kynge of Babilon: whych shall speake with hym mouth to mouth / and one of them shall loke another in the face. And Zedekiah shall be carted vnto Babilon / and there shall he be / vntill the tyme that I bisset him / saith the Lorde. But yf thou takest in h[an]de to fight agaynst the Caldees / thou shalt not prosper. And Jeremy sayde: Thus hath the Lorde spoken vnto me: Beholde / Hananeel sonne of Selum thine vncles sonne shall come vnto the / and requyre the to redeme the lande / that lyeth in Anathoth vnto thy selfe: for by reason of hymned it is thy parte to redeme it / and to bye it out. And so Hananeel myne vncles sonne came to me in the court of the p[re]son (acco[rd]yng to the wo[r]de of the Lorde) and sayde vnto me: Bye my lande / I praye the / that lyeth in Anathoth in the countre of Beniamin: for by heritage thou hast right to lowe it out for thy selfe / therfore redeme it. When I perceaued / that this was the commaundement of the Lorde / and so I loured the lande from Hananeel of Anathoth / myne vncles sonne / and weyed hym there the money: cum scum scum / & ten syluer pens. I caused hym also to make me a wytyng / and to seale it / and called recorde therby / & weyed hym there the money vnto the waightes. So I toke the eu[er]dence with the copie (when it was orderly sealed and red ouer) & I gaue the eu[er]dence vnto Baruch the sonne of Neriah sonne of Maasiah in the syght of Hananeel my cosen / & in the p[re]sence of the wytnesses / that be named in the eu[er]dence / & before all the Jewes that were therby in the court of the p[re]son. I charged Baruch also before the / sayng: The Lorde of Hostes the God of Israel commaundeth the / to take this sealed eu[er]dence with the copie / & to laye it in an erthen vessel / that it maye longe contynue. For the Lorde of Hostes the God of Israel hath determyed / that houses / felde and

Jer. xxiij. a.
xxv. a. xxxv. b.

Leuit. xxi. b.
Num. xxxv. a.
xxvi. a.
Nuth. xij. a.

vineyardes shall be possessed agayne in this lande. Now when I had deliuered the eu[er]dence vnto Baruch sonne of Neriah / I belought the Lorde / sayng: O Lorde God / It is thou that hast made heauen and earth with thy greates power and thy arme / and there is no thyng to harde for the. Thou shewest mercy vpon thousandes / thou recourest the wickednes of the fathers / into the bowels of the chyldren that come after them. Thou art the greates and myghtie God / whose name is the Lorde of Hostes: greates in counsell / and insynge in thought: Thine eyes loke vpon all the wayes of mens chyldren / to rewarde euery one after his waye / and acco[rd]yng to the frutes of his inuencions: Thou hast done greates tokens and wonders in the lande of Egypt (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greates / as it is come to passe this daye: Thou hast brought the people of Israel out of the land of Egypt / with tokens / with wonders / with a mighty h[an]de / with a stretcht oute arme and with greates terriblenes: and hast geuen them this lande / like as thou haddest promysed vnto their fathers: Namely / that thou woldest geue them a land / that floweth with myche and honey. Now when they came therin / and possessed it / they folowed not thy voyce / and walched not in thy lawe: but all that thou commaundest them to do / that haue they not done / and therfore come all these plagues vpon them. Beholde / there are built wyckes made now agaynst the cytie / to take it: and it shall be wonne of the Caldees that besage it / with swerde / with hunger and death / and loke what thou hast spoken / that same shall come vpon them. For lo / all thynges are p[re]sent vnto the: Yet sayest thou vnto me (O Lorde God) and commaundest me / that I shall lowe a pece of lande vnto my selfe / & take witnesses thereto: and yet in the meane season the cytie is deliuered into the power of the Caldees. When came the wo[r]de of the Lorde vnto me / sayng: Beholde / I am the Lorde God of all flesh / is there any thyng then to harde for me? therfore thus sayde the Lorde: beholde / I shall deliuer this cytie in to the power of the Caldees / and in to the power of Nabuchodonosor the kynge of Babilon / they shall take it in: For the Caldees shall come / and wyne this cytie / and lett fyre vpon it / and burne it: with the gorgeous houses / in whose parlours they haue made sacrifice vnto Baal / & poured drinck offerings vnto

Exod. xxxij. a.

Roma. ix. a.

Exod. xli. vnto
p. xv. Chap. iij.

Jer. xxi. a. b.
xxv. b.

into straunge Goddes / to p[ro]uoke me vnto wrath. For I saynge the chyldren of Israel / and the chyldren of Iuda haue wrought wyckednes before me euery from their yowth vp / what haue they els done / but p[ro]uoked me with the wyckes of their awne h[an]des / sayeth the Lorde. What hath this cytie bene els / but a p[ro]uokinge of my wrath / euery sence the daye that I builded it / vnto this houre? wherin I cast it out of my syght / because of the greates blasphemys of the chyldren of Israel and Iuda / whych they haue done to p[ro]uoke me: yee they / their kynages / their p[re]ncys / their p[re]stes / their p[ro]phetes / whose Iuda / & all the cyties of Ierusalem. When I rode vpearly / and taught them and instructed the / they turned their backs to me / and not their faces. They wolde not heare / to be reformed and co[r]rected. They haue lett their Goddes in the house / that is hallowed vnto my name / to despyte. They haue builded bye places for Baal in the balley of the chyldren of Beniamin / to bowe their sonnes and daughters vnto Moloch: whych I neuer commaunded them / neither came it euery in my thought / to make Iuda synne with such abhominacyon. Wherefore thus hath the Lorde God of Israel spokē / concernyng this cytie / whych (as ye your felues cōfesse) shall be deliuered in to the h[an]de of the kynge of Babilon / wher it is wonne with the swerde / with hunger and with pestilence. Beholde / I will gather them together from all landes / wherin I haue scatted them in my wrath / in my fearfull and greates displeasure: and will bringe the agayne vnto this place / where they shall dwell safely. And they shall be my people / and I will be their God. And I will geue them one herte and one waye / that they maye leaue me all the dayes of their lyfe: that they and their chyldren after them maye p[ro]spere. And I will lett vp an euerylastyng couenaunt with them / Namely: that I will neuer craffe to do the good / & that I will put my feare in their hertes / so that they shall not runne awaye from me. Yee I will haue a lust and pleasure to do them good / and faithfully to plante them in this lande with my whole herte / and with all my soule. For thus sayeth the Lorde: like as I haue brought all this greates plage vpon this people: so will I also bringe vpon them all the good / that I haue promysed them. And men shall haue these possessions in this lande / wherof ye saye now / that it shall neyther be inhabited of people / neyther of cattell / but be deli-

Jeremy. i. a.

Jer. xli. a.

Psalm. xxi. a.

Psalm. xxi. a.

liuered in to the h[an]des of the Caldees: Yee land shall be bought for money / & euidences made ther vpon and sealed before wytnesses in the countre of Beniamin / & rounde aboute Ierusalem: in the cities of Iuda / in the cyties that are vpon the mountaynes / and in them that lye beneth / yee & in the cities that are in the deserte. For I will bringe their p[re]soners hither agayne / sayeth the Lorde. The prophete is moued of the Lorde / to praye for the deliuerance of the people / whych the Lorde p[ro]misseth. God forgiveth synnes and dothe graciously to the people: for his awne renowne. Of the birth of Christ. The kyngdome of Christ in the church shall neuer be ended. The xxxij. Chapter. Where the wo[r]de of the Lorde came vnto Jeremy on this maner / Jeremy. xxi. a. When he was yet bounde in the p[re]son. Thus sayeth the Lorde / whych fulfilleth the thyng that he speaketh / the Lorde whych p[er]formeth the thyng that he taketh in h[an]de: euery he / whose name is the Lorde: thou hast cryed vnto me / & I haue herd: & I haue shewed greates vnto the / whych were vnto you. Thus (I saye) spake the Lorde God of Israel / concernyng the houses of this cytie / & the houses of the kynages of Iuda: that they shall be broken downe the ordynance and the capens / when the Caldees come to besage them: and they shall be filled with the deede h[ar]shes of men / wher I will slaye in my wrath & displeasure: when I turne my face fro this cytie / because of all her wickednes. Beholde / (sayeth the Lorde) I will heale their woundes and make them whole: I will open them the treasure of peace and treuth. And I will retorne the captiuite of Iuda and Israel: and will lett them by agayne / as they were afore. fro all misdeeds (wher in they haue offended agaynst me) I will cleanse the: And all their blasphemys whych they haue done agaynst me / wher they regarded me not / I will forgive them. And this shall get me a name / & prayse & honoure / amonge all people of the earth / whych shall heare all the good / that I will shewe vnto them: yee they shall be afrayed and astonnyed at all the good dedes and benefytes / that I will do for them. Wherefore thus sayeth the Lorde: In this place / wherof ye saye that it shall be a wydernesse / wher in neyther people neyther cattell shall dwell: in like maner in the cyties of Iuda and without Ierusalem (whych also shall be so voyde / that neyther people neyther cattell shall dwell there) shall the voyce of gladnesse be herde agayne / the voyce of the bydegrome and of the byde / the voyce of them that shall synge: Prayse the Lorde of Hostes / for he is sayng: &c. b. and

Exod. xli. b.
Reg. vi. b.

and his mercy endureth for ever) and the hope of them that shall offer by gyfte in the house of the Lorde. For I will restore & captiue of this lande/as it was afore / sayeth the Lorde. Thus sayeth the Lorde of Hostes. He shall come yet therto / that in this lande / which is boyde from men and castell / and in all the cyties of the lande / there shall be sett by shepherdes cotages: in the cyties vpon the mountaynes: and in the cyties that lye vpon the playne / and in the deserte.

In the lande of Benjamin / in the felles of Ierusalem / and in the cyties of Iuda shall there be nombred agayne / vnder þ hande of him / that telleth them / sayeth the Lorde.

Jerem. xlii. a. Beholde / the tyme cometh / sayeth the Lorde / that I will perforce & good thyng / which I haue promysed vnto the house of Israel & to the house of Iuda. In those dayes and at þ same tyme / I will bringe forth vnto Babilon / the brynche of ryghteousnes / and he shall do equyte & ryghteousnes in þ lande. In those dayes shall Iuda be helped / and Ierusalem shall dwell safe / and he that shall call her is euen God our ryghteous maker. For thus the Lorde promysed: Dauid shall neuer want one / to lye vpon the stole of the house of Israel: neither shall the prestes and Leuytes want one to offere allwayne before me burnt offerings / to kindle the meat of serpynges / and to prepare the sacrifices.

Gen. xlii. d. And the worde of the Lorde cam vnto Jerem. after this maner: Thus sayeth þ Lorde: Make the couenaunt which I haue made with dauid and nyght be broken / that there shulde not be dauid and nyght in due season: When make my couenaunt also be broken / which I made with Dauid my seruante / & so he not to haue a sonne to regne in his throne. So shall also the prestes & Leuytes neuer faile / but serue me. For I like as the starres of heauen maye not be nombred / neither the sande of the see measured: so will I multiplye the sede of Dauid my seruante / & of the Leuytes my mynisters.

Gen. xli. a. f. **Ex. xli. c.** Moreouer / the worde of the Lorde came to Jerem. saye: Consider thou not what this people speaketh: Two kynneddes / saye they / had the Lorde chosen / and those same two hath he cast awaye. For so farre is my people come / & they haue no hope to come to gether any more / & to be one people agayne. Wherefore thus saith the Lorde: If I haue made no couenaunt with dauid and nyght / & geuen no statute vnto heauē and earth: then wyl I also cast awaye the sede of Dauid my seruante: so that I wyl take no pynce out of his sede / to rule the posterite of Iuda / Isaac & Jacob. But yet I wil turne agayne their captiue / & be mercifull vnto them.

He threateneth that the cytye and kynge Zedekiah also shall be geuen into the hande of the kynge of Babilon. He rebuketh them that brought loche of their brethren into captiue / as were pardoned to go at their iusteste.

The xxxiiij. Chapter.

Ex. xli. c. These are the wordes which the Lorde spake vnto Jerem. / what tyme as Nabuchodonosor / king of Babilon / and all his hostes (out of all the kyngdomes that were vnder his power) & all his people / fought agaynst Ierusalem and all the cyties therof. Thus sayeth the Lorde God of Israel: Go / and speake to Zedekiah the kyng of Iuda / & tell him: The Lorde sendeth the this worde: Beholde / I will deliuer this cytie in to þ hande of the kynge of Babilon. he shall burne it / & thou shalt not escape his handes / but shalt be led awaye prisoner / & deliuered in to his power. Thou shalt loke the kynge of Babilon in the face / and he shall speake with the mouth to mouth / and then shalt thou goo to Babilon. Yet heare þ worde of the Lorde: Zedekiah thou kyng of Iuda: Thus sayeth the Lorde vnto the: Thou shalt not be slayne in the swearde / but shalt dye in peace. I like as thy fathers the kynges / thy progenitors / were bryte: so shalt thou be bryte also / & in the mourning they shall saye: Oh Lorde. For thus haue I determined / sayeth þ Lorde.

Then spake Jerem. the prophet all these wordes vnto Zedekiah kyng of Iuda in Ierusalem: what tyme as the kyng of Babilons hoste besieged Ierusalem / and the remnant of the cyties: Namely / Achis & Azekah / which yet remayned of the stronge defended cyties of Iuda.

These are the wordes that the Lorde spake vnto Jerem. the prophet / when Zedekiah was agreed with all the people at Ierusalem / that there shulde be proclaimed a lybertye: so that euery man shulde let his seruante & handmayde go fre / Hebrew & Hebrue / & no man to holde his brother as a bonde man. Now as they had consented / & so they were obedient / & let them go fre. But afterwarde they repented / & toke agayne the seruantes and hande maydens / whom they had lett go fre / and so made them bonde agayne.

For the which cause the worde of þ Lorde came vnto Jerem. from the Lorde him self / sayinge: Thus sayeth the Lorde God of Israel: I made a couenaunt with your fathers / when I brought them out of Egypte / (þ they shulde no more be bonde men) sayinge: When seven yeares are out / euery man shall let his bought seruante an Hebrue go fre / yf he haue serued him fyve yeares. But your fathers obeyed me not and hearkened not vnto me. As for you / ye were now byrged / and

Deuter. xv. f. Ex. xli. c.

byrged before me / in that ye proclaimed euery man to let his neyghboure go fre / & in that ye made a couenaunt before me / in the temple that beareth my name: But yet ye haue turned your selues agayne / and blasphemed my name: In this / & euery man hath requyred his seruante & handmayde agayne / who ye had lett go quyte and fre / & compelled them to serue you agayne / & to be your bode me.

Gen. xli. b. And therfore thus sayeth the Lorde: ye haue not obeyed me / euery man to proclaim fre dome vnto his brother & neyghboure: wherefore / I wyl call you vnto a fre dome / sayeth the Lorde: euen vnto the swearde / to the pestilence / & to hunger / & wyl make you to be plagued in all the kyngdomes of the earth.

Yet those men þ haue broken my couenaunt / & not kept the wordes of the appoyntment / which they made before me: whē they heved the calfe in two / & when there wente thow the two halles therof: The Princes of Iuda / the Princes of Ierusalem / the gelded men / the prestes & all þ people of þ lande / which wente thow the two spres of the calfe. Those men wyl I geue in to the power of their enemyes / & in to the handes of the that folowe vpon their spres.

And their deede bodies shalbe meate for þ foules of the ayre / and beastes of the felde. As for Zedekiah the kyng of Iuda and his Princes / I wyl deliuer the in to the power of their enemyes / and of them that desyre to slaye them / and in to the hande of the kynge of Babilons hoste / which now is departed from you: But thow my commaundment / sayeth the Lorde / they shall come agayne before this cytye / they shall fyght agaynst it / wyne it / and burne it. Moreouer I wyl laye the cyties of Iuda so waste / & no man shall dwell therein.

Ex. xli. c. The prophet telleth the obedience of the Rechabites / wher by conuinceth the pryde of the Jewes. The commaundment of Ionadab / the father of the Rechabites. He threateneth punishment vnto the rebellious Jewes / he promyseth prosperite vnto the Rechabites / for their obedience vnto their fathers.

The xxxv. Chapter.

Ex. xli. c. The wordes which the Lorde spake vnto Jerem. in the raygne of Iehoiakim the sonne of Josiah kyng of Iuda / are these: Go vnto þ house of the Rechabites / & call them out / & bringe them to the house of the Lorde in to some commodious place / & geue the wyne to drinke. When toke I Iazaniah the sonne of Jerem. the sonne of Iabazaniah / & his brethren and all his sonnes / and the whole housholde of the Rechabites: and brought them to the house of the Lorde / in to the closet of the chylde of Hanan the sonne of Zedekiah & ma of God: which was by the closet of the Princes.

tes / that is aboute the closet of Iazaniah the sonne of Selum / wherch is the cheste of the treasury. And before the sonnes of the kynge of the Rechabites / I set pottes full of wyne / and clippes / and sayde vnto them: Drynche wyne. But they sayde: we drynche no wyne / for Ionadab the sonne of Rechab oure father commaunded vs / sayinge: ye shaldrinke no wyne / for ye shaldrinke no wyne / buyde no houses / sowe no fede / plante no bynes / ye shal haue no bynyardes: but for all your tyme ye shall dwell in tentes / that ye maye lye longe in the lande wher in ye be strangers.

Thus haue we obeyed the commaundment of Ionadab þ sonne of Rechab oure father / in all that he hath charged vs / & so we drynke no wyne all oure lye longe: we / nor oure wyues / oure sonnes and oure daughters. Neither buyde we any house to dwell therein / we haue also amōge vs neither bynyardes / ner coyne lande to sowe: but we dwell in tentes / we obeye / and do accordyng vnto all / that Ionadab oure father commaunded vs.

But now that Nabuchodonosor þ kynge of Babilon came by in to the lande / we saide come / lett vs go to Ierusalem / that we maye escape the hooft of the Caldees and the Assyrians: and so we dwell now at Ierusalem. When came þ worde of þ Lorde vnto Jerem. sayenge: Thus sayeth the Lorde of hostes the God of Israel: Go and tell whole Iuda & all the inhabitours of Ierusalem: wyl ye not be resourmed / to obey my wordes: sayeth the Lorde. The wordes which Ionadab þ sonne of Rechab commaunded his sonnes / & they shulde drinke no wyne / are fast and surely kepte: for vnto this daye they drinke no wyne but obeye their fathers commaundment. But as for me / I haue sād vnto you / I haue sād vnto you / & geuen you earnest war-nyng: and ye haue ye not bene obedient vnto me. Ye haue sent my seruantes / all þ prophets vnto you: I rose by early / & sent you worde / sayenge: Turne you / euery man from his wicked waye: and orde your spres / and go not after straunge goddes / to worshyppe them: that ye maye continue in the lande / wherch I haue geuen vnto you & your fathers / but ye wolde neither heare me / ner folowe me.

The chylde of Ionadab Rechab's sonne haue stedfastly kepte their fathers commaundment / & he gaue them / but this people is not obedient vnto me. And therfore thus saith the Lorde of hostes the God of Israel: Beholde / I wyl bringe vpon Iuda & vpon euery one that dwelleth in Ierusalem / at þ trouble / & I haue deuyled agaynst them. For I haue spoken vnto the / but they wolde not folowe: I haue called vnto them / neither heare they / nor wolde.

Isa. lvi. b. Jer. xli. b.

Jer. xxiij. c.

wolde geue me no answer. Jeremey also spake vnto the householde of the Rechabites: Thus sayeth the Lorde of Hostes the God of Israel: For so much as ye haue obeyed the commaundment of Ionadab your father / & kept all his preceptes / & done accordinge vnto all that he hath bydden you: Therefore thus sayeth the Lorde of Hostes the God of Israel: Ionadab the sonne of Rechab shall not faile / but haue one out of his stocke / to stande alwaie before me.

Baruch the scribe (as Jeremey byteth) the booke of the curtesie agaynst Juda & Israel. he is sent with the booke vnto the people / & readeth it before them all. he is called before the rulers / & readeth it before the alia. The rulers thewe vnto the kynge the wordes of the booke. Jehudi taketh the booke / & readeth alittle of it / & after that it is in the eye. There is another writte / at the commaundment of the Lorde.

Chapter.

Jeremey. xxx. c.

In the fourth yere of Jehoaquin the sonne of Josiah kynge of Iuda / came the worde of the Lorde vnto Jeremey / sayinge: Take a booke / & wryte therein all the wordes / that I haue spoken to the / to Israel / to Iuda / and to all the people / from the tyme that I beganne to speake vnto the / in the daye of Josiah vnto this daye. That when the house of Iuda heareth of the plage / whych I haue deuyled for them / they may peradventure turne / euery man from his wycked waye / that I maye forgeue their offences and synnes.

Jeremey. xli. c.

Then byd Jeremey call Baruch the sonne of Neriah / & Baruch wrote in the booke at the mouth of Jeremey / all the wordes of the Lorde / which he had spoken vnto hym. And Jeremey commaunded Baruch / sayinge: I am in prison / so that I maye not come in to the house of the Lorde: therefore go thou thyself / and reade the booke / that thou hast wryten at my mouth: Namely the wordes of the Lorde / & rede them in the Lordes house vpon the fastyng daye: that the people / whole Iuda / & all they that come out of the cyties / maye heare. Peradventure they will praye meke-ly before the face of the Lorde / & turne euery one from his wycked waye. For greates is the wrath and dyspleasure / that the Lorde hath taken agaynst this people.

Jone. iij. c.

So Baruch the sonne of Neriah byd / accordinge vnto all that Jeremey the Prophete commaunded hym / reade the wordes of the Lorde out of the booke in the Lordes house. And this was done in the fyfth yere of Jehoaquin the sonne of Josiah kynge of Iuda / in the ix. moneth when it was commaunded / that all the people of Ierusalem shoulde fast before the Lorde / & they also that were come from the cyties of Iuda vnto Ierusalem.

Then byd Baruch the wordes of Jeremey

out of the booke within the house of the Lorde / Jeremey. xxxiij. c. out of the treasury of Samaria the sonne of Saphan the Scribe / which is beside the hyer losse of the new doore of the Lordes house: that all the people myght heare. Now when Micheah the sonne of Samaria the sonne of Saphan had hearde all the wordes of the Lorde out of the booke / he wente downe to the kynges palace in to the Scribes chambze / for there all the Princes were set: Elisama the Scribe / Malaiab the sonne of Semel / Elnathan the sonne of Acaboz / Samaria the sonne of Saphan / Zedekiah the sonne of Hananiah / & all the Princes. And Micheah tolde the all the wordes / & he hearde Baruch rede out of the booke before the people.

Then all the Princes sent Jehudi the sonne of Nathaniah / the sonne of Selemiah / the sonne of Chusa / vnto Baruch / sayinge: Take in thine hande the booke / wherout thou hast red before all the people / and come. So Baruch the sonne of Neriah toke the booke in his hande / & came vnto the. And they sayde vnto hym: Syt downe / & rede the booke / & we may heare also. So Baruch red / that they myght heare. Now when they had hearde all the wordes / they were abashed one by another / & sayde vnto Baruch: We will certysse the kynge of all these wordes. And they examyned Baruch / sayinge: tell vs / how dydest thou wryte all these wordes out of his mouth? Then Baruch answered them: He spake all these wordes vnto me in his mouth / and I alone was w him / & wrote them in the booke.

Then sayde the Princes vnto Baruch: Go thy waye / & hide the with Jeremey / so that no man knowe where ye be. And they went in to the kynge to the court. But they kepte the booke in the chambze of Elisama the Scribe / & tolde the kynge all the wordes that he might heare. So the kynge sent Jehudi to fetch him the booke / which he brought out of Elisama the Scribes chambze. And Jehudi red it / & the kynge & all the Princes / which were about hym / myght heare. Now the kynge sat in the wynter house / for it was in the ix. moneth / & there was a good fyre before him. And whē Jehudi had red the oze leues therof / he cut the booke in peces with a pene knyfe / & cast it into the fyre by the herth / vntill the booke was all brite in the fyre by the herth.

Yet no man was abashed therof / & rente his clothes: neither the kynge hym selfe / ner his seruantes / though they hearde all these wordes. Neuerthelesse Elnathan / Malaiab / & Samaria besought the kynge / & he wolde not burne the booke: notwithstandinge the kynge wolde not heare them / but commaunded Jerahmeel the sonne of Amalech / Sataiah the sonne of Etziel / & Selemiah the sonne of Ab-

Jer. xli. c.

Jer. xli. c.

of Abdiel / to laye handes vpon Baruch the Scribe / & vpon Jeremey the Prophete: but the Lorde kepte the out of syght. After now that the kynge had bynt the booke / & the sermons which Baruch wote at the mouth of Jeremey: The worde of the Lorde came vnto Jeremey / sayinge: Take another booke / and wryte in it all the forsayde sermons: that were wrytten in the fyrt booke / which Jehoaquin the kynge of Iuda hath bynt.

And tell Jehoaquin the kynge of Iuda: thus sayeth the Lorde: thou hast bynt the booke / & thou thoughtest within thy selfe: why hast thou wrytten therein / that the kynge of Babylon shall come / and make this lande waste / so that he shall make both people & cattell to be out of it: Therefore thus the Lorde sayeth of Jehoaquin the kynge of Iuda: There shall none of his generacyon syt vpon the throne of Dauid. His deede shall be cast out / that the heate of the daye / & the frost of the nyght may come vpon hym. And I will byset the wickednes of hym / of his seide / & of his seruantes. Moreover all the euill that I haue promysed them / (though they herde me not) I will bringe vpon them / vpon the inhabytours of Ierusalem / and vpon all Iuda. Then toke Jeremey another booke / and gaue it Baruch the Scribe the sonne of Neriah / which wote them out of the mouth of Jeremey: all the sermons that were in the fyrt booke / which Jehoaquin the kynge of Iuda byd burne. And there were added vnto them many mo sermons / then before.

Zedekiah surrendeth Cononiah. He sendeth vnto Jeremey to praye for him. Jeremey goynge into the lade of Beniamin / is taken. he is beaten / & put in prison. he is deliuered by the kynge Zedekiah.

Chapter.

Jer. xli. c.

Zedekiah the sonne of Josiah / which was made kynge thozow Nabuchodonosor kynge of Babylon / reigned in the lande of Iuda / in the steade of Cononiah the sonne of Jehoaquin. But neither he / ner his seruantes / ner the people in the land wold obeye the wordes of the Lorde / which he spake by the Prophete Jeremey. Neuerthelesse Zedekiah the kynge sent Jehucal the sonne of Selemiah & Sophonias the sonne of Maasiah the Priest to the Prophete Jeremey / sayinge: O praye thou vnto the Lorde our God for vs. Now Jeremey walked fre amonge the people at the tyme / & was not put in prison as yet. Pharaos hoste also was come out of Egypte: whych when the Caldees that beseged Ierusalem perceaued / they departed from thence.

Jer. xli. c.

Then came the worde of the Lorde vnto Jeremey the Prophete / sayinge: Thus sayeth the Lorde God of Israel / thyss and were shall

re geue to the kynge of Iuda / that sent you vnto me for counsell: Beholde / Pharaos hoste which is come forth to helpe you / shall returne to Egypte in to his awne lande: but the Caldees shall come agayne / and syght agaynst this cytye / wyne it / and sett fyre vpon it. For thus sayeth the Lorde: * byscane not your awne myndes / thynching on this manner: thus / the Caldees go now to their waye from vs: so they shall not go their waye.

For though ye had slayne the whole hoste of the Caldees / that besege you / and euery one of the slayne laye in his tente / yet shoulde they stande by / and set fyre vpon this cytye. Now when the hoste of the Caldees was broken by front Ierusalem / for feare of the Egypte / & spang armye / Jeremey went out of Ierusalem towards the lande of Beniamin / & to do certayne busynes there amonge the people. And when he came vnder Beniamyns porte / there was a porter / called Teriah / the sonne of Selemiah the sonne of Hananiah / which fell vpon him / & toke him. sayng: thy mynde is to runne to the Caldees. Then sayde Jeremey: It is not so / I go not to the Caldees. He cause he was in uertheles Teriah wolde not beleue hym / but brought Jeremey bounde before the Princes / wherfore the Princes were angrie with Jeremey / causyng him to be beat / & to be layed in prison in the house of Jonathan the scribe. For he was the ruler of the prison. This was Jeremey put in to the dongeon a prison / & so he laye there a longe tyme. Then Zedekiah the kynge sent for him / & called hym / & asked him quyetly in his awne house / sayng: thinkest thou this busynes (that now is in hande) cometh of the Lorde? Jeremey answered: yee it doth: & thou (sayde he) shalt be deliuered in to the kynge of Babylons power.

Moreover Jeremey sayde vnto kynge Zedekiah: what haue I offended agaynst the / agaynst the seruantes / or agaynst the people / & ye haue caused me to be put in prison: where are your prophetes which haue prophesied vnto you / & sayde / that the kynge of Babyls shoulde not come agaynst you & this lande: And therfore heare now / O my Lorde the kynge: let my prayer be accepte before the / & sende me nomore into the house of Jonathan the Scribe / & I dye not there. Then Zedekiah the kynge commaunded to put Jeremey in the fore entree of the prison / & dayly to be geue him a cake of bzed / & els no dryght meate / vntill all the bzed in the cytye was consumed. Thus Jeremey remayned in the fore entree of the prison.

By the morrow of the rulers Jeremey is put in to a dongeon. At the request of Abedmelech the Chamelelaine / the kynge commaunded Jeremey to be brought forth of the Dongeon. Jeremey sheweth the kynge how he myght escape death.

Chapter.

The xxxviii. Chapter.

Jeremy. xlii. a. f. 1. b. a.

Jeremy. xlii. a. f. 1. b. a. Chapter. c.

Jer. xxxviii. c.

Saphatiah the sonne of Nathan / Godoliah the sonne of Phasur / Zucal the sonne of Selemiah / and Phasur the sonne of Melchiah perceived the wordes / that Jeremy had spoke unto all the people / namely on this maner: Thus sayeth the Lord: who so remaineth in this cite / shall perish / either with the sword / with hunger / or with the pestilence: But who so shall fall into the handes of the Caldees / shall escape his soule for a pray / & shall live. For thus sayeth the Lord: This cite (no doute) must be delivred in to the power of the kynge of Babilon / & he also shall win it. Then sayde the princes unto the kinge: We beseech you let this man be put to death / for thus he discourageth the handes of the Caldees that be in this cite / & the handes of all the people / while he speaketh such wordes unto the. Thus answered he / & he said: I am in your handes / for the kynge maye denye you no thinge. Then toke they Jeremy / and cast hym in to the dongeon of Melchiah the sonne of Phamelech / that dwelt in the fore entre of the prison. And they lett downe Jeremy to coardes in to a dongeon / where there was no water / but myze. So Jeremy lacke fast in the myze. Now when Abedmelech the Moorian beinge a chamberlayne in the kinge / court / understode / that they had cast Jeremy in to the dongeon: he went out of the kinges house / & spake to the kinge / (which the sat under the poorte of Ben Jamin) these wordes: My lord the kinge / where as these men medle with Jeremy the prophet / they do him wronge: Namely / in that they have put him in prison / there to dye of hunger / for there is no moze bred in the cite. Then the kinge commaunded Abedmelech the Moorian and sayde: Take from hence xxx. men whom thou wilt / & drame by Jeremy the prophet out of the dongeon / before he dye. So Abedmelech toke the men to him / & went to the house of Amalech / & there under an almyr he gatte olde ragges & woine cloutes / and lett them downe by a coarde / in to the dongeon to Jeremy. And Abedmelech the Moorian sayde unto the prophete Jeremy: Put these ragges and cloutes under thyne arme holes / betwixte them and the coardes: & Jeremy dyd so. So they drame by Jeremy with coardes & toke him out of the dongeon / & he remained in the fore entre of the prison. Then Zedekiah the kynge sent & caused Jeremy the prophet be called unto him / in to the thirde entre / & was by the house of the Lord. And the kinge sayde unto Jeremy: I will aske the some what but hyde nothinge from me. Then Jeremy answered

Zedekiah: Yea be playne unto the / thou wilt cause me sicker death: yet I geue thee counsell / thou wilt not folow me. So the kinge swore an oath secretly unto Jeremy / sayinge: As truly as the Lord lyueth / that made us these soules / I will not slay the / nor geue the in to the handes of them that seke after thy lyfe. Then sayde Jeremy unto Zedekiah: Thus saith the Lord of hostes the God of Israel: If case be / that thou wilt go forth unto the kinge of Babilons princes / thou shalt save thy lyfe / and this cite shall not be burnt: yet both thou and thy household shall escape with your iours. But if thou wilt not go forth to the kynge of Babilons princes / the shall this cite be delivred in to the handes of the Caldees which shall set fyre upon it / & thou shalt not be able to escape them. And Zedekiah sayde unto Jeremy: I am a strayde for the Jewes / that are fled unto the Caldees / lest I come in their handes / & so they to haue me in derision. But Jeremy answered: No / they shall not betraye the: Wherfore hearken unto the voyce of the Lord (I beseeche the) which I speake unto the / so shalt thou be well / and save thy lyfe. But if thou wilt not go forth / the Lord hath tolde me this plainly: Beholde / all the women that are left in the kynge of Judas house / shall go out to the kinge of Babilons princes. For they thinke / that thou art diseased: & that the men in whom thou dydest put thy trust / have gotten the vnder / & sett thy feet fast in the myze / and gone their waye from the. Wherfore all thy wyes with their chyldren shall fle unto the Caldees / & thou shalt not escape their handes / but shalt be the kynge of Babilons prisoner / & this cite shall be burnt. Then sayde Zedekiah unto Jeremy: Toke I no body knowe of these wordes / & thou shalt not dye. But if the princes perceave / that I have talked with the / & come unto the / sayge: What sayde the kinge to the: hyde it not from us / & we will not put the to death. Well us (we praye the) what sayde the kinge to the: So thou geue the thy answer: I have humbly sought the kinge / that he wold lett me lye no moze in Jehonathas house / & I dye not there: Then came all the princes unto Jeremy / and asked hym / And he tolde them / after the maner as the kinge had hym. Then they helde their peace / for they perceived nothinge. So Jeremy abode still in the fore entre of the prison / untill the daye that Jerusalem was wonne. Nabuchodonosor besegeth Jerusalem. Zedekiah dyeth. He is taken of the Caldees. His sonnes are slayne. His eyes are thrust out. Jeremy is prouided for. Abedmelech is delivred for captiue / because of the confidence that he hath in God.

The xxxix. Chapter.

Jeremy. xlii. a. f. 1. b. a.

Jeremy. xlii. a. f. 1. b. a.

Jeremy. xlii. a. f. 1. b. a.

Jeremy. xlii. a. f. 1. b. a.

Jeremy. xlii. a. f. 1. b. a.

Now when the cite of Jerusalem was take (for in the ix. yere of Zedekiah kynge of Juda in the tenth Moneth / came Nabuchodonosor the kynge of Babilon and all his hoste / and beseged Jerusalem. And in the xi. yere of Zedekiah in the fourth Moneth the ix. daye of the Moneth / he brake in to the cite). Then all the princes of the kynge of Babilon came in / & sat the downe under the poorte: Nerregel / Sarezzer / Samegarnabo / Sarlachim / Nabarsis / Nerregel / Sarezzer / Nabmag / with all the other princes of the kynge of Babilon. And when Zedekiah the kynge of Juda with his loudpers sawe them / they fled / and departed out of the cite by nyghte thorow the kynges garde / and thorow the poorte that is betwene the two walles / and so they wente toward the wyldernesse. But the Caldees hoste folowed faste after them / and toke Zedekiah in the felde of Jericho / and brought him prisoner to Nabuchodonosor the kynge of Babilon unto Riblah / that lyeth in the land of Hemath where he gaue iudgment upon him. So the kynge of Babilon caused the chyldren of Zedekiah & all the nobles of Juda be slayne / before his face at Riblah. And made Zedekiahs eyes to be put out / & bounde him with chaynes / & sent him to Babilon. Moreover / the Caldees byt by the kinges palace / with the other houses of the people / and brake downe the walles of Jerusalem. As for the remnant of the people that were in the cite / and such as were come to helpe them (whatsoever was left of the comers) Nabuzaradan the chefe captayne carped the to Babilon. But Nabuzaradan the chefe captayne let the rascall people (& those that had nothyng) dwell still in the lande of Juda / and gaue them vineyardes & corne felde at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabuzaradan the chefe captayne a charge / concerninge Jeremy / sayinge: Take and cheris him / and make moch of him: for thou do hym no harme / but intreate him after his awne desyre. So Nabuzaradan the chefe captayne / Nabusathan the chefe chamberlayne / Ner-gallarezzer the treasurer and all the kynge of Babilons lordes / sent for Jeremy / & caused him be set out of the fore entre of the prison / and committed him unto Godoliah the sonne of Ahikah the sonne of Saphan: & he shuld carrie him home / & so he dwelt amonge the people. Now while Jeremy laye yet bounde in the fore entre of the prison / the word of the Lord came unto him / sayinge: God. And tell Abedmelech the Moorian: Thus sayeth the Lord

of hostes the God of Israel: Beholde / the cruell and sharpe plage that I have deuised for this cite / will I bringe vpon them / that thou shalt see it: but I will deliuer the (sayeth the Lord) and thou shalt not come in the handes of those men / whom thou fearest. For doubtles I will saue the / so that thou shalt not perish with the sword: but thy lyfe shall be saved / & that because thou hast put thy trust in me / sayeth the Lord. Jeremy hath licence to go whether he wyl. He dwelleth with the people that remaineth at Jerusalem: once whom Godoliah susteyneth. Johanan prophete sayeth vnto Godoliah. The xli. Chapter. This is the maner how the Lord increased Jeremy / when Nabuzaradan the chefe Captayne had set him go fre from Babilon / whither he had led hym bounde amonge all the prisoners / that were carped from Jerusalem & Juda unto Babilon. The chefe Captayne called for Jeremy / and sayde vnto hym: The Lord thy God spake mightely before of the mystrye of this place: Now the Lord hath sent it / & performed it as he had promysed: for ye haue synned agaynst the Lord / and haue not bene obedynt vnto his voyce / therefore cometh this plage vpon you. Beholde / I loose the boundes from thy handes this daye: yet thou wilt now go with me vnto Babilon / by then: for I will se to the / & prouyde for the: But if thou wilt not go with me to Babilon / then remaine here. Beholde / all the lande is at thy wyl / loke wher thou thinkest conuenient & good for the to abyde / there dwell. If thou canst not be content to dwell alone / then remaine with Godoliah the sonne of Ahikah / the sonne of Saphan: whom the kynge of Babilon hath made gouernoure ouer the cyties of Juda / and dwell with him amonge the people / or remaine wher so ever it please the. So the chefe Captayne gaue him his expences with a rewarde / and let him go. Then wente Jeremy vnto Godoliah the sonne of Ahikah to Maspah / and dwelt there with him amonge the people that were left in the lande. Now when the captaynes of the hoste of Juda (which by their felowes were scatted abroad on every syde in the lande) understode / that the kynge of Babilon had made Godoliah / the sonne of Ahikah gouernoure in the land / & a man / wyse & chyde / & the poore men in the lande (that were not led captiue to Babilon) shuld be vnder his iurisdiction: they came to Godoliah vnto Maspah: Namely / Johaniel the sonne of Nathaniah / Johanan & Jonathab & sonnes of Careah / Sarrah & sonne of Chan-

118. Reg. xxi. c.

of Chanboneth the sonnes of Ophai & Ne-
tophathite / Zesaniab & sonne of Maachari /
with their companions. And Godoliah the
sonne of Ahicam / the sonne of Saphan /
twoe unto them and their felowes on this
maner: We not afrayed to serue the Caldees /
dwell in the lande / and do the kynge of Ba-
bylon seruyce / so shall ye prosper. Beholde /
I dwell at Maspah to be an officer in the
Caldees behalfe / & to satisfie such as come
to vs. Therefore gather you wyne / come and
oyle / and kepe them in your ware houses /
& dwell in your cities & ye haue in helyng.

¶ Yee all the Jewes also & dwell in Moab
under the Ammonites / in Iudaea and in all
the countrees / when they herde / that the kynge
of Babylon had made Godoliah the sonne of
Ahicam the sonne of Saphan / gouernoure
vpon the & were left in Iuda: All the Jewes
(I saye) returned oute of all places wher
they were fled vnto: and came in to the lande
of Iuda to Godoliah vnto Maspah / & ga-
thered wyne & other frutes / & & very much.

¶ Moreover Johanan the sonne of Kareah
and all the captaynes of the hoste / that were
scattered on every syde in the lande / came to Go-
doliah in Maspah / & sayde vnto him: know-
west thou not that Baalis kynge of the Am-
monites hath sent Imael the sonne of Na-
thaniab / to slaye the? But Godoliah & sonne
of Ahicam beleued them not. Then sayd Jo-
hanan the sonne of Kareah vnto Godoliah
in Maspah these wordes secretly: Let me go /
I praye the / and I will slaye Imael the
sonne of Nathaniab / so that no body shall
knowe it. Wherfore will he kyll the / that all
the Jewes which resorte vnto the / myght be
scattered / and the remnaunt in Iuda perishe:
Then sayde Godoliah & sonne of Ahicam to
Johanan the sonne of Kareah: Thou shalt
not do it / for they are but lies / that men saye
of Imael.

¶ Imael killeth Godoliah secretly / & many other
with hym. Johanan foloweth after Imael.

¶ The xii. Chapter.

119. Reg. xxi. c.

¶ In the seuenth Moneth it hap-
pened / that Imael & sonne of Na-
thaniab the sonne of Elisama (one
of the kynges bloude) came with
them that were greates aboute the kynge / &
ten men & were twoye with him: vnto Go-
doliah the sonne of Ahicam to Maspah / &
ate there together. And Imael the sonne of
Nathaniab with those ten men that were
twoye to him / starte vp / and smote Godo-
liah the sonne of Ahicam the sonne of Sa-
phan with the swerde / and slewe him / wher
the kynge of Babylon had made gouernoure
of the lande. Imael also slewe all the Jewes
that were with Godoliah at Maspah / & all

the Caldees that he founde there waytinge
vpon him.

¶ The next daye after that he had slayne
Godoliah (the matter was yet unknowen)
there came certayne men from Sichem / fro
Siloh & Samaria / to the nombre of .lxxx.
whych had shauen their beards / rent their
clothes / & were all heuie / bringyng meat of
strings / and incense in their handes / to offe
it in the house of the Lorde. And Imael the
sonne of Nathaniab wet forth of Maspah
wepyng / to mete them. Now when he met
them / he sayde: Go your waye to Godoliah
the sonne of Ahicam. And wher they came in
the myddell of the cite / Imael the sonne of Na-
thaniab (wher they were twoye vnto hym)
slewe them / euen at the myddell of the ppe.
Amonge these .lxxx. men there were ten / that
sayde vnto Imael: Wherfore do we not / for we
haue yet a greates treasure in the felde / of
wheate / barley / oyle & hony. So he spared
them / and slewe them not with these brethren.
Now the ppe wherin Imael dyd cast & deen
bodies of the men (whom he slewe because
of Godoliah) had kynge Isa caused to be
made / for feare of Baalis & kynge of Irael /
and the same ppe dyd Imael fyll with slayne
men. As for the remnaunt of the people / the
kynge's daughters and all the people & were
yet left at Maspah / vpon whom Nabusa-
radan the chiefe Captayne had made Godo-
liah & sonne of Ahicam gouernoure: Imael
the sonne of Nathaniab caried them awaye
pzeloners towarde the Ammonites. But wher
Johanan the sonne of Kareah and all they
which had bene captaynes ouer the kynge's
hoste with hym / herde of all the wychednes
& Imael the sonne of Nathaniab had done:
they toke their companions / & went out for
to fyghe with Imael the sonne of Natha-
niab / & founde him by the waters of Rabim
in Gabaon. Now when all the people / wher
Imael led captiue / sawe Johanan & sonne
of Kareah & all the other Captaynes of the
hoste / they were glad. So all the people &
Imael had caried awaye from Maspah /
were broughte agayne.

¶ And when they returned / they came to Jo-
hanan the sonne of Kareah. But Imael the
sonne of Nathaniab fled fro Johanan with
euyght of his twoye companions / & wente
to the Ammonites. Then Johanan & sonne
of Kareah & all the captaynes of the hoste &
were to him / toke the remnaunt of the people /
whom Imael the sonne of Nathaniab had
led awaye (when he had slayne Godoliah &
sonne of Ahicam) wher they also had rescued
fro hym: fygthing men / & cme & chyldren / &
gelded men / whom they broughte agayne fro
Gabaon: and wente from thence / & sat them
downe

Jer. xli.

downe at Beth Camsam / which lieth be-
twe Bethleh / that they might go into Egi-
pte for feare of the Caldees: of whom they
were afrayed / because that Imael the sonne
of Nathaniab had slayne Godoliah Ahikams
sonne / whom the king of Babylon had made
gouernoure in the lande.

¶ The Captaynes also the counsell of Jeremie what
they ought to do. Jeremie monethly the remnaunt
of the people not to go into Egypte.

¶ The xlii. Chapter.

Jer. xlii. a
Jer. xlii. b

¶ All the rulers / and Johanan the
sonne of Kareah / Zesaniab & sonne
of Maachari came with all the people
from Ierusalem vnto the most / & sayde
vnto Jeremie the pphet: O heare our pe-
ticion / that thou mayest praye for vs vnto the
Lorde thy God / and for the remnaunt / wher
of there be very few left of many / as thou
seest vs: that the Lorde / thy God may shew
vs a waye to go in / & tell vs / what we shulde
do. Then Jeremie the pphete sayde vnto
them: I haue herde you. Beholde / I will praye
vnto God your Lorde / as ye haue requyred
me: and loke what answer the Lord geueth
you / I shall certifie you therof / and kepe no
thing back fro you. And they sayde vnto Je-
remie: The Lorde of treuth and faithfulness
be our recorde / that we will do all / that the
Lorde thy God commaundeth vs / whether
it be good or euell. We will hearken vnto the
voyce of our Lord God to whom we sende
the that we maye prosper / when we haue
folowed the voyce of the Lorde our God.

¶ And after ten dayes came the worde of the
Lorde vnto Jeremie. Then called he Johanan
the sonne of Kareah / & all the captaynes of
the people that were with him: yee and all the
people from the leest to the most / and sayde
vnto them: Thus saith the Lord God of I-
rael vnto wher ye sent me / to lape forth your
prayers before him: If ye will dwell in this
lande / I shall buyde you vp / and not breake
you downe: I shall plante you / and not rote
you out: for I am pacified / as concernyng
the trouble that I haue done to you. Feare
not the king of Babylon / of whom ye stande
in awe: he be not afrayed of hym / sayeth the
Lorde: for I will be with you / to helpe you /
& deliuer you from his hande. I will pardon
you / I will haue mercy vpon you / and bring
you agayne in to your owne lande.

¶ Nevertheless / if ye purpose not to dwell
in this lande / ner to folowe the voyce of the
Lorde your God: but will saye thus / we
will not dwell here / but go in to Egypte:
where we shall nether se warre / heare the noyse
of batell / ner suffer honger / there will we dwell.
Wherfore heare now the worde of the Lorde /
O ye remnaunt of Iuda. Thus sayeth the

Lorde of hostes the God of Irael: If ye be
wholy purposed to go in to Egypte / and to
be there as straungers: the swerde that ye
feare / shall ouer take you in Egypte: and the
honger wher of ye be here afrayed. That shal
be vpon you in to Egypte / and there ye shall
dye. For all they / that of sett purpose vnder-
take to go in to Egypte / there to ease them
selues of their mytery / shall perishe with the
swerde / with honger and pestilence: not
one of them shall remayne / there shall none
escape the plage / & I will bringe vpon the.

¶ For thus saith the Lorde of hostes the
God of Irael: I like as my wrath and indy-
gnacion is come vpon the inhabytatours
of Ierusalem / so shall my displeasure go forth
vpon you also / if ye go in to Egypte: for
there ye shall be reuyled / abhorred / brought
to shame and confusid: and as for this place /
ye shall neuer se it moze. The Lorde forbyd-
deth you (O ye remnaunt of Iuda) & ye shall
not go in to Egypte.

¶ And forget not & I haue warned you ear-
nestly this daye eis that ye begile your selues.
For ye sent me vnto the Lorde your God /
and sayde: O praye thou the Lord our God
for vs: and loke what answer the Lorde our
God geueth the / that bringe vs agayne / and
we shall do thereafter. Now haue I thewed /
and declared vnto you the voyce of the Lord
your God / for the whych cause he hath sent
me to you. If ye will not folowe it / be sure / &
ye shall perishe with the swerde / with hon-
ger & pestilence: eue in the same place / where
your lust was to go / and dwell.

¶ Johanan carpieth the remnaunt of the people in to
Egypte / contrary to the mynde of Jeremie. Jeremie
prophecieth the destruction of Egypte.

¶ The xliii. Chapter.

¶ Now when Jeremie had ended all the
wordes of the Lorde God vnto the
people (for their sakes to whom
God had sent him) Azariah & sonne
of Maachari / Johanan the sonne of Kareah
with all the proude persons / sayde vnto Je-
remie: Thou lyest / the Lorde our God hath
not sent the to speake vnto vs / that we shulde
not go in to Egypte / and dwell there: But
Baruch the sonne of Seriah prouoketh the
agaynst vs / that he myght bringe vs in to the
captiuite of the Caldees: that they myght
slaye vs / and carie vs awaye pzeloners vnto
Babylon.

¶ So Johanan the sonne of Kareah / and
all the captaynes of the hoste / and all the
people folowed not the commaundement of
the Lorde: Namely / to dwell in the lande of
Iuda: But Johanan the sonne of Kareah /
and all

Jer. xli. c.

and all the captaynes of the hooft / carped awaye all the remnaunt in Iuda / that were come together agayne from the Sythen (amonge whom they had bene scattered) to dwel in the lande of Iuda: Men / women / childre / the kynges daughters: all those that Nabuzaradan the chefe captayne had left in Babilon the sonne of Nibhami. They carped awaye also the prophet Jeremy / Baruch the sonne of Neriah / & so came in to Egypte: for they were not obedynt unto the comaundement of God. Thus came they to Chapynis.

Jeremy. xlii. c.

And in Chapynis the worde of the Lorde happened unto Jeremy / saying: Take great stones in thyne hande / and hyde them in þe byrck wall / vnder the doze of Pharaos house in Chapynis / that all the men of Iuda maye se / and saye vnto them: Thus saith the Lorde of hostes the God of Israel: Beholde / I will sende and call for Nabuchodonosor the kyng of Babilon my seruauit / & he will sett his seate vpon these stones that I haue hyd / & he shall sprede his tente ouer them.

And when he commeth / he shall smyte the lande of Egypte with slaughter / & he shall personment / and with the swearde. He shall set fyre vpon the temples of the Egyptians goddes / and burne them vp / & take them selues prisoners. Moreover he shall araye himself in the lande of Egypte / like as a shepherde putteth on his cote / and shall departe hys waye from thence in peace. The pylers also of the temple of the Sunne that is in Egypte: shall be breake in peces / and burne the temples of the Egyptians goddes.

The reproche the people for their Idolatrye. They that set light by the threatenynge of the Lord / are chastened. The destruction of Egypte & the Jewes therein is prophesied.

The xliii. Chapter.

In this is the worde that was shewed to Jeremy concerninge all the Jewes / which dwelt in Egypte: at Magdal / at Chapynis / at Memphis / & in the lande of Patures. Thus saith the Lorde of hostes the God of Israel: ye haue sene all þe mytery that I haue brought vpon Ierusalem / and vpon all the cytyes of Iuda: so that this daye they are desolate / and no man dwelling therein: and that because of the great blasphemys / which they committed / to prouoke me vnto anger: In that they wente backe to do sacrifyce / and worshippe vnto straunge goddes: whom neither they / ner ye / ner your fathers haue knowne. Nowe he it / I sent vnto them my seruantes all the prophetes: I rose by early / I sent vnto them / & gaue them warnynge: do no such abhominable thinges / and thinges that I hate. But they wolde not folowe ner hearken / to turne from their wychednes / and to do nomore sa-

Jer. xlv. a. f. xlv. c.

crifice vnto straunge goddes.

Wherfore myne indignacion and wrath was kindled / and it bzente by the cytyes of Iuda / the felde with the stretes of Ierusalem / so that they were made waste and desolate / as it is come to passe this daye. Nowe therfore thus saith the Lorde of hostes the God of Israel: Howe happeneth it / & ye do so greates euell vnto your awne soules / thus to destroye the men and women / childre and babes of Iuda: so that none of you is left / because ye prouoke me vnto wrath with the workes of your awne handes: when ye offre vnto straunge goddes in the lande of Egypte where as ye be gone to dwell: that ye mighte bitterly perishe / and that ye myghte be reuiled and shamefully increated of all nacpions. Howe haue ye now forgotten the wychednes of your fozefathers / the wychednes of the kynges of Iuda & their wyues / the wychednes that ye your selues and your wyues haue done in the lande of Iuda / in the cytye and in the lande of Ierusalem?

Yet are ye not sorry this daye / ye feare not neither walke ye in my lawe and in my comaundementes / that I haue geue vnto you and your fozefathers.

Wherfore thus saith the Lorde of hostes the God of Israel: I am stedfastly aduysed and determed / to punyssh you / and to rote out all Iuda. As for the remnaunt of Iuda that purposly wente in to Egypte / there to ease them of their mytery: I will take the and they shall all be destroyed. In the lande of Egypte shall they perishe beinge consumed with the swearde and with hunger. For from the least vnto the most / they shall perishe with the swearde & with hunger. Moreover they shall be reuiled / abhored / named / and confounded. For I will bytch them that dwell in Egypte / as I haue bytched Ierusalem: with the swearde / with hunger and with pestilence: so that none of the remnaunt of Iuda / which are gone to dwell in Egypte shall be left to come agayne in to the lande of Iuda all though they thynke to come thither agayne / & to dwell there. For none shall come agayne / but such as are fled awaye.

Then all the men which knewe that their wyues had offered vnto straunge goddes / and a greatesoite of wyues that stode there / & all the people that dwelt there in Egypte in the cytye of Patures / answered Jeremy / and sayde: As for the wordes that thou hast spoken vnto vs in the name of the Lord / we will in no wyse heare them: but whatsoeuer goeth out of our awne mouth / that will we do: we will do sacrifyce / and offre oblacions vnto the Quene of heauē: lyke as we & our fozefathers / our kynges and our heades haue

Amos. ix. b.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

haue done in the cytyes of Iuda / and in the stretes & felde of Ierusalem. For then had we plenteousnesse of bytales / then were we in prosperite / and no mysfortune cam vnto vs.

But sene we left / to offer / and to do sacrifyce vnto the Quene of heauen / we haue had scarcenes of all thinges / and perishe with the swearde & hunger. Last of all / when we were men vnto sacrifyce and offered vnto the Quene of heauen / byd we make her cakes and pour vnto her byrckhollynges / to do her seruyce / without our householde wylls.

Then sayde Jeremy vnto all the people / to the men / to the women & to all the folke / which had geuen him that answer: Did not the Lorde remembre the sacrifyces that ye / your fozefathers / your kynges and rulers / (with all the people) haue offered in the cytyes of Iuda / in the stretes & land of Ierusalem: and hath he not confydred this in his minde? In so moch / that the Lorde mighte no longer suffre the wychednes of your inuencpions / and the abhominable thinges which ye do: For not your lande desolate & voyde / & ye and abhored / so that no man dwelleth therein any more / as it is come to passe this daye.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

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Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

For not all this happed vnto you / because ye made such sacrifyce / & sinned agaynst the Lorde: ye haue not folowed his voyce / to walche in his lawe / in his ordinaunces and statutes.

Ye this is the cause / that all mysfortune happened vnto you / as it is come to passe this daye. Moreover Jeremy spake vnto all the people & to all the women: Heare the worde of the Lorde all Iuda: ye that be in the lande of Egypte: Thus saith the Lorde of hostes the God of Israel: ye & your wyues haue spoken with your awne mouth / the thyng that ye haue fulfilled in dede:

Jer. xli. c.

Ye thus haue ye sayde: we will not sayle / but do the thyng that please vs: we will do sacrifyce & pourte out byrckhollynges to the Quene of heauen. Purposly haue ye sett by your awne good meanynge / and haue fulfilled your awne intente. And therfore / heare the worde of the Lorde all Iuda: ye that dwell in the lande of Egypte.

Jer. xli. c.

Beholde / I haue sware by my greates name / sayeth the Lorde: that my name shall not be repealed thow eny mans mouth of Iuda / in all the lande of Egypte: so saye: The Lorde God lyueth / for I will watch / to plague them / and not for their wealth. And all the men of Iuda that be in the lande of Egypte / shall perishe with the swearde and with hunger / vntill they be utterly destroyed.

Jer. xli. c.

Nevertheless / those that fled awaye for the swearde / shall come agayne in to the lande of Iuda / but there shall be very fewe of them.

And all the remnaunt of Iuda / that are gone in to Egypte / there to dwell / shall knowe whose wordes shall be founde true: the wordes of myne. Take this for a token / that I will bytch you in this place / sayeth the Lorde / and that ye maye knowe / howe that I (without doute) will perfourme my purpose vnto you to punyssh you. Beholde / sayeth the Lorde / I will deliuer Pharaos Pophrea kyng of Egypte in to the handes of his enemyes / that seke after his lyfe: euen as I gaue Sederiah the kyng of Iuda in to the handes of Nabuchodonosor kyng of Babilon / which sought after his lyfe.

Baruch is reproved of Jeremye.

The xlv. Chapter.

Here are the wordes that Jeremy the prophete spake vnto Baruch the sonne of Neriah / after that he had wyrtten these Sermons in a booke at the mouth of Jeremy: In the fourth yere of Iehoahim the sonne of Josiah kyng of Iuda.

Thus sayeth the Lorde God of Israel vnto the / O Baruch: In so moch as thou thoughtest thus / when thou wast wyrtynge I do is me / the Lorde hath geuen me payne for my trauayle: I haue wecried my selfe to syghynge / and shall I synnde no rest? Chere soze tell him / O Jeremy / that the Lorde sayeth thus: Beholde / the thyng that I haue buylde / will I breake downe agayne / and rote out the thyng / that I haue plantid / & this whole lande. And seke thou yet promociō? Loke not for it / and desyre it not. For I will bynne a miserable plage vnto all the lande sayeth the Lorde. But thy lyfe will I geue the for a pray / where soeuer thou goest.

The prophete the destruction of Egypte. The lawe is promised to Israel.

The xlv. Chapter.

Here foloweth the wordes of the Lorde to the prophete Jeremy / which he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptians concerninge the host of Pharaos Necho kyng of Egypte / when he was in Charcamis belyde the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon sene him / In the fourth yere of Iehoahim the sonne of Josiah kyng of Iuda.

Ye make redy buckler and thyde / ye go forth to fight: ye haue made your bowes / & set your selues vpon them: ye set your salettes fast on / ye bynne forth speares / ye scoure your swerdes / & put on your best plates. But alas / howe happeneth it / that I se you so astrayed? whye wyrtynke ye backe? wherefore are your worthies slayne? Ye theyr slayn

Jer. xlv. a.

Jer. xlv. a.

Jer. xlv. a.

Jer. xlv. a.

The Philistines.

The Prophecy

So fast awaye/ that none of them loketh be-
hynde hym. Fearfulnesse is fallen vpon eue-
rychone of them sayeth the Lorde. The ligh-
test of fote shall not fle awaye/ and the woo-
thyes shall not escape.

W Towarde the North by the water of Eu-
phrates/ they shall stumbe & fall. But what
is he this/ & dwelleth by/ as it were a floude/
roaring a ragunge like & streames of water.
It is Egypte that relyeth vpon like the floude/ &
casteth out the waters with so great noyse.
For they saye: We will go by/ & will couer
the earth: we will destroye the cytyes / with
the charrettes/ we will dwell therein. Set you to horse backe
roll forth the charrettes/ come forth ye woo-
thyes: ye Moorsians / ye Libeans with your
buciers / ye Libeans with your bowes: So
shall this daye be vnto the Lorde God of hoo-
des/ a daye of vengeance / that he maye a-
venge hym of his enemyes. The swearde shall
be deuoure/ it shall be satysfied & bathed in their
bloude. For the Lorde God of hoodes shall
haue a daye of vengeance towarde the North/
by the water of Euphrates. So by (& Ba-
handes of the land) and byngge cryacle vnto the daughter
of Egypte.

But in daye shalt thou go to surgery/
for thy wounde shall not be stopped. The
of their slaugh they then shall heare of thy name / & the lande
ter the daye of shall be full of thy confusyon: for one stronge
man shall stumbe vpon another / how then
shulde they not fall both together.

These are the wordes that & Lorde spake
to the prophet Jeremie/ concerning the hoo-
des of Babylodonosor the kynge of Babylou/
whyche was sent to destroye & lade of Egypte
preach out thow the lande of Egypte/ and
cause it be proclaimed at Magdol/ & Memphis
re call for thy / and Chapynis/ & saye: Solande vpon / make
ne abstinence of there dye/ for the swearde shall consume the
riches. There fore as bullocke
fores as bullocke
dres & open are
dongs to hoo-
nettes & pye-
hed forwarde
in goddes (or as
some call them
gaddes) to shall
the Babylony-
and to oure awne
and pych the
ue the to hoo-
gouerneth
f. Wp hym p
is as I lyue (sayeth the kynge / whose name
is the Lorde of hoodes) it shall come as the
mount of Chaboz/ & as Libanus yf it stode
in the see. & thou daughter of Egypte make
budd & hys hood red thy geet to fye. For Memphis shall be
boyde and desolate/ so that no man shall dwell
therin. The lade of Egypte is like a goodly
saye call/ but one shall come out of the north
to pych her for ward. Per wagred soudiers

How happeneth it that the myghtye woo-
thyes are fallen? why stode they not fast?
Even because the Lorde thrust them downe.
The slaughter was greates / for one fell euery
kill vpon another. One cryed vpon another:
gaddes) to shall
the Babylony-
and to oure awne
and pych the
ue the to hoo-
gouerneth
f. Wp hym p
is as I lyue (sayeth the kynge / whose name
is the Lorde of hoodes) it shall come as the
mount of Chaboz/ & as Libanus yf it stode
in the see. & thou daughter of Egypte make
budd & hys hood red thy geet to fye. For Memphis shall be
boyde and desolate/ so that no man shall dwell
therin. The lade of Egypte is like a goodly
saye call/ but one shall come out of the north
to pych her for ward. Per wagred soudiers

that be with her/ are lyke the fat caluers.
They also shall fle awaye together / and
not abyde: for the daye of their slaughter and
the tyme of theyr bitacyon shall come vpon
them.

The crye of their enemyes shall make a
noyse/ as the blast of a trompette. For they
shall entre in with their hoothe/ and come to
ayes/ as it were he wets downe of wood. And
they shall cut downe her wood / sayeth the
Lorde/ with out eny discrecyon. For they shall
be mo in nombze then the grethoppers / so
that no man shall be able to tell them. The
daughter of Egypte shall be confounded/ whē
she shall be deliuered in to the handes of the
people of the north.

Howeouer thus sayeth the Lorde of hoo-
des the God of Israel: Beholde I will bytlet
that restlesse people of Alexandria / Pharaos
and Egypte/ yee both their goddes and theyr
kynge: euen Pharaos/ and all them that put
their trust in him. Yee I will deliuer the into
the handes of those/ that seke after their lyues
Namely/ in to the power of Nabuchodonosor
the kynge of Babylou/ and in to & power
of his seruantes. And after all these thyngs
it shall be inhabited as a soze tyme / sayeth
the Lorde.

But be not thou a frater/ & my seruante
(Jacob) feare not thou/ & Israel. For lo/ I
will helpe the from farre/ and thy seide from &
lade of thy captiuite. Jacob also shall come
agayne/ and be in rest: he shall be ryche/ and
no man shall do him harme. Feare thou not
(& Jacob my seruante) sayeth the Lorde/
for I am with the: and will destroye all na-
cyons/ amonge whom I haue scattered the.
Howeuer thes I will not consume the / but
chasten the and cooercke the: yee and that in
discrecyon: nether will I spare the as one
were faultlesse.

The wordes of the Lorde agaynst the Philistines.
The xliij. Chapter.

These are the wordes / & the Lorde
spake vnto Jeremie the prophete
agaynst the Philistines / before
that Pharaos smote the cytie of Za-
rah. Thus sayeth the Lorde: Beholde / there
shall waters arse out of the North: & shall
growe to a greates floude / runnyng ouer
and couerpyng the lande/ the cytyes / & them
that dwell therein.

And the men shall crye/ & all they & dwell
in & lande/ shall mourne at the noyse & stamp-
pyng of their stronge barbed hoyses/ at the
makynge of their charrettes and at the rom-
blyng of the wheles. The fathers shall
not loke so thes children/ so seable and we-
ry shall thes handes be: at the same tyme /
whynne

Moab.

Of Jeremie.

xliv.

when he shall be there / to destroye the whole
lande of & Philistines. He shall make waste
both Citrus / Sidon and all other that are
sworne vnto them.

For the Lorde will destroye all Palesti-
na/ and the other Iles/ that be deuoyded from
the countre. Balanette is come vpon Zah/
Aiscalon with her other halleys shall kepe
her peace.

How longe wilt thou stape / & thou
swearde of & Lorde. Turne agayne in to thy
sheeth/ rest/ and leaue of. But how can it
ceasse/ when the Lorde him selfe hath geuen
him a charge agaynst Aiscalon/ and rayed it
by agaynst the cyues of the see coast.

The wordes of the Lorde agaynst the Moabites.

The xliij. Chapter.

Thus sayeth the Lorde of hoodes &
God of Israel agaynst Moab: wo
be to the cite of Rabbos/ for it shall
be layed waste/ brought to confu-
sion & taken. Yee thy strong cite of Maria-
tharim shall be brought to shame/ & a trayed:
Moab shall nomore be had in honoure: wic-
ked counsell shall be taken vpon Mesebon.
Come (shall they saye) let vs rote them oute/
& they maye be nomore amonge & nombze
of the Gentyles/ yee that they maye nomore
be thought vpon: Thus the swearde shall per-
secute the: & boyce shall crye from Dozono-
nu: with greates wa lynge & destruccyon/ in
Moab made desolate.

And thus crye shall be herde in all her cy-
tyes. At the going vnto Luth there shall
of & Moabites. arse a lamentacion: & downe towarde Mo-
ab after the romahin / there shall be herde a cruell and a
bitter howle crye. Get you awaye/ saue your lyues
and be lyke vnto the heeth in the wyldernes.
For because thou hast trusted in thy stronge
holdes & treasure/ thou shalt be take. Chamo-
mos with his pyckes and pynces shall goo
awaye in to captiuite.

The destroyer shall come vpon all citites/
none shall escape. The halleys shall be de-
stroyed/ & & seiders shall be layed waste: like
as the Lorde hath determed.

Make a token vnto Moab/ that she get
her awaye speedly: for her cytyes shall be
made so desolate/ & no man shall dwell ther-
in. Cursed be he that doth the worcke of &
Lorde negligently/ and cursed be he that ke-
peth backe hys swearde from sheddynge of
bloude.

Moab hath euer bene ryche and carlesse
from her youth by/ she hath litten and take
her ease with her treasure. She was neuer
yet put out of one velle in to another/ that
is/ she neuer wente awaye in to captiuite/
therfore her taste remayneth/ & her sauoure
is not yet chaunged.

But lo/ the tyme cometh/ sayeth & Lorde/
that I shall sende her trusters to truste her
by/ to prepare a season her vessels: yee her
tancherdes rattell and shake to and fro. And
Moab shall be ashamed of Chamos/ lyke as
Israel was ashamed of Bethel/ wherein she
put her trust.

Wherefore do ye thynke thus: we are migh-
tye/ and stronge men of warre: Moab shall
be destroyed/ & her cyties brente by/ her cho-
sen yonge men shall be slayne/ sayeth & king/
whose name is the Lorde of hoodes. The de-
struction of Moab cometh on a pace/ and
her fall is at hande.

All her neyghbours shall mourne for her/
and all they that know her name/ shall saye:
How happeneth it/ that the stronge stat &
the goodly rodd is thus broken? And thou
daughter Sidon/ come downe fro thy gloze/
and set in pouerte. For he that destroyeth
Moab/ shall come by to the also/ and breake
downe thy stronge holdes.

And thou that dwellest in Aroer / get the
to the strete/ & loke about the: alke the that
are fled and escaped/ and saye: what thyng
is happened? & Moab is confounded and
ouercome.

Mourne and crye/ tell it out at Arnon/
that Moab is destroyed. And mysery shall
come vpon the playne lande: Namely / vpon
Holon/ & Jahazab: vpon Memphis & Sidon
vpon Rabbos and the house of Debiathaim/
vpon Cariathiarim and Bethgamul/ vpon
Bethmaon and Carioth/ vpon Dozarah/ & all
the cytyes in the lande of Moab / whether
they be farre or neare.

The hoyme of Moab shall be smytten
downe/ & her arme broken/ sayeth the Lorde.
Make her broken / for she magnified her
self aboute the Lorde/ that men maye clappe
their handes at her vomyte/ and that she also
maye be laughed to scoyne. & Israel/ shall
thou not laugh him to scoyne/ whē he is take
amonge theues: Yee because of thy wordes
that thou hast spoken agaynst hym / thou
shalt be byruen awaye. Yee Moabites shall
leau the cytyes/ & dwell in rockes of stone/ &
become like bowtes/ that make their nestes
in holes.

As for Moabs pyde / we haue herde of
it/ the is very hye mynden. I knowe her stout-
nesse/ her boylinge/ her arrogancy & the pyde
of her stomack/ sayeth the Lorde. For her fu-
riousnes maye nether byholde her in strength
ner dede. Wherefore shall ther mourninge be
made for Moab/ and euery man shall crye
for Moabs sake: a lamentacyon shall be made
to the men that stande vpon the wall. So
will I mourne for the also / & Pazer/ and for
the/ & thou byne parde of Sabamah.

ff. iij. Thy

The wyne branches shall come over & see / & the branches of Jazer but unto & see the destroyer shall breake in to the harvest & grape gathering: Myrrh & cheate shall be taken awaye from the cymbre felde / and fro the whole lande of Moab.

There shall be no sweete wine in the presse / the treader shall have no stomache to cye / yee there shall be none to crie unto him: which a foze tyme were herde fro hefebon to Eleale and Jazar / which lifted by their voyce from Zoar unto Bozraim / that bullock of the yeare olde. The waters also of Memran shall be dried up.

Moreover I will make Moab cleave (saith the Lorde) from the offsprings & censure that she hath made unto her goddes in hye places. wherfore my hert mourneth for Moab / lyke a crowde playenge an heve songe: and for the mens sake of the byche wall my herte mourneth also / cut as a yppe that pipeth a dolefull songe: for they shall be verye fene / and destroyed.

All heades shall be shaven / and all bectes clipped of: all handes bounde / and all loynes gyrded aboute with sack cloth. upon all the house toppes and stretes of Moab / there shall be mourning: for I will breake Moab like an bnpzofitable vessel saith the Lorde. How fearfull is he? How mourneth he? How doth Moab hange downe her head / and is a shamed? Thus shall Moab be a laughing stocke / and had in derision of all them / that be rounde aboute her.

Deut. xxiij. c. Jerem. xli. b.

Jerem. xli. b.

Clare. xli. b.

For thus saith the Lorde: Beholde / the enemye shall come aspenge as an Alege / and spede his wynges upon Moab. They shall clymme over the walles / & wyne the stronge holdes. Then I mighty mes hertes in Moab shall be lyke the herte of a woman travelyng with childe.

And Moab shall be made so desolate / that he shall nomoze be a people / because he hath sett by her self agaynst the Lorde. feare / pte / and snare shall come upon the (Moab) saith the Lorde. who so escape the leare / shall fall in the pte: and who so getteth out of the pte / shall be taken in the snare.

For I will bynge a yeare of byttacyon upon Moab / saith the Lorde. They that are able to fte / shall stande under & shadow of Helebon. For there shall go a fyre out of Helebon / and a flame from Sion / and shall burne by that proude people of Moab / both before and behynde.

Who be unto the (Moab) for thou people of Chamos shall peryth: yee thy sonnes and daughters shall be led awaye captiue. Yet at the last will I bynge Moab out of

captiuite agayne / saith the Lorde. Thus saith the Lorde of the plague of Moab.

The wordes of the Lorde agaynst the Ammonites agaynst Jhumca / Damascus / Cedar and Elam.

The xlii. Chapter.

Concerninge the Ammonites / thus the Lorde saith: Hath Irael Exch. xlii. b. no chyldren / or is he without an sra. a. heye? whypch your hynges the Amos. i. taken Gad in wherfore doth his people dwell in his cyties? Beholde therfore / the tyme cometh (saith the Lorde) that I will bynge a noyse of warre in to Rabah of the Ammonites. Label shall be desolate / and her cyties bynt by: and the Israelites shall be loydes over those that had them in possession a foze / saith the Lorde. Helebon shall mourne / for it shall be roted out of the grounde / saith the Lorde. The cyties of Rabah shall crye out / and gyde them selues with sack cloth: they shall mourne / and turne aboute the walles: for their hynges shall be led awaye prersoner: yee his pteles & princes with him.

Wherfore trustest thou in & water stream that flowe to and fro / & thou fratte daughter: and thynkest thou art so safe (by reason of thy treasure) that no ma shall come to the?

Beholde / I will bynge a feare upon & / saith the Lorde God of hostes / fro all those that be aboute the: so that ye shall be scattered everyman from another / and no man shall gather them together agayne that be fled. But after that / I will bynge the Ammonites also out of captiuite agayne.

Upon the Edomites hath the Lorde of hostes spoken on this manner: Is there no moze wysdome in Chem? Is there nomoze good counsell amonge his people? Is there wysdome then turned cleue to naught? Gett you hence / turne your backs / cipe downe in to the depe / & ye cyties of Dedan.

For I will bynge destruccio upon Elau / ye and the daye of his byttacyon. If & grape gatherers came upon the / shuide they nott leaue some grapes? If the nyght robbers came upon the / shuide they nott take so moch as they thought were ynough?

But I will make Elau bare / and discover his secretes / so that he shall not be able to hyde them. His sede shall be wasted awaye yee his byrthzen and his neyghbours / and he himself shall not be left behynde.

Thou shalt leaue thy fatherlesse chyldren behynde the / and I will kepe them and thy wydwomen shall take their comfort in me.

For thus hath the Lorde spoken: Beholde / they that me thought were byniete to byniete of the cuppe / have dronken with the fyre: & thynkest thou then to be fre?

Do not thou wait neither be quyte noz tre but thou must bypiche also: for whyp / I have sworne by my self (saith the Lorde) that Bozrah shall become a wyldernesse / an open fame / a laughing stocke and curlyng: & her cyties shall be a continuall deserte.

Jer. l. a. Clare. xli. b. Jer. xli. b.

For I am perfectly infourmed of & Lorde / that he hath sent a message all ready unto & heathen. Gather you together / and go forth agaynst them: make you ready to the battayle / for lo: I will make the but small amonge the heathen / & lytle regarded amonge men.

Thy hie stomach & the pryde of thy herte have discreued the / because thou wilt dwell in the holes of stony rockes / & have the hie mountaynes in possession. Nevertheless though thy nest were as hye as the Eagles / yet will I cast the downe / saith the Lorde. Moreover Jhumca shall be a wyldernesse: who so goeth by it / shall be abashed / & wonder at all her miserable plags. Like as Sodome / Gomor / and the cyties that laye there aboute / were turned by fyre downe (saith the Lorde) so shall no body dwell in Jhumca / and no man shall have his habytacion there. Beholde / lyke as the Lyon cometh by from the pleasaunt medowes of Jozdane unto the grene pastures of Etham / so will I bypue him / and make him runne agaynst her. But who is the? yong man that I will ordeyne agaynst the? Who is lyke unto me? What is he? I will argue with me: what hepyrde maye stande in my handes?

Jer. l. a. Clare. xli. b. Jer. xli. b.

Therfore heare the counsell of the Lorde / that he hath taken upon Jhumca: & his purpose / that he hath deuyed upon the cyties of Cheman: the lest of & stocke shall teare them in peces / & loke what saye theyng they have / they shall make it waste / & them selues also. At the noyse of their fall the earth shall quake / & crye of their voyce shall be herde in to the redd see. Beholde / the enemye shall come a fle by pycher / lyke as it were an Alege / & spede his wynges upon Bozrah. Then shall the hertes of the wythpes in Edom be as the herte of a woman travelyng of childe. Upon Damascus / Demath & Arphad shall come confusion / for they shall heare euell tydynges: they shall be tolled to and fro lyke & fer that can not stide still. Damascus shall be soze afraide / & shall fe / trembynge shall come upon her. Sozome & payne shall ouer take her as a woman travelyng of childe. But how shuld so wythpfull and glorious a cille be sozaken? Heare therfore: her yoge men shall fall in the stretes / and all her men of warre shall be taken awaye in that tyme / & saith the Lorde of hostes. I will hynde a fyre in the walles of Damascus / which shall

consume the palace of Benhadab. As for Cedar and the hyngdom of Hazor / whom Nabuchodonozor the hyng of Babylon snofe downe / the Lorde hath spoken thus upon them: Arple / and get you by unto Cedar / and destroye the people towarde the east. Their tentes & their flockes shall they take awaye / yee their hangynges and their vessel. Their Camels also shall they carye awaye with them. They shall come aboute them on every syde with a fearfull crye.

Clare. xli. a.

He / get you soone awaye / cipe in to caues / that ye may dwell there: & yee inhabitours of Hazor / saith the Lorde: for Nabuchodonozor the hyng of Babylon hath holden a counsell concernyng you / and concluded his deuyce agaynst you. Arple / and gett you by agaynst ponder ryche and carelesse people (saith the Lorde) whypch have nether gates. ner doze barres / & that dwell not together. Their Camels shall be stolen / & the dyoues of their catell bypue awaye.

Moreover / these that be shaued wll I scatre to warde al the wyndes / and bynge them to destruccyon: yee and that thozow theyz awne samplers / saith the Lorde. Hazor also shall be a dwellinge for Jozdane / and an euertlastyng wyldernesse: so that no body shall dwell there / and no man shall have there his habytacion.

Jer. l. a. Clare. xli. b. Jer. xli. b.

These are the wordes / that the Lorde spake to the prophet Jeremye concernyng Elam / in the begynnyng of the regyne of Zedekiah hyng of Juda. Thus saith the Lorde of hostes: Beholde / I will breake the bowe of Elam / & take awaye their strength: & upon Elam I will bynge the four wyndes from the four quarters of heauen / and wyl scatre them agaynst the same four wyndes. And there shall be no people / but some of Elam shall be unto them.

Jer. l. a. Clare. xli. b. Jer. xli. b.

For I will cause Elam to be afayed of their enemyes / and of them that seke their lyues: and will bynge upon them the indignacion of my wrath / saith the Lorde. And I will persecute them with the swearde so longe til I have brought them to naught. I will sett my stole in Elam / I will destroye both the king and the princes from thence / saith the Lorde. But in pte of tyme / I will bynge Elam out of captiuite agayne / saith the Lorde.

Jer. l. a. Clare. xli. b. Jer. xli. b.

The prophete the destruccyon of Babylon / & the deliurauce of Israel / which was in captiuite.

The l. Chapter.

The wordes that the Lorde spake unto the prophet Jeremye / concernyng Babylon / and the lande of & Caldees: preach amonge & wylles / lett your voyce be heard / make a token: crye

Jer. l. a. Clare. xli. b. Jer. xli. b.

Babylon.

The Prophecy

crie out/keepe no silence/but saye: Babilon
shall be wonne/BeI shall be confounded/and
Merodach shall be overcome.

¶ Yet then goddes shall be brought to shame
and their ymages shall stande in feare. For
out of the north there shall come a people
agaynst her / whych shall make her lande so
waste / & no body shall dwell therein: neither
man nor beast / for they shall sleye & departe
from thence. * In those dayes & at that time
saith the Lorde / the chyldren of Israell shall
come / they & the chyldren of Iuda / wepyng
& makinge haste / & shall seke the Lord their
God. They shall aske the waye to Sion / thy-
ther shall they turne their faces / & come and
hange vpon the / in a couenaunt that neuer
shall be broken.

My people hath bene a lost flocke / my
shepherdes haue diseauered them / and haue
made them go astraye vpon the hilles. They
haue gone fro the moystayne to þe litle hyl / &
forgotten their folde. Will they þe came vpon
them / haue deuoured them : & their enemies
sayde: We haue made no fault agaynst the /
for they haue displeased the Lorde / yee euen
the Lorde which is the bewtie of their righ-
tiousnes / and þe defended their fathers. Yet
shall ye fle from Babilon / & departe out of þe
lande of the Caldees / and ye shall be as the
rammes that go befoze the flocke. For lo / I
will wake vp an host of people from þe noz-
thzen lande / & bynge them vpon Babilon:
these shall laye sege to it / & winne it: Their a-
rowes shall not myse / like as a connyng ar-
cher smyteth not wronge. And the Caldees
shall be spoyled / & all they that spoyle them /
shall be satisfied / saith the Lorde: because ye
were so chearfull and glad / to treade downe
myne heretage / & fulfilled your pleasures /
as the calves in the grasse: & triumphed ouer
them like the bulles / when ye had gotten the
bictorye. Your mothers shall be foze confoun-
ded / & they þe bare you / shall come to shame.
She shall be the leest sett by amōge the na-
cions / bozde waste / & dzyed vp. No man shall
be able to dwell there / for the feare of the
Lorde / but she shall be whole desolate. All
they that go by Babilon / shall stande still / &

Che abashed/ & shall wondre at all her plages.
 Go forth in your arraye agaynst Babylon
 rounde aboute/ all ye that can handle bowes
 shute at her/ spare no arrowes/ for she hath
 synned agaynst the Lorde. Crye out: vpon
 her/ vpon her/ agaynst her roode aboute: she
 shall yelde her selfe/ her fortifications shall fall,
 & her walles shall come downe/ for if walles
 the benegaunce of the Lorde. Yee benegaunce
 shall be taken of her/ and as she hath done/ so
 shall she be dealt withall. They that rote out
 the sower from Babylon/ & hym & handlett

the cyclie in harvest. For feare of h sword
of the enemye / every man shall gett hym to
his alone people / & every mā shall flye to his
alone lande. Israel is a scattered flocke / the
Lyons haue dispersed them. first the Kyng
of the Assyrians deuoured them / last of all
this Nabuchodonosor Kyng of Babylon
hath broken all their bones.

*118. Reg. xvi. 2.
Ezra. x. 2.
119. Reg. xvi. 2.*

Therfore thus sayeth the Lorde of hostes
 the God of Israel: Beholde, I will byset the
 kynge of Babylon and his kynngdome/as I
 haue bysetted the kynge of the Assyrians: and
 will bynge Israel agayne to his pleasaunt
 pasture/that he maye fede vpon Charnel &
 Basan/and be satsfied vpon the mount of
 Ephraim & Galaad. In those dayes & at the
 same tyme (sayeth the Lorde) yf the offence
 of Israel be sought for / there shall none be
 founde: Yf men enquire for the synne of Ju-
 da; there shall be none: for I will be mercifull
 vnto them / whom I suffer to remayne ouer.
 Goddowne! (thou auenger) in to the ene-
 mies lande / & byset them that dwell therein:
 downe with them / and smyte them vpon the
 backes / sayeth the Lorde: do accordynge to
 all / that I haue commaunded the. There is
 gone aboute the lande a crye of a slaughter
 & greate murthur / namely on this maner:
 How happeneth it / that the hammer of the
 whole worlde is thus broke & brysed in son-
 der: How chaunceth it / that Babylon is be-
 come a wyldernes amonge the heathen on
 this maner: I my selfe haue layed waste for
 the / and thou art taken: vnawares art thou
 trapped & snared: for why / thou hast prouo-
 ked the Lorde vnto anger: The Lorde hath
 opened his house of ordynaunce / & brought
 forth the weapens of his wrath. For the thing
 that is done in the lande of the Caldees / it is
 the Lorde of hostes worke.

¶ These thynges shall come vpon her at the
last/ they shall breake into her preuy cham-
bers/ they shall leaue her as bare as stones/
that be layed together vpon heapes. They
shall so destroye her/ & nothinge shalbe left.
They shall slaye all their mightie souldyers/
& put the to death. Noo be vnto them/ for the
daye & tyme of their visitacyon is at hande.
¶ We thinke theare all ready a crye/ of them
that be fled & escaped out of the lande of Ba-
bylon/ which shew in Sion the vengeance
of the Lorde oure God the vengeance of
hys temple: yee a boyce of them/ that crye
agaynst Babylon: Call vp all the archers
agaynst Babylon/ pytch youre tentes rounde
aboute her/ that none escape. Recompence
her/ as she hath deserued: and accordynge as
she hath done/ so deale wth her agayne: for
she hath sett vp her selfe agaynst the Lorde/
agaynst the holy one of Israel. Therefore shal
her

Babylon.

Of Jeremie.

rld.

her poyne men fall downe in the stretes / and
all her men of warre shalbe rooted out in the
daye / sayeth the Lorde. Beholde / I speake
vnto the (O thou proude) sayeth the Lorde
God of Hostes: for thy daye shal come / euen
the tyme of thy visitacion. And thou proude shal
stumble & fall / & no man shall helpe him vp.
I will burne vp his cyties with fyre / and it
shall consume all that is rounde aboute hym.

Thus sayeth the Lorde of Hostes: The
children of Israel & Iuda suffice violence to-
gether. All they that haue the in captiuite /
kepe them fast / and will not let them go: but
their auenger & redemer is myghtie / whose
name is the Lorde of Hostes: he shall man-
tayne their cause / he shall make hilde shake /
and iudge them that dwell therein / one wyth
another. The swearde shall come vpon the
Caldees / sayeth the Lorde / vpon them that
dwell in Babylon / vpon their pynces / and
vpon their wyle men: The swearde vpon their
tothslayers / as for those (they shall become
fooles.) The swearde vpon their worthyes / so
that they shall stande in feare: The swearde
vpon their hoymen and charettes / & vpon all
h comē people that dwell vnder the: so h they
shall all become like the womē: The swearde
vpon their treasure / so that it shall be stollen
away: The swearde vpon their waters / so h
they shall be dyed by: for the lande worshyp-
peth ymages / & delecteth in straunge wōde
full thynges. Therfore shall wyde beestes
Awes / and Estriches dwell therein: for there
shall neuer man dwell there / nether shall eny
mā haue his habitation there for euermore.
Like as God destroyed Sodom and Go-
more / with the cities that laye there about
sayeth the Lorde: So shall no mā dwell there
also / nether shall eny man haue there his ha-
bitacon. Beholde / there shall come a peopl
fro the North / with a greate bounde of men
and many kyniges shall stande by from the
endes of the earth: they beare bowes & buc-
lers / quell are they & vnmerecyfull.

Their voyce roareth lyke the raging see/
 they ryde vpon hoxles / & come weapened to
 fyght agaynst the: O Babylon. As soone as
 the kynge of Babylon heareth tell of the, his
 handes shall waxe feable : Sozome and he-
 tyres shall come vpon him, as a womā tra-
 uelinge wryth chyld. Beholde / lyke as the
 Lyon commeth bp from the pleasaunt me-
 dows of Iordane vnto the grene pastures
 of Ethan, so wyl I dyspue the forth / & make
 them runne agaynst her. But whom shall I
 chole out / & ordene to such a thyng? of who
 is like me / or who will strpue w me? or what
 shepherde maye sthde agaynst me? Therfore
 heare the counsell that the Lorde hath geuen
 vpon Babylon / and the deuyce that he hath

taken vpon the lande of the Caldees. The
least amonge the people shall leaue them in
peeces/and take what pleasaunt thinge they
haue:they shall laye it waste. The people at
the wynnynge of Babylon shall moue the
earth/and the crye shall be herbe amonge the
Gentyles.

**How Babylon should be overthrown. Jeremy de-
scribes how to take to Babel.**

The.ii. Chapter.

Thus hath the Lord sayde: behold / I will rayse vp a perous wynde / agaynst Babylon / & her ctyzens / that beate euell will agaynst me. I will sende also in to Babylon sanners / to fanne her out / & to destrope her lande: for in the daye of her trouble they shalbe about her on euery syde: Mozeouer / the Lord hath sayde vnto the houle men / & to the clymme ouer the walles in byest plates: We shall not spare her yonge men / kill downe all her hood. Thus the flayne shall fall downe in the lade of the Caldees / & the wounded in the stretes. As for Israel and Iuda / they shal not be for saken of their God / of the Lord of Hostes / of the holpyne of Israel: no / though they haue killed all their lade full of clymme. Flye away from Babylon / euery man saue his lyfe. Let no man holde his tunge to her wyckednes / for the tyme of the Lordes vengeance is come / pee he shall rewarde her agayne. Babylon hath bene in the Lordes hande a golde cuppe / that maketh all landes droncken. Of her wyne haue all people droncken / therfore are they out of their wyttes. But sodenly is Babylon fallen / and destroyed. Mourne for her / byynge plasters for her woundes yf she maye peraduenture be healed agayne. We wolde haue made Babilon whole (saye they) but she is not recovered. Therfore will we let her alone / & go euery man in to his awne countre. For her iudgmēt is come in to heauen / and is gone vp to the cloudes. And therfore come on / we will weewe Sion the wozyche of the Lord oure God.

Make warpe the arrowes / and fyll the
quyvers: for the Lorde shall rayle by the
spyete of the kynge of the Heedes / whych
hath already a desyre to destrope Babylon.
This shalbe the vengeance of the Lordes /
and the vengeance of his temple.

Set by tokens vpon the walles of Babylon/ make youre watch stronge/ let youre watch men in araye / see holde preuye watches: a yet for al that shall the Lord go forth with the deuyce/ which he hath taken vpon them that dwell in Babylon.

¶ Thou that dwellest by the greates wa-
ters / ¶ Thou that hast so greates treasure &
ryches / thyne ende is come: a the rekenyng
ff. p. of the

Ande rep^o.
p^olyceth be the
admonition
of the people
fro the capti-
uities of Babel
after 7 ge-
nerall tience
gauen them of
Isaia. 45. 1.
Isaia. 45. 1.
Isaia. 45. 1.

Зернов, Л. В.

အိန္ဒိယနိုင်ငံ

Jerem. 23:18
Ez. 1:1

Exod. xxi. 6
Leuit. xxiij. 2
Jobel. iij. 6.

be 100 by
age out in
one of their
layings.

Jersey, I.B.
Dent, R. 1974. C

3acmp.flip.

Tom, x11a

men fanno così:
ne hanno 10 in
tutto.

Jeremp.1.b.

1. *Terre et air*

1. **Clay, J. B.**
 2. **Apoca. xviii, 1**
 3. **xxv, 1.**

Judic. 8. 1.
10. 22. 1. 1.

Amos. vi. c.
Jer. xxv. a.

Зетсир.р.б

05ALCFFB.b.

May 1964
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leau & batell/ & kepe them selues in stronge
holdes/ their strength hath sayed them/ they
shalbe like women. Their dwellynge places
shal be bzent bp/ their varres shalbe bzoken
One pursleuant shal mette another/ pre one
poste shal come by another/ to byringe & byng
of Babilon tydings: & his cytie is taken in
on euery syde/ & footes occupied/ the fenns
brent bp/ and the souldiers soze afrayed,

For thus sayeth the Lord of hostes the
God of Israel: the daughter of Babylon hath
bene in her tyme like as a thynginge dooze
but shortly shal her haruest come. Nabucho-
donosor the kinge of Babylō hath deuoured
 & destroyed me/ he hath made me an emptye
 vessel. He swallowed me by lyke a dragon/ &
 fylled his bely wth my delicates: he hath cast
 me out/ he hath taken my substance awaye
 & the thinge that was left me hath he carryed
 vnto Babylon / sayeth the daughter & dwel-
 leth in Syon: yee and my bloude also vnto
 the Caldees / sayeth Ierusalem. Therfore
 thus sayeth the Lord: Beholde/ I will de-
 fende thy cause/ & auenge the: I will dynne
 by her see/ & drye by her water bynges.

Babylon shall become an heape of stones Ez. xxi. 1.
 a dwelling place for dragons / a fearfulness
 and wonder / because no man dwelleth
 there. They shall roare together like yong
 and as the yong yong when they be angry /
 so shall they bende the selues. In their heate
 I shall sett drink before them / as they shall
 dronken for lope : Then shall they sleepe an Jeremy. li. 1.
 euerslatinge sleepe / and neuer wake / saith
 the Lorde. I shall carie them downe to be dayne
 like shepe / like wethers and gootes. O / how
 was helach worne : O / how was the glory
 of the whole lande taken : how happeneth
 it / that Babylon is so wonderd at amonge
 the heathen : The see is risen ouer Babylon / and
 hath covered her with his greates waues.

Her cytyes are layed waste / the lande lyeth
vnburied and boyde: it is a lande where no
man dwelleth / and where no man traueleth
thorow. Moreover, I will bſet Bel at Ba-
bylon: and the thyng that he hath swal-
lowed vp / that ſame ſhall I plucke out of his
mouth. The Gentyles alſo ſhall turne no-
more vnto hym / yee and the walles of Ba-
bylon ſhall fall.

¶ My people/ come out of Babylon/ that
every man maye saue his lyfe/ from the fear-
full wrath of the Lorde. Be not saynte her-
ted/ & feare not at every rumoure that shal
be herde in the lāde: for every yere byngeth
new trybnynges/ yee straunge wychebries and
lozdyppes. And so/ the tyme cometh that I
will byset the ymages of Babylon/ and the
wholl lānde shal be confounded/ yee and her
Rayne shall lye in the myddes of her. ¶ I praye
e carth

George J. C.

jeremy.slick

1. **Waters**
 he strengthen
 us in. **Wier.** 1. 1.
 Where he can
 do the stry.
 of men
 were the bo
 nes of Israel.

rlbf.

dest of Euphrates / and saye: Euen thus shall
Babylon syncke / & be thrust downe with the
burthen of erroure / that I will bringe vpon
her: so that she shal neuer come bp agayne.
Thus farre are the preachings of Ieremy:

¶ He repeleth the takinge of Ierusalem. Ierusalem
is takē of the Chaldees. Ieremiahs sonnes are kille
before hys face: and hys eyes put out. The ctye is
burned. The temple is spoiled and robbed. They that
were left in Ierusalem are caried to Babylon. King
Iehoonan is brought forth of prison: & fed like a hawke.

Of the III. Chapter.

Zedekiah was .xij. yeare olde / when
he was made kynge / & he reigned
.xij. yeare in Ierusalem. His mo-
thers name was Hamutal / Jere-
mies daughter of Lobnah. He liued wickedly
before the Lorde euen as Jehoham dyd,
wherefore the Lorde was angrie at Ierusa-
lem & Iuda / so longe tyll he had cast the out
of his presence. And Zedekiah fell from the
kynge of Babylon. But in .x. yeare of his
reigne. In the tenth Moneth / the tenth daye
of the Moneth it happened / that Nabucho-
dozoz the kynge of Babylon wth all his hoste
came before Ierusalem / & besegged it / & made
them bulwarkes rounde aboute it. And this
besegginge of the cite endured into the .x.
yeare of kynge Zedekiah.

And in the fourth Moneth / the ix daye of
 þe Moneth / there was to greate honger in þe
 cite: that there were no moze bytayles for
 the people of the lande . So all the souldiers
 brake awaie / & fled out of the cite by night 3ere xxxvij. b
 thowto the waye of þe poze betwene the two 3ere . a
 thalles by the kynges garden. Now the Cal-
 bees had compassed the cite rounde aboute /
 yet wente these men their waye to warde þe
 mydernefle.

And so the Caldees folowed byon them/
and toke Zedekiah the kynge in the seide of
Jerycho / when hys hooft was runne from
him. So they caried the kynge away pre-
soner to Babel / vnto the kynge of Ba-
bilon in the land of Hamath / where he gaue
iudgment byon him.

The kyng of Babilon also caused Zedekiahs sonnes to be slayne before his face/ &e put all the princes of Iuda to death at Riblah. Moreover he put out the eyes of Zedekiah/ caused him to be boorde w cheynes/ to be caried into Babilon: and lett him lye in prison/ till he dyed.

Now the tenth daye of the fifth Moneth
in the ix yeare of Nabuchodonosor kynge
of Babilon / Nabusatanan the chefe captai-
ne and the kynge of Babilons seruantes
came vnto Ierusalem / & hent by the house
of the Lorde. He hent by also 6 kynges pa-
lace / all the houses & all the gorgeous build-
inges

Why thy
poplome hyl^l
is under stande
Babylō. Why
Babylon is ca
led an hyl^l is
before shewd
in Jer. xlii. 3.

dynes in Jerusalem. And the whole host of the Caldees that were with the chefe Captayne/broke downe all the walles of Jerusalem rounde aboute.

As for the poore people and such folke as yet was left in the cite/which also were fallen to the kynge of Babylon/ yee and what people as yet remained: Nabuzaradan the chefe Captayne caried them awaye prisoners. But the poore people of the countre/ dyd Nabuzaradan the chefe Captayne leue in the lande/to occupie the bynegardes and felde. The Caldees also brake the brasen pylers that were in the house of the Lorde/ yee the seate and the brasen lauer that was in the house of the Lorde: and caried all the metall of them vnto Babylon. They toke awaye also the Cauldrons/ shouels/ flesch hookes/ spynklers/ spones / and all the brasen bestell that was occupied in the seruyce: to the basens/ colepannes/ spynklers/ pottes/ candelltyches/ spones and cuppes: wherof some were of golde/ and some of syluer.

The chefe Captayne toke also the two pylers/ the lauer the. xij. brasen bullockes that stode vnder the seate/ whych kynge Salomon made in the house of the Lorde: and all the bestell conceyned so much metall/ that it myght not be weyed. So euery piler was xviij. cubytes hie / and the rope that wente aboute it/ was. xij. cubytes / and foure spynners thyeke and rounde: Now vpon the rope were brasen knoppes / & euery knoppe was fyue cubytes hie: & vpon the knoppes were whopes / and pomgranates rounde aboute of cleane brasse.

After this manner were both the pylers fastyned with the pomgranates / wherof there were an hundred and. xviij. which hangen vpon the whopes rounde aboute. The chefe Captayne also toke Saraiab the hie prest / and Sophoniah that was chefe next him / and the thye hepers of the treasury. He toke out of the cite a chamberlayne whych

was a captayne of the souldyers / and seven men that were the kynge's seruantes / which were founde in the cite: and Sepher a captayne that used to murder the men of warre with. lx. men of the countre that were take in the cite. These Nabuzaradan the chefe captayne toke / and caried them to the kynge of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Iuda was ledde awaye captiue / out of his owne lande. This is the summe of the people / whō Nabuchodonosor ledde awaye captiue.

In the seventh yere of his regne/ he caried awaye of the Jewes / the thousand & thye and twenty. In the xviij. yere Nabuchodonosor caried awaye from Jerusalem eight hundred and. xxij. persons. In the. xxij. yere of Nabuchodonosor Nabuzaradan the chefe Captayne / toke awaye seven hundred and. xij. Jewes prisoners. The whole summe of all the prisoners / is foure thousande & fyue hundred.

In the. xxviij. yere after that Jehoacin the kynge of Iuda was caried awaye in the. xvj. daye of the. xij. Moneth / Evilmerodach kynge of Babylon (the same yere that he was crowned) gaue Jehoacin the kynge of Iuda his parson / & let him out of prison / & spake ioyngly to hym. And set his throne aboute the thrones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prison / yee and he ate with him all his lyfe longe. And he had a continuall ioyng geuen him of the kynge of Babylon / every daye a certayne thyng allowed him all the dayes of his lyfe / vntill he dyed.

at E at

The ende of the boke of the Prophecie Jeremy.

The lamentacyōs of Jeremie.

It happened after Israel was brought in to captiue / & Jerusalem destroyed / that Jeremie the Prophecie late wepyng / and sorrowfully bewayled Jerusalem: and syghyng & howlyng with an heuy & wooll herte / sayde:

The first Chapter.

Alph.



4. Reg. 14. 2. 4. Reg. 15. 2. 4. Reg. 16. 2.

Las / how syteth the cite so desolate / that some tyme was full of people: How is she become lyke a widowe / which was the lady of all nacyns: How is she brought vnder tribute / that ruled all landes.

Beth.

She wepeth sore in the nyght / so that her teares runne downe her chekes: for amonge all her louers / there is none that geueth her any comforte: yee her nexte frendes abhorre her / and are become her enemyes.

Gimel.

Iuda is taken prisoner / because she was defiled: and for seruyng so many straunge goddes / she dwelleth now amonge the hepten. She synneth no rest / all they that persecuted her / toke her / and so she dwelleth amonge her enemyes.

Daleth.

The streates of Sion mourne / because no man cometh moze to the solempne feastes. All her gates are desolate / her prestes make lamentacion / her maydens are carefull / and she herselfe is in greate heynesse.

He.

Her enemyes are fallen vpon her head / & haue put her to shame: because the Lord hath chastened her for her greate wickednes: her chyldre are ledde awaye captiue before their enemye.

Vau.

All the betwile of the daughter of Sion is awaye / her princes are become like withers that fynde no pasture. They are dryue awaye before their enemye / so that they haue no moze power.

Zain.

Now both Jerusalem remembre the tyme of her misery & dytobedience / yee the ioye and pleasure she hath had in tymes past: syng her people is brought downe thowm the power of their enemye / & there is no man for to helpe her: her enemyes stode looking at her & laugh her Sabbath dayes to come.

Beth.

Jerusalem synned euery moze & moze / therefore is she come in decaye. All they she had her in honoure / despyse her: for they haue seene her synne. Yee she synneth / and is a shamed of her selfe.

Ueth.

Her sayntes are defyled / she remembred not what wolde folowe: therefore is her fall so greate / and there is no man to comforte her. The Lord / comforte my trouble / for myne enemye hath the vpper hande.

Yod.

The enemye hath put his hande to all the precious thynges that she had / yee euery be-fore her eyes came the deathen in a out of the Sanctuary: whom thou (neuertheless) hast forbydden to come within thy congregacyō.

Caph.

All her people seke their byed to heynesse / and loke what precious thynges euery man hath / that geueth he for meate / to saue his lyfe. Comforte / O Lorde / and se / how vile I am become.

Lamed.

O ye all that go for by / beholde and se / yf there be any comforte like vnto myne / wherewith the Lorde hath troubled me / in the daye of his fearefull wrath.

Mem.

From aboute hath he sent downe a fyre in to my bones and chastened me: he hath layed a net for my fete / & thowen me wyde open: he hath made me desolate / so that I must euer be mourninge.

Nun.

The poche of my transgression is come at the last / with his hande hath he take it by / & put it aboute my neck. My strength is gone: the Lord hath deliuered me in to those handes / wherout I can not quyte myselfe.

Samech.

The Lorde hath destroyed all the mightie men / that were in me. He hath proclaimed a feast / to slaughter all my best me. The Lord hath trode downe the daughter of Iuda / like as it were in a wyne presse.

Alin.

Therefore do I wepe / & myne eyes geue oute of water: for the comforter that shoulde quicken me / is farre fro me. My chyldren are dryue awaye / for why: the enemye hath gotten the ouerhande.

Pe.

Sion casteth out her handes / and there is no man to comforte her. The Lord hath layed the enemyes rounde aboute Iacob / and Jerusalem is as it were a menstruous womā / in the myddell of them.

Sade.

The Lorde is vngodly / for I haue prouoked

Some reader woked his contenance into anger. & take heed all ye people/and confesse my heynesse: My maydens and my younge men are led away into captivitye.

Roph.

I called for my louers (but they beggled me) for my prestes and counsellors/but they perished: euen while they sought for meate/ to saue their lyues.

Uin.

Confesse (O Lorde) how I am troubled/ my wombe is disquieted/ my herte turneth about in me/ and I am full of heynesse. The swearde hurteth me without/ and within I am lyke vnto death.

Sin.

They heare my mourninge/ but there is none that will comforte me. All myne enemyes haue hearde of my trouble/ & are glad therof/ because thou hast done it. But thou shalt byngge forth the tyme/ when they also shalbe lyke vnto me.

Uin.

From the shall come all these aduersities: thou shalt plucke them awaye euen as thou hast plucked me/ because of all my wyckednes. For my sorow is very greate/ and my herte is heuy.

The ii. Chapter.

Aleph.

Alas/ how hath the Lorde darckened the daughter of Syon/ soze in hys wath? As for the honoure of Israel/ he hath casten it downe from heauen: how happeneth it/ that he remembred not hys awne soze/ when he was angere?

Beth.

The Lorde hath cast downe all the glorye of Jacob without any fauoure: all the stronge places of the daughter Juda hath he broken in hys wath/ and thowen the downe to the grounde: her kyngdome & her prestes hath he suspended.

Uin.

In the wath of his indignacion he hath broke all the home of Israel: he hath with drawen his ryght hande from the enemye: yee same of syze is hyndled in Jacob/ & hath consumed by all rounde aboute.

Waleth.

He hath bent hys bowe lyke an enemye/ he hath fastened his ryght hande as an aduersary: and every thyng that was pleasaunt to se/ he hath smytten it downe. He hath poured out hys wath lyke a fyre/ into the tabernacle of the daughter of Syon.

De.

The Lorde is become lyke as it were an enemye/ he hath cast downe Israel & all his

places: yee all his stronge holdes hath he destroyed/ & fylled the daughter of Juda with moch sorow and heynesse.

Uin.

Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solepne feastes hath he put downe. The Lorde hath brought it to passe/ that the hye solempne feastes and Sabbathes in Sion/ are cleane forgotte. In his heynesse hath he made the hyge & prestes to be despyled.

Sin.

The Lorde hath forsake his awne altar/ and is woth with his awne Sanctuary/ & hath geuen the walles of their towres in to the handes of the enemye. Their enemyes made a noyse in the house of the Lorde/ as it had bene in a solempne feast daye.

Beth.

The Lorde thought to bryake downe the walles of the daughter Sion/ he syzed out his lyne/ & drew not in his hand/ tyl he had destroyed them. Therefore mourne the turrets and the broken walles together.

Uin.

Her portes are cast downe to the grounde/ her barres are broken & smytten in sonder: her hyge & pynces are carryed awaye to the enemyes. They haue nether lame nor phetes/ ner yet any byson from the Lorde.

Uin.

The Senatours of the daughter Sion sate upon the grounde in sylence: they haue strowed ashes upon their heades/ and gyded them selues with sack cloth. The maydens of Jerusalem hange downe their heades to the grounde.

Caph.

Myne eyes begynne to sayle me thowen weeping/ my body is disquieted/ my leuer is poured upon the earth/ for the greate hurte of my people/ seynge the chyldren and babes dyd dworne in the stretes of the cyte.

Lamed.

Euen when they spake to their mothers: where is meate and dryncke? for while they so sayde/ they fell downe in the stretes of the cyte/ lyke as they had bene wounded/ and some dyed in their mothers bosome.

Mem.

What shall I saye of the/ O thou daughter Jerusalem/ to whom shall I lyken the? To whom shall I compare the/ O thou daughter Sion/ to comforte the withall? Thy hurte is like a mayne ser/ who maye heale the?

Sun.

Thy prophetes haue looked out bayne and folish thynges for the/ they haue not shewed the of thy wyckednesse/ to kepe the from captivitye: but haue overladen the/ and thowen

salued scattered the abozde.

Samech.

All they that go by the/ clappe their handes at the byngge and waggyng their heades vpon the daughter Jerusalem/ and saye: is this the cyte that men call to saye/ wherein the whole lande reioysed?

Uin.

All thynne enemyes gaue by the/ whysperynge and bytynge their teth/ sayng: let vs deuoure/ for the tyme that we looked for/ is come: we haue founde and sene it.

Ph.

The Lorde hath fulfilled the thyng/ that he was purposed to do: and performed that he had deuyled longe ago: he hath destroyed/ and not spared. He hath caused thynne aduersary to triumphe over the/ & set by the home of thynne enemye.

Sade.

Let thynne herte crye vnto the Lorde/ O thou cyte of the daughter Sion: let thy turrets runne downe lyke a ryuer daye & night: rest not/ & let not hyle of thine eye leaue of.

Roph.

Stand up and make thy prayer in the first watch of the nyght/ poure out thynne herte lyke water before the Lorde: lyft up thynne handes/ for the lyues of thy yonge chyldren/ that dye of hunger in the stretes.

Res.

Behold O Lorde/ and confesse/ why hast thou gathered me by so cleane? Shall I weemen then eate their awne frute/ euen chyldren of a spanne longe? Shall the prestes & prophetes be layne thus in the Sanctuary of the Lorde?

Sin.

Yonge & olde lye behynde the stretes by the grounde/ my maydens & yonge men are layne with the swearde: whom thou in the daye of thy wathfull indignacion hast put to death: yee eue thou hast put the to death/ and not spared them.

Chau.

My neyghbours & are rounde about me/ hast thou called/ as it were to a feast daye: so in the daye of the Lordes wath none escaped/ nether was any left behynde. Those that I had brought by and noysed/ hath myne enemy destroyed.

The iii. Chapter.

Aleph.

Am the man/ that thowen the rodd of hys wath/ haue experyence of misery.

He drew me forth/ and led me: yet in to darcknesse/ but not in to lycht.

Agaynst me only he turneth his hande/ & layeth it euer vpon me.

Beth.

My flesh & my kynne hath he made olde/ and my bones hath he brused.

He hath buyden rounde aboute me/ & closed me in with gall and trauayle.

He hath set me in darcknesse/ as they that be deed for euer.

Gymel.

He hath so hedged me in/ & I can not get out/ and hath layed heuy lynchies vpon me. Though I crye and call pitously/ yet heareth he not my prayer.

He hath stopped by my wayes with squared stones/ & made my pathes crooked.

Waleth.

He layeth wayte for me lyke a Bere/ & as a Lyon in a hole.

He hath married my wayes/ & broken me in peces/ he hath layed me waste altogether.

He hath bent his bowe/ and made me as it were a march to shutte at.

De.

The arrowes of his quyer hath he shot/ euen into my reynes.

I am laughed to scozne of all my people/ they make songes vpon me all daye longe.

He hath fylled me with bytternesse/ & geuen me wormwood to dryncke.

Uin.

He hath smytten my teth in peces/ & rolled me in the dust.

He hath put my soule out of rest/ I forget all good thynges.

I thought in my selfe: I am bydone/ there is no hope for me in the Lorde.

Sin.

I remembre yet my myserys & my troubl the wormwood and the gall.

Yee thou wait remembre the/ for my soule melteth awaye in me.

While I confesse these thynges in my hert/ I get a hope agayne.

Beth.

Samely/ that the mercyes of the Lorde are not cleane gone/ and that his louyng kyndnesse ceaseth not.

His faythfulnes is greate/ and remeth it selfe as the mourninge.

The Lorde is my portyon/ sayeth my soule/ therefore will I hope in him.

Uin.

How good is the Lorde vnto them/ that put their trust in him/ and to the soule that seeketh after him?

How good is it with sylence to wate & tarpe/ for the health of the Lorde?

How good is it for a man/ to take the rock vpon him from his youth by.

Uin.

He lytteth alone/ he holdeth him still/ and dwelleth

dwelleth quietly by him selfe.

He layeth his face upon the earth / per-
case there happen to be any hope.

He offereth his cheek to the smiter / he will
be content with reproches.

Caph.

For the Lorde will not forsake for ever.

But though he do cast of / yet accordinge
to the multitude of his mercyes he receaureth
to grace agayne.

For he doth not plague / & cast out the chyl-
dren of men from his herte.

Lamed.

To treade all the prisoners of the earth
under his fete.

To moue the iudgement of man before
the most hyghest.

To condemne a man in his cause: The
Lorde hath no pleasure in soche thynges.

Mem.

What is he then that sayeth: there shuld
manysse that somethynge be done without the Lordes co-
all aduersarye maundement:

Out of the mouth of the moost hyghest
goeth not euell and good?

Wherfore then murmureth the lypunge
euell (as we call man): let hym murmure at his awne synne.

Mem.

Let vs loke well vpon oure awne wayes /
& remembre oure selues / & turne agayne
wherout he shuld to the Lorde.

Let vs lye by oure hertes with oure han-
des vnto the Lorde that is in heauen.

We haue bene dyssemblers / and haue of-
fended / wylt thou therfore not be intreated
perfect good.

Thou hast covered vs in thy wrath / & per-
secuted vs / thou hast slayne vs without any
ther any plague fauoure.

Thou hast byd thy selfe in a cloude / that
oure prayer shuld not go thow.

Thou hast made vs outcastes / and to be
despyled amonge the heathen.

Mem.

All oure enemyes gape vpon vs.

Feare and shawe is come vpon vs / yet des-
pyte and destruction.

Whole riuers of water gusse out of myne
eyes / for the greates hurte of my people.

Mem.

Myne eyes runne / and can not cease / for
there is no rest.

Lorde / when wilt thou loke downe
from heauen / and consoyle?

Myne eye breaketh my herte / because of
all the daughters of my cyle.

Mem.

Myne enemyes hunted me out sharply /
lyke a byrde / yet and that without a cause.

They haue put downe my life into a pitte /

and layed a stone vpon me.

They poured water vpon my head / then
thought I: now am I vndone.

Roph.

I called vpon thy name / O Lorde / out of
the depe pitte.

Thou hast herde my voyce / and hast nott
turned awaye thine eares from my syghinge &
cryenge.

Thou hast enclined thy selfe vnto me / whē
I called vpon the / & haue sayde: feare not.

Mem.

Thou O Lorde hast maintened the cau-
se of my soule / and hast redeemed my life.

Lorde / thou hast sene my blasphemers
take thou my cause vpon the.

Thou hast well consydered how they go a-
bout to do me harme / and that all their coun-
cels are agaynst me.

Mem.

Thou hast herde their despytefull wordes
(O Lorde) yet and all their ymaginacions
agaynst me.

The lippes of myne enemyes / and their
deuyces that they take agaynst me / all the
daye longe.

Thou seest also their syttinge downe and
their restinge by / they make their songes of
nothinge but of me.

Mem.

Reward them (O Lorde) accordinge to
the workes of their handes.

Geue them the thyng / that their awne
herte is afrayed of: euen thy curse.

Persecute them (O Lorde) with thine in-
dygnacion / and rote them out from vnder
the heauen.

Mem.

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the workes of their handes.

Geue them the thyng / that their awne
herte is afrayed of: euen thy curse.

Persecute them (O Lorde) with thine in-
dygnacion / and rote them out from vnder
the heauen.

The. lxx. Chapter.

Mem.

How is the golde become so dym-
me? How is the goodly colour of
it so soze chaunged: and the stones
of the Sanctuary thus scattered in
the corner of euery strete?

How is the golde become so dym-
me? How is the goodly colour of
it so soze chaunged: and the stones
of the Sanctuary thus scattered in
the corner of euery strete?

Mem.

The chyliden of Syon that were al waye
in honoure / & clothed with the most precious
golde: how are they now become lyke the
erthen vessels whych be made with the pot-
ters hande.

Mem.

The Lammes geue their ponge ones suck
with bare brestes: but the daughter of my
people is cruell / and dwelleth in the wylder-
nesse: lyke the Estriches.

Mem.

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Mem.

The Lammes geue their ponge ones suck
with bare brestes: but the daughter of my
people is cruell / and dwelleth in the wylder-
nesse: lyke the Estriches.

Mem.

They that were wonte to saye delicatly /
perthe in the streates: they that a soze were
brought by in purple / make now moch of
donge.

Mem.

The synne of the daughter of my people
is he come greater then the wychednesse of
Sedome / that sodenly was destroyed / & not
taken with handes.

Mem.

Herabsteyners (or Nazarenes) were whither
then the snowe of mylke: their colour was
freshe as the Corall / their beutie lyke the
Saphyre.

Mem.

But now their faces are very black: In
somoch / that thou shuldest not knowe them
in the streates. Their synne cleueth to their
bones / It is withered / and become lyke a
dye stock.

Mem.

They that be slayne with the swerde / are
happier then such as dye of hunger / and pe-
rishe awaye famishynge for the frutes of the
felde.

Mem.

The women (whych of nature are pitiful)
haue sodenly their awne chylde in their hādes
that they might be their meate / in this misera-
ble destruction of this daughter of my people.

Mem.

The Lorde hath perfortuned his heu-
ry path: he hath poured out the foundations of
his dyspleasure. He hath kyndled a fyre in
Syon / whych hath consumed the foundations
therof.

Mem.

Neither the hylges of the earth / nor all the
inhabitours of the world: wolde haue beleued
that this enemye & aduersarye shulde haue come
in at the gates of the cytie of Hierusalem.

Mem.

Which neuertheles is come to passe for
the synnes of her prophetes / & for the wy-
chednes of her prestes that haue shed inno-
centes bloude within her.

Mem.

So that these bynde men wente stom-
blyng in the streates / & stayned themselves
with bloude / whych els wolde touche no
bloude cloth.

Mem.

But they cryed vnto euery man: flee the
slaynyng / awaye / get you hēce / touch it not.
Yet (sayde they) ye must be bzēt / ye must
dwell amonge the Gentyls / & byde no longer here.

Mem.

The countenance of the Lorde hath ba-
nished them / and shal neuer loke moze vpon
them.

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nished them / and shal neuer loke moze vpon
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The countenance of the Lorde hath ba-
nished them / and shal neuer loke moze vpon
them.

Mem.

them: for they them selues nether regarded
the prestes / nor pyried their elders.

Mem.

Wherfore yet oure eyes sayle by / whyle
we loke for bayne helpe: feynge we be euer
wayting vpon a people / & can do by no good.

Mem.

They laye so sharpe waite for vs / that we
can not go safe vpon the streates: for our ende
is come / oure dayes are fulfilled / oure ende
is here.

Mem.

Our persecuters are swifter then the
Agyles of the ayre / they folowed vpon vs
ouer the mountaynes / and layed waite for
vs in the wilderness.

Mem.

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Agyles of the ayre / they folowed vpon vs
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Agyles of the ayre / they folowed vpon vs
ouer the mountaynes / and layed waite for
vs in the wilderness.

Mem.

And yonge mens lyues from them / and the boyes are hanged by byp trees. The elders tyt no moze vnder the gates / and the yonge men vse no moze playeng of Musyke. The toyce of oure herte is gone / oure mery quere is turned into mourninge. The garlande of oure head is fallen: alas / that euery we synned so soze.

Therfore oure herte is full of heynesse / and oure eyes dymme: because of the byll of Syon that is destroyed. In so moch / that the foxes runne vpon it. But thou / O Loyde / remainest for euermore / & thy seate world without ende: wherfore wilt thou styll forget vs / and forsake vs so longe? O Loyde / turne thou vs vnto the / & so shall we be turned. Renewe our dayes as in olde tymes / for thou hast banished vs now long enough / & hast bene sooze displeased at vs.

The ende of the Lamentacions of Jeremy.

The boke of the prophete Ezechiel.

The tyme wherein Ezechiel propheted / & in what place. His offspring & office. The vspoon of the foure beastes. The vspoon of the wheles. The vspoon of the throne. and of the Image above the throne.

The first Chapter.

Ichaunted in the xxxiijreate the fifth daye of the. iijij Moneth / that I was amonge the pzeloners by the ryuer of Cobat: * where the beastes opened / and I sawe a bypsoon of God. Now the fifth daye of the moneth made out the fifth yere of kyng Joachins captiuytye. At the same tyme came the word of the Loyde vnto Ezechiel the sonne of Buzi the Pzeste / in the lande of the Caldees by the water of Cobat / where the hande of the Loyde came vpon hym.

And I looked / & beholde a stormy wynde leue / that he came out of the North with a greate cloude / with God in full of fyre / whych with his glyste lyghtened all rounde aboute. And in the myddest of the fyre it was all cleare / & as it were a lychnesse of foure beastes / whych were fashioned lyke a man: sayng / that euery one had foure faces and foure wynges.

Their legges were streight / but their feete were lyke bullockes feete / and they glysted / as it had bene saye scoured metall. Vnder their wynges vpon all the foure corners they had mens handes. Their faces & their wynges were toward the foure corners: yet were the wynges so / that one euer touched another. When they wente / they turned them not aboute: but echone wente streight forwarde.

Vpon the ryght syde of these foure / their faces were lyke the face of a man / and the face of a Lyon: But vpon the left syde / they had the face of an oxe / and the face of an eagle. Their faces also and their wynges were lyghted out aboute: so that two wynges of one touched euer two wynges of another / & with the other they covered their body. Euerie one when it wente / it wente streight forwarde. Where as the sprete led them / thither they wnt / & turned not about in theyr going.

The fastyon and countenance of the beastes was lyke hoate coales of fyre / euen as though burnynge cressettes had bene amonge the beastes: and the fyre gaue a glyste / and out of the fyre there wente lyghtenynge. When the beastes wente forwarde and backwarde / one wolde haue thought it had lyghtened. Now when I had well considered the beastes / I sawe a wyche of wheles vpon the earth with foure faces also lyke the beastes.

The fastyon and wyche of the wheles was lyke the sc. The foure wheles were toged and made (to loke byp) as it had bene one whele in another. When one wente forwarde / they wente all foure / and turned the not about in theyr going. They were large / greate and horryble to loke vpon. Their bodies were full of eyes round about them all foure. When the beastes wente / the wheles wente also with them: And wher the beastes lyft them selues byp fro the earth / the wheles were lyft byp also. Whether soeuer the sprete wente / thither wente they also / and the wheles were lyft byp / and folowed them: for the sprete of lyfe was in the wheles. When the beastes went forth / stode styll / or lyft them selues byp from the earth: then the wheles also wente / stode styll / and were lyft byp / for the breath of lyfe was in the wheles.

Aboute ouer the heades of the beastes there was a firmament / whych was fastyned as it had bene of the most pure Chrystall / & that was lyghted out aboute vpon their heades: vnder the same firmament were their wynges layed abode / one toward another / and two wynges covered the body of euery beast. And when they wente forth / I hearde the noyse of their wynges / lyke the noyse of greates

greates waters / as it had bene the voyce of the greates God / and a rushynge together as it were of an host of men. And wher they stode styll / they let downe their wynges. Now when they stode styll / and had letten downe their wynges / it thondred in the firmament that was about their heades. About the firmament that was ouer their heades / there was the fastyon of a seate / as it had bene made of Saphir. Vpon the seate there sat one lyke a man. I behelde hym / and he was lyke a cleare lyght / as it had bene all of fyre with in from his loynes vnto the toppe.

And beneath when I looked byp hym vnder the loynes / me thought he was lyke a rushynge fyre / that geuech lyght on euery syde. Yee the spynne & glyste of lyghtened rounde aboute / was lyke a raynbowe / whych in a raynye daye appeareth in the cloudes. Euen so was the firmament / wherin the glory of the Loyde appeared. When I sawe it / I fell vpon my face / and hearkened vnto the voyce of hym that spake.

The prophete is made to call agayne the people fro their errour.

The iiij. Chapter.

Id then sayde he vnto me: Sitte byp vpon thy fete (O thou sonne of man) & I will talke with the. And as he was conuynge with me / the sprete came in to me / and sett me byp vpon my fete: so that I marked the thinge / & he sayde vnto me. And he sayde: Beholde / thou sonne of man: I will sende the to the chyldren of Israel / to those runnagates and obstinate people: for they haue taken parte agaynst me / & are rane awaye from me: both they and their forefathers vnto this daye.

Yee I will sende the vnto a people that haue rough visages & styll stomakes: vnto whom thou shalt saye on this maner: This is the Loyde God hym self hath spokē / that whether they be obedyent or no / (for it is a frowarde household) they maye knowe yet that there hath bene a Prophet amonge them.

Therfore (thou sonne of man) feare them not / neither be afrayed of their wordes: for they shall rebell agaynst the / & despyle the. Yee thou shalt dwell amonge scorpions: but feare not their wordes / be not abashed at their lokes / for it is a frowarde household.

Se thou speake my wordes vnto the / whether they be obedyent or no / for they are obstinate. Therfore (thou sonne of man) obey thou all thynges that I saye vnto the / & be not thou styfnecked / lyke as they are a styfnecked household. Ope thy mouth and eate that I geue the.

So as I was lokynge byp / beholde / there was sent vnto me an hande / wherin was a

closed boke: & the hande opened it before me / & it was wyrtten within & without / full of carefull mourninges / alas / and wo.

The prophete heynge sette with the voyde of God and with the constant boldnesse of the sprete / is sent vnto the people that were in captiuytye. The punishment of a curate that helmeth not the people their synnes.

The iij. Chapter.

Id then sayde he vnto me: Thou sonne of man / eate that / whatsoeuer it be: yee eate that closed boke / & go thy waye / and speake vnto the chyldren of Israel. So I opened my mouth / & he gaue me the boke for to eate / and sayde vnto me: Thou sonne of man / thy belly shall eate / and thy bowels shall be fylled with the boke / that I geue the. When byd I eate the boke / & it was in my mouth sweter then honey. And he sayde vnto me: Thou sonne of man / get the soone vnto the house of Israel / and shewe them the wordes / that I commaunde the: for I sende the not to the people that hath a strange / vnkowne / or harde speache / but vnto the house of Israel: not to many nacyns / which haue dyuerse speaches and harde languages / whose wordes thou vnderstandest not: Neuerthelesse / yf I sent the to those people / they wolde folow the: But the house of Israel will not folow the / for they wil saye / we wil not folow the: yee all the house of Israel haue styll foreheades and harde hertes. Beholde therfore / I will make thy face preuayle agaynst their faces / and harde thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an Adamant / or thynt. And thou mayest feare them the lesse / and be lesse afrayed of them / for they are a frowarde household.

He sayde moreouer vnto me: Thou sonne of man / take dylyget hede with thyne eares / to the wordes that I speake vnto the / fasten them in thyne herte: and go to the pzeloners of thy people / speake vnto them / and saye on this maner: Thus the Loyde God hath spoken: whether ye heare / or heare not. With that the sprete toke me byp. And I hearde the noyse of a greates rushynge and remouynge of the most blessed glory of the Loyde out of his place.

I hearde also the noyse of the wynges of the beastes / that rushed one agaynst another / yee and the ratynge of the wheles / that were by them / whych rushynge and noyse was very greates.

Now when the sprete toke me byp / and carried me awaye / I wente with an heuy and a sozowfull mynde / but the hande of the Loyde comforted me ryght soone.

And so in the begynnyng of the moneth /

CC. xl. Abbs

an. By this word / I came to the prisoners / that dwell by watchman are the water of Cobar / and remayned in that place / where they were: And so continually / amonge them seven dayes / beinge be- which must be / ry for.

And when the seven dayes were expired / the Lord sayde unto me: Thou sonne of man / I have made the a watchman unto the house of Israel: therefore take good heed to the wordes / and geue them warnynge at my commaundement.

If I saye unto the / concerninge the ungodly man / that (without doute) he must dye: thou shalt dye / & thou geuest hym not warnynge / ner heret / into the speakest unto hym / that he may turne from his euell waye / & so to lyue: Then shall the same ungodly man dye in his awne wickednes: but his bloude wyll I requyre of thyne hand. Nevertheless / if thou geue warnynge unto the wicked / and he yet forsake not his ungodlynes: then shall he dye in his awne wickednes: but thou hast discharged thy soule.

Now if a righteous man go fro his righteousness / and do the thyngs that is euell: I wyll laye a stonbyng blocke before hym / & he shall dye / because thou hast not geue him warnynge: yee dye shall be in his awne synne / so that the vertue / which he dyd before / shall not be thought vpon: but his bloude wyll I requyre of thyne hande.

Nevertheless / if thou exhortest the righteous / that he synne not / & so the righteous do not synne: then shall he lyue / because he hath receaved thy warnynge / and thou hast discharged thy soule. And there came a hand of the Lord vpon me / and he sayde unto me: Stande vp / and go into the felde / that I may there talke with the.

So when I had risen vp / and gone forth into the felde: Beholde / the glory of the Lord stode there / lyke as I sawe it also / by the water of Cobar.

When fell I downe vpon my face / and the sprete came in to me / which set me vp vpon my feete / & sayde thus unto me: Go thy waye / and sparre thy self in thyne house. Beholde / (thou sonne of man) there shall chaynes be brought for the / to bynde the withall / so that thou shalt not escape out of them. And I wyll make thy tunge cleue to the rofe of thy mouth / that thou shalt be domme / and not be as a chylder with them: for it is an obdurate householde.

But when I speake unto the / then open thy mouth / and saye: Thus sayeth the Lord God: who so heareth / let hym heare: who so wyll not / let hym leaue: for it is an obdurate householde.

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The besyge of the cite of Jerusalem is synnys. The longe continuance of the captiuitie of Israel. An hunger is prophesied to come in the captiuitie.

Chapter.

In some of man: take a tyll stone / and laye it before the / and describe vpon it the cite of Jerusalem / how it is besyged / how bulwarkes and stronge dyches are grauen on every syde of it: describe also tentes / and an hood of men rounde aboute it.

Moreover / take an yron pane / and set it betwixt the and the cite / in steade of an yron wall. Then set thy face toward it / besyge it / and laye ordynance agaynst it / to wyne it. This shalbe a token vnto the house of Israel: But thou shalt slepe vpon thy left syde / and laye the arme of the house of Israel vpon the. Certayne dayes appoynted / thou shalt slepe vpon that syde / and beare their synnes. Nevertheless / I wyll appoynte the a tyme (to put of their synnes) & the nombre of the dayes: the hundredth and .xx. dayes must thou beare the wickednesse of the house of Israel. Why thou hast fulfilled these dayes / yee domme agayne / and slepe vpon thy right syde. .xl. dayes / and beare the synnes of the house of Iuda.

I daye for a yere / a daye (I saye) for a yere / wyll I euer laye vpon the. Therefore set now thy face agaynst that besyged Jerusalem / and discouer thyne arme / that thou mayest prophesye agaynst it.

Beholde / I wyll laye chaynes vpon the / that thou shalt not turne the fro me one syde to another / tyll thou hast ended the dayes of thy sege.

Wherefore / take vnto the wheate / barley beanes / growell seede / Millitum and fitches: and put these together in a basket / and make the loaves of bzed therof / accordynge to the nombre of the dayes that thou must lye vpon thy syde: that thou mayest haue bzed to eate / for the hundredth and .xx. dayes.

And the meate that thou eatest / shall haue a certayne wayght appoynted: namely two tyll scales euery daye. This appoynted meate shalt thou eate dayly / from the begynnyng to the ende.

Thou shalt dryncke also a certayne measure of water: namely the fyfte parte of an hin shalt thou dryncke dayly from the begynnyng vnto the ende. Barly cakes shalt thou eate / yet shalt thou fynd strawe them ouer with mansdoo / that they maye fete. And with that sayde the Lord: Euen thus shall the chyldren of Israel eate their defiled bzed in the myddest of the Gentyles / amonge whom I wyll scatere them.

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Then sayde I: Oh Lord God. Beholde / my soule was yet neuer flayed: for fro my youth vnto this houre. I did neuer eate of a deere carcase / or of that which was slayne of wyde beastes / neither cam there euer any vncleane flesh in my mouth.

Where vnto he answered me / and sayde: Well than / I wyll graunte to take cowes donge / for the donge of a man / and to strake the bzed ouer with all / before them.

And he sayde vnto me: Beholde thou sonne of man / I wyll mynne the all the prouisyon of bzed in Jerusalem / so that they shall wepe their bzed / and eate it with scarcenesse. But as for water / they shall haue a very litle measure therof / to dryncke. And when they haue no more bzedner water / one shall be destroyed with another / and sampe awaye for their wickednesse.

The rebelle of the heares / by which is signified the destruction of the people. The causes of the anger of God toward the people. The Lord discouereth the rebelle of the heares.

Chapter.

Thou sonne of man / take the then a sharpe knyfe / namely / a rasure. Callye it / & haue the heare of thy head and beard: Then take a scales & the waighe / & drynde the heare a sinder. And burne the thirde parte therof in the fyre in the myddest of the cite / & cut the other thirde parte in peces with a knyfe. As for the thirde parte that remayneth / cast it in the wynde / & then shewe I bare knyfe.

Yet afterwarde take a tyll of the same / and drynde it in thy cote lappe. Then take a curtyse of it / and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame / vpon the whole house of Israel.

Moreover / thus sayde the Lord God: This same is Jerusalem. I sett her in the myddest of the heathen & nations: that are rounde aboute her / but she hath defyled my iudgements more then the Gentiles them selues / & broken my commaundementes more then I nacpons / that lye rounde aboute her: for they haue cast out myne ordynances / & not walched in my lawes. Therefore / thus sayeth the Lord God: for so much as ye with youre wickednesse faire excede the heathen / that dwell rounde aboute you / (for ye haue not walched in my lawes / neither haue ye kepte myne ordynances) therefore thus sayeth the Lord God.

I wyll also come vpon the / for in the myddest of the wyll I lye in iudgment / in the sight of the heathen / & wyll handle the of such a fashion / as I neuer dyd before / and as I neuer will do from that tyme forth / and that because of all thyne abominacions / for in

the fathers shall be sayne to eate their awne Connes / & I shall their awne fathers. Soch a curte wyll I kepe in the / & the whole remnant wyll I scatere in to all the myndes.

Wherefore as truly as I lyue (sayeth the Lord God) seing thou hast despised my sanctuary / with all maner of abominacions / & id all thy shamefull offences: for this cause wyll I also destroye the. Myne eye shall not ouer se the / neither wyll I spare the.

One thirde parte within the / shall dye of the pestilence and of hunger: Another thirde parte shall be slayne downe rounde aboute the / with a sword: The other thirde parte I remayneth / wyll I scatere abroad towards all the myndes / and drawe out the sword after them. Thus I wyll perforce my indignacion / & set my wrath agaynst them / and ease my selfe. So that when I haue fulfilled myne anger agaynst the / they shall knowe that I am the Lord / which with a feruent getousy haue spoken it. Moreover I wyll make the waste and abhorred / before all the heathen that dwell aboute the / & in the sight of all them / that go by the: so that when I purrith the in my wrath / in myne anger / & with a plague of my whote displeasure: thou shalt be a very abominacion / & a gasping & wondrynge blocke / amonge the heathen that lye aboute the. Callye I the Lord haue spoken it / and it shall come to passe / when I shute amonge them the perious daries of hunger / which shalbe but death: Yee therefore shall I shute them / because I wyll destroye you. I will increase hunger / & mynne all the prouisyon of bzed amonge you.

Plagues and mytery wyll I sende you / yee & wyde beastes also to destroye you. Pestilence and bloudshedynge shall come vpon you / and the sword wyll I bringe ouer you. Euen I the Lord haue sayde it.

It sheweth that the people shalbe plagued for the synne of idolatrie. The prophesie of the repentance of the remnant of the people / and their deliuerance. The destruction of the freward is prophesied.

Chapter.

Beholde the wordes of the Lord came vnto me / sayynge: Thou sonne of man / turne thy face to the mountaynes of Israel: that thou mayest prophesye vnto them / & saye: Heare the wordes of the Lord God / O ye mountaynes of Israel: thus hath the Lord God spoken to the mountaynes / hills / valleys and dales.

Beholde / I wyll bringe a sword ouer you / & destroye youre hye places: I will cast downe youre altars / & breake downe youre temples. Your slayne men wyll I laye before youre goddes / and the deere carcasses of the chyldren of Israel wyll I cast before their

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images / your bones will I destroye rounde aboute your altars / and dwelling places.

28 The cyties shall be desolate / the hyllchappels layed waste: your altars destroyed / and broken: your goddes cast downe / and taken awaye / your temples layde rauē wth the ground / your awne wozches cleane scoted oute.

Baruch. 15. 2

Your slaynemen shall lye amonge you / that ye maye learne to knowe / how that I am the Lorde. Those that amonge you haue escaped the swearde / wyl I leaue amonge the Gentyles / for I wyl scattere you amonge the nacyōs. And they that escape from you / shall chynke vpon me amonge the Heathē / where they shall be in captiuite.

As for that whorish & vnfaithfull herte of thes / wherewith they runne awaye from me / I wyl bryake it: yee and put oute those eyes of thes / that committe fornicacyon wth their tooles.

Then shall they be ashamed / and displeased wth their selues / for the wyckednesses and abhominacyōs / which they haue done: and shall learne to knowe / how that it is not in bayne / that I the Lorde spake / to brynge soch misery vpon them.

The Lorde sayde mozeouer vnto me: Smyte thyne handes together / and stampe wth thy fete / and saye: woe worth all the abhominacions and wickednesses of the house of Israel / for because of them / they shall perish wth the swearde / wth hōger and wth pestilence. Who so is farre of / shall dye of the pestilence: he that is nye at hande / shall perish wth the swearde: and the other that are besieged / shall dye of hunger.

Thus wyl I satysfy my wrath wth displeasure vpon them. And so shall ye learne to knowe / that I am the Lorde / when your slaynemen lye amonge your goddes / and aboute your altars: vpon all hye hylls & toppes of mountaynes / amonge ali grene trees / amonge all thycke okes: euen in the places / where they dyd sacrifice to all their gods. I wyl stretch myne hande oute vpon them / and wyl make the lande waste: so that it shall lye desolate and boyde / from the wisdomme of Debilathah forth / thowto all their habitacyōs: to learne the for to knowe / that I am the Lorde.

The ende of all the lande of Israel shall sodenly come. The cause of the destruction thereof. The prophete is commaunded to shewe & summe of the euell that are at hande.

The. viij. Chapter.



The worde of the Lorde came vnto I me on this maner: The I call / O thou sonne of man. Thus sayeth the Lorde God vnto the lande of Israel: The ende cometh / yee herely the ende cometh vpon all the four corners of the earth.

But now shall the ende come vpon the: for I wyl sende my wrath vpon the / & wyl punish the: accordyng to thy wayes / and rewarde & after all thy abhominacyōs. Myne eye shall not ouersee the / neither will I spare the: but rewarde & accordyng to thy wayes / and declare thy abhominacyōs. When shall ye knowe / that I am the Lorde.

Thus sayeth the Lorde God: Beholde / one mysery and plage shall come after another: the ende is here. The ende (I saye) that wyrteth for the / is come all ready / the houre is come agaynst the / that dwellest in & lade. The tyme is at hande / the daye of ledecyō is hard by / and no glad tydynges vpon the mountaynes. Therfore / I wyl shortly poure out my foze displeasure ouer the / and fulfill my wrath vpon the. I wyl iudge the after thy wayes / and recompence the all thy abhominacyōs.

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Myne eye shall not ouersee the / neither will I spare the: but rewarde the after thy wayes / and shewe thy abhominacions / to learne you for to knowe / how that I am the Lorde that smyteth. Beholde / the daye is here / & daye is come / the houre is runne out / the rodde flozeth / wylfulnesse wareth grene / malicious violence is growne by / & the vngodly warden to a staf. Yet shall there be no complaunte be made for them / ner for the trouble that shall come of these thynges.

The tyme cometh / the daye d / a weth nre: who so byeth / lett hym not reioyce: he that selleth / lett hym not be soyy: for why. Trouble shall come in the myddell of all rest: so that the seller shall not come agayne to the byer / for neither of them both shall lye. For the biston shall come so greatly ouer all / that it shall not be hyndered: no man also wth his wickednesse shall be able to saue his awne lyfe. The trompettes shall ye blowe / and make you all ready / but no man shall goo to the battel / for I am wth all the whole multitude.

The swearde shall be without / pestilence & hunger wthyn: so that who so is in the felde / shall be slayne wth the swearde: and he that is in the cytie / shall perish wth hunger and pestilence.

And soch as escape and fle from amonge them / shall be vpon the hylls / lyke as the boues in the felde: every one shall be afayed / because of his awne wickednesse.

Ezechiel. 1.

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All handes shall be let downe / and all knees shall be weake as the water: they shall gyde the selues wth sack cloth / feare shall call vpon them. Their faces shall be confounded / & their heades balde: their syluer shall lye in the stretes / & their golde shall be despyed: yee their syluer & golde maye not deliuer them / in the daye of the fearfull wrath of the Lorde.

Ezechiel. 1.

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They shall not satysfy their hōgry soules / neither fyl their empye belyes therid: for it is become their awne decaye thowto their wickednes: because they made therof not only colly Jeweles for their pompe & pryde / but also abhominable ymages and doles. For this cause wyl I make them to be abhoyred. Mozeouer / I wyl geue it into the handes of the straungers to be spoyled: & to the wycked / for to be robbed / and they shall destroye it. My face wyl I turne fro the / my treasury shall be defiled: for & theues shall go in to it / & suspende it. I wyl make cleene riddance / for & lade is whole defyled wth bryghteous iudgement of vnocēt bloude / & the cite is full of abhominacyōs. I wyl brynge the most cruell reynantes fro amonge the Heathen / to take their houses in possession. I wyl make the pompe of the proude to cease / & they shall take in their Sanctuary. When this trouble cometh / they shall seeke peace / but they shall haue none. One myschefe & sorow shall folowe another: when shall they seeke bysons in bayne at their Prophetes. The lawe shall be gone from the prestes / & wysdome from the elders. The kynge shall mourne / the Princes shall be clothed wth heynesse / and the handes of the people in the lande shall tremble for feare. I wyl do vnto the after their awne wayes / & accordyng to their awne iudgements wyl I iudge them: to leme the for to knowe / that I am the Lorde.

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An apperance of the similitude of God. Ezechiel is brought vnto Jerusalem in the spyre. The Lorde sheweth the Idolatryes of the house of Israel and cheafely of the Priestes.

The. iij. Chapter.

It happened / that in & sixte yere the fift daye of the sixte moneth I sat in my house / & the Lordes of the counsell of Iuda wth me: and the hande of the Lorde God fell euen there vpon me. And as I looked by / I saw as it were a lychnesse of fyre fro his loynes downe ward / and from his loynes bywarde it shyned maruelous cleare. This similitude stred out an hande / & toke me by the heare of my head / & the spyre lyft me by betwixte heauē & earth: & God brought me

in a byson to Jerusalem / into the entre of the inner porte & lyeth toward & north: there stode an ymage / wth whom he & hath all thynges in his power / wth very wycked.

And beholde / the gloze of the God of Israel was in the same place: eue as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man / lyft up thyne eyes / & beholde: thou shalt see greater abhominacyōs. And with that brought he me to the court betwene the ingate: & when I looked / beholde / there was an hole in & wall. When sayde he vnto me: Thou sonne of man / begge thowto & wall. And when I begged thowto & wall / beholde / there was a doze. And he sayde vnto me: So thy waye in / & loke what wycked abhominacyōs they do there. So I wente in / & saw: & beholde / there were al maner ymages of wyckednes & bestes / all doles & abhominacyōs that place was holp / & therein of the house of Israel paynted euery one rounde aboute the wall. There stode also befoze the ymages. Ixx. lordes of the colicell of the house of Israel: & in the myddell of them stode Jaazaniab the sonne of Saphan: And euery one of the had a censoure in his hande / and out of the incense / there went a smoke / as it had bene a cloude. When sayde he vnto me: Thou sonne of man / ha thou sene what the Senatoures of the house of Israel do secretly / euery one in his chambze: for they haue sayde: Cusly / & Lorde scyth vs not / the Lorde is vengeful: regardeth not the woꝝde. And he sayde vnto me: Turne the yet agayne / and thou shalt see the grete abhominacyōs that they do. And he brought me to the doze of the porte of the Lordes house / toward & north: and beholde / there sat women mournynge for & Chamus. When sayde he vnto me: Hast thou sene this / thou sonne of man? Turne & thou shalt see yet greater abhominacyōs. And so he brought me into the ward court of the Lordes house: & beholde at the porte of the Lordes house / betwixte & foze entree & the aulter / there were fyue and twenty men / that turned their backs vpon the temple of the Lorde / & their faces toward the east / & these woꝝdapped the sonne. And he sayde vnto me: Hast thou sene this / thou sonne of man? Thynketh the house of Israel / that it is but a trylle / to do these abhominacyōs.

The byl ston was wal led rounde about that wall whych copat fro it was cald the outwarde wall: the temple was myne eyes toward the north / and beholde: there another besyde the porte northwarde / there was an wall / that was aulter made vnto the ymage of promocacyō called the in in the very entrynng in. And he sayde further whych althou moze vnto me: Thou sonne of mā / seist thou whiche it were out what these do? Seist thou the grete abhominacyōs that the house of Israel comyette / yet was in this place: which ought not to be done in it inwarde fro my Sanctuary: But turne the aboute / and thou shalt see yet greater abhominacyōs. Beholde the space betwene the ingate: & when I looked / beholde / there was an hole in & wall. When sayde he vnto me: Thou sonne of mā / begge thowto & wall. And when I begged thowto & wall / beholde / there was a doze. And he sayde vnto me: So thy waye in / & loke what wycked abhominacyōs they do there. So I wente in / & saw: & beholde / there were al maner ymages of wyckednes & bestes / all doles & abhominacyōs that place was holp / & therein of the house of Israel paynted euery one rounde aboute the wall. There stode also befoze the ymages. Ixx. lordes of the colicell of the house of Israel: & in the myddell of them stode Jaazaniab the sonne of Saphan: And euery one of the had a censoure in his hande / and out of the incense / there went a smoke / as it had bene a cloude. When sayde he vnto me: Thou sonne of man / ha thou sene what the Senatoures of the house of Israel do secretly / euery one in his chambze: for they haue sayde: Cusly / & Lorde scyth vs not / the Lorde is vengeful: regardeth not the woꝝde. And he sayde vnto me: Turne the yet agayne / and thou shalt see the grete abhominacyōs that they do. And he brought me to the doze of the porte of the Lordes house / toward & north: and beholde / there sat women mournynge for & Chamus. When sayde he vnto me: Hast thou sene this / thou sonne of man? Turne & thou shalt see yet greater abhominacyōs. And so he brought me into the ward court of the Lordes house: & beholde at the porte of the Lordes house / betwixte & foze entree & the aulter / there were fyue and twenty men / that turned their backs vpon the temple of the Lorde / & their faces toward the east / & these woꝝdapped the sonne. And he sayde vnto me: Hast thou sene this / thou sonne of man? Thynketh the house of Israel / that it is but a trylle / to do these abhominacyōs.

Omnia.

both in myrth & in weeping. Shoulde they fill the lande full of weeping? & undertake to prouoke me into anger? Yee & purpose to cast by their noles vpon me: Therefore will I also make to wepe some thinge in my wrothful displeasure/ by craft. For this I made to wepe when I sawe the women also bewailing their sepulture: I not heare them.

The destruction of Iherusalem: & the conuersion of the rhythmes. They that shall be saved are marred. They that are vnmarched are layne. A prophete of the destruction of the people.

The ix. Chapter.

I cryed also with a loude voyce in myne eares/ saying: Come hert ye rulers of the cyte/ every man with his weaponed hande to the slaughter. Then came there fyve men out of the strete of the upper porte toward the north/ & euerie man a weapon in his hande to the slaughter. There was one amongest them/ that had on hym a linnen rayment/ & a wyrters pynckhoine by his syde.

These wente in/ & stode besyde the brazen altare: for the glory of the Lorde was gone awaye from the Cherub/ & was come downe to the threholde of the house/ & he called the man that had the linnen rayment vpon him/ & the wyrters pynckhoine by his syde/ & the Lorde sayde vnto him: Go thy waye thow to the cyte of Iherusalem/ & set thys marche. Thou vpon the foreheades of the / & mourne & are sope for all the abhominacions/ that be done therein. And to the other/ he sayde that I myght heare: So ye after hym thow to the cyte/ & saye/ ouerle none/ spare none: kill & destroye both olde men & yonge/ maydes/ chyldezen/ and wyues.

But as for those / & haue this marche: Thou vpon them: that ye touch them not/ & begynne at my Sanctuary. Then they began at the elders/ which were in the temple/ for he had sayde vnto the: When ye haue destroyed the temple/ & fylled the court with the clayne/ then go your waye forth. So they wente out/ & stode downe thow to the cyte. Now when they had done the slaughter/ and I yet escaped: I fell downe vpon my face/ & cryed/ sayinge: O Lorde/ wilt thou then destroye all the residue of Israel/ in thys soze displeasure/ that thou hast poured vpon Iherusalem? Then sayde he vnto me: The wickednesse of the house of Israel & Iuda is very greate: so that the lande is full of bloude/ & the cyte full of iniquity: for they saye: With the Lord regardeth not the earth/ he seyth vs not. Therefore will I vpon myne eye shall not ouerle the/ neither will I spare the/ but will recompense their wickednesse vpon their heades. And beholde/ the man I had the linnen rayment vpon him/ & the wyrters pynckhoine by his syde: tolde all the matter how it happened/ & sayde: Lorde/ as thou hast commaunded me/ so haue I done.

Of the man that toke whote burning coles oute of the myde of the wheles & of the Cherubyns: to ben of the burning of Iherusalem. A reherfall of the wylde of the wheles/ of the beastes/ & of the Cherubyns.

The x. Chapter.

As I looked/ beholde in the fir: I sawe a man/ & he was aboute the Cherubyns: there appeared a similitude of a stole of Saphir vpon them. Then sayde he that sat therein/ to hym that had the linnen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns/ & take thynne hande full of boate coles out from betwene the Cherubyns/ & cast them ouer the cyte. And he crepte in/ that I myght see.

Now the Cherubyns stode vpon the right syde of the house/ when the man wente in/ & the cloude fylled the innermost court. But the glory of the Lorde remoued fro the Cherubyns/ and came vpon the threholde of the house: so that the temple was full of cloude/ and the court was full of the syne of the Lordes glory. Yee & the sounde of the Cherubyns wynges was heard into the fore court/ lyke as it had bene the voyce of the almyghty God/ when he speaketh. Now when he had bydden the man that was clothed in linnen/ to go and take the boate coles from the myddest of the wheles/ which were vnder the Cherubyns: he wente & stode besyde the wheles. Then he one Cherub reached forth his hande from vnder the Cherubyns/ vnto the fyre that was betwene the Cherubyns/ and toke therof/ & gaue it vnto hym that had on the linnen rayment in his hande: which toke it/ & went out. And vnder the wynges of the Cherubyns/ there appeared the lychnesse of a mans hande: I sawe also foure wheles besyde the Cherubyns/ so that by euery Cherub there stode a whele. And the wheles were (so loke vpon) after the fashion of the precious stone of Charis: yet (vnto the syght) were they ashyoned & lyke/ as if one whele had bene in another.

When they wente forth/ they wente all foure together/ not turning aboute in their goinge: But where the fyre wente/ theyther wente they after also/ so that they turned not aboute in their going. Their whole bodies/ their backs/ their handes & wynges/ yee and the wheles also/ were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles/ & saye: (that is) a roude boule. Every one of them had foure faces/ so that

that the one face was the face of a Cherub/ the seconde of a man/ the thyrde of a lyon/ the fourth of an Aegle/ & they were lyfted vp aboue. This is the beast/ that I sawe at the water of Cobar. Now when the Cherubyns wente/ the wheles wente with them/ & wher the Cherubyns stode their wynges to lyft them selues bywarde/ & wheles remayned not behynde/ but were with them also. Shortly/ wher they stode/ these stode also: And wher they were lyft vp/ the wheles were lyft vp also with them/ for the sprete of lyfe was in the wheles.

Then the glory of the Lorde was lyft vp from the threholde of the temple/ & remayned vpon the Cherubyns: And the Cherubyns flatched with their wynges/ & lyft the selues vp from the earth: so that I sawe when they went/ and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon them. This is the beast that I sawe vnder the God of Israel/ by the water of Cobar. And I perceyued/ & it was the Cherubyns. Every one had foure faces/ and euery one foure wynges/ & vnder their wynges/ as it were mens handes. Now the figure of their faces was/ euery as I had sene them/ by the water of Cobar/ and so was the countenance of them: euery one in his goinge wente straight forwarde.

Who they were that seduced the people of Israel. Agaynst the he prophete cleth/ the wynges the how they shal be dysparpled abroad. The remynge of the bert comyngh of God/ otherwys can we not walke in his commaundmentes. He threatheneth them that leane vnto their awne counceyles.

The xi. Chapter.

I dreuet/ the sprete of the Lorde lyft me vp/ & brought me vnto the east porte of the Lodes house. And beholde/ there were fyve men vnder the doze amonge whom I sawe Iasaniah the sonne of Azur/ and Pheltiah the sonne of Bananah/ & rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man/ these men ymagyn my selfe/ and a wyched coucel take they in this cite/ saying: full/ there is no destruction at hande/ let vs buyde houses: this Ierusalem is the cauldron/ & we be the flesh. Therefore shalt thou prophete vnto the/ yee prophete shalt thou vnto them/ O sonne of man. And with that fell the sprete of the Lorde vpon me/ & sayde vnto me: Speake/ thus sayeth the Lorde: On this manner haue ye spoken/ O ye house of Israel/ and I knowe the ymaginacions of your hertes. Many one haue ye mischured in this cyte/ and filled the stretes full of the clayne. Therefore/ thus sayeth the Lorde

God: The dayne men that ye haue layed on the grounde in thys cyte/ are the flesh/ and this cyte is the cauldron: But I will brynge you out of it: ye haue drawe out the sword/ & euen so will I also brynge a swerde ouer you/ sayeth the Lorde God. I will brynge you out of thys cyte and deliuer you into your enemyes hande/ and will condempne you. Ye shall be slayne in all the coastes of Israel/ I will be auenged of you: to seme you for to knowe/ that I am the Lorde. This cyte shall not be your cauldron/ neither shall ye be the flesh therein: but in the coastes of Israel will I punyssh you/ that ye maye knowe/ that I am the Lorde: in whose commaundmentes ye haue not walched/ ney kepte his lawes: but haue done after the customes of the heathen/ that ye vounde aboute you.

Now wher I preached/ Pheltiah the sonne of Bananah dyed. Then fell I downe vpon my face/ and cryed with a loude voyce: O Lorde God/ wylt thou then utterly destroye all the remnant in Israel? And to the voyde of the Lorde came to me on this manner: thou sonne of man/ thy brethren/ thy kynnesfolke/ and the whole house of Iuda/ which dwell at Ierusalem/ saye: They be gone farre fro the Lord/ but the lande is geue vs in possession. Therefore tell them/ thus sayeth the Lorde God: I will sende you farre of amonge the Gentyles/ and scatere you amonge the nacys/ & I will halowe you but a litle/ in the landes where ye shall come. Tell them also/ thus sayeth the Lorde God: I will gather you agayne out of the nacys/ and brynge you from the countreys where ye be scatred/ and will geue you the lande of Israel agayne: & thither shall ye come. And as for all impietmentes/ and all your abhominacions/ I will take them awaye.

And I will geue you one hert/ and I will plante a newe sprete within your bowels. That stony herte will I take out of your body/ & geue you a fleshy herte: & ye maye walke in my commaundmentes/ & kepe myne ordynances/ & do them: that ye maye be my people/ and I your God. But loke whose hertes are dysposed to folowe their abhominacions & wyched lyuynge: those mens dedes will I brynge vpon their awne heades/ sayeth the Lorde God. After thys dyd the Cherubyns lyft vp their wynges/ & the wheles wente with them/ and the glory of the Lorde was vpon them. So the glory of the Lorde wente vpon the myddest of the cite/ & stode vpon the mount of the cite towarde the east. But the wynde toke me vp/ & in a blyss (which came by the sprete of God) it brought me agayne in to Caldea amonge the presoners. Then I wylson I had sene/

God. b. banished

banished away from me. So I spake unto the prisoners, all the wordes of the Lord, which he had shewed me.

The parable of the vessels of the captivity. The expolycy in of the parable by which the language of the prophet Zedekiah is signified. A nother parable wher by the dystelle of hunger and thyr is signified.

The .xiiij. Chapter.

The word of the Lord came unto me, saying: Thou sonne of man, thou dwellest in the myddest of a strowarde householde: whyche haue eyes to se / and yet se not: eares haue they to heare / & yet heare they not: for they are an obstinate householde. Therefore (thou sonne of man) make thy gerte redy to sit / and go forth by sayre dape lycht / that they may se. Yee euen in their lycht shalt thou go from thy place to another place: yf peradventure they will conside / that they be an vnoberdyent householde. Thy gerte that thou hast made redy to lye withall / shalt thou beare out by sayre dape lycht / that they may se: and thou thy self shalt go forth also at euen in their lycht / as a man doth when he sitteth. Wygge thou the wall / that they may se / & beare thou to it the same thing / & thou shalt go forth in the darcke. Wyde thy face & thou se not the earth / for I haue made the a strowarde householde. Now as the Lord commaunded me, so I dyd: the gerte & I had made redy / brought I out by dape. At euen I brake downe an hole thow the wall with my hande: & when it was darcke / I toke the gerte by my shoulders / and bare them out in their lycht.

And in the morning / came the word of the Lord unto me / saying: Thou sonne of man / yf Israel & strowarde householde as he the / and saye: what doest thou there? Then tell the: thus sayeth the Lord God: This punishment toucheth the these rulers at Jerusalem / & all the house of Israel / that dwell amonge them: Tell them: I am your stroward householde as I haue done / so shall it happen unto you: I shall also / and go into captivity. The word that is amonge you / shall lade his shoulders in the darcke / & get him away. He shall brake downe the wall / to carpe thus the thow: He shall couer his face / that he se not the ground / with his eyes. My lycht will I speide out upon him / & catch him in my net / & carry him to Babylon / in the lande of the Caldees: whyche he shall not se / & yet shall he dye there. As for all his helpers / & all his holtes / that be about him / I will leaue the towarde all the wyndes / & drawe out a swerde after them. So when I haue scattered them amonge the hea-

then / and strowed them in the landes / they shall knowe / that I am the Lord. But I will leaue a litle nombre of the fro the swerde / hunger / and pestilence: to tell all their abominacions amonge the Heathen / where they come: that they may know / how that I am the Lord.

The word of the Lord came unto me saying: Thou sonne of man: with a fearfull tremblinge shalt thou eate thy bread / with carefullnesse & sorrowe shalt thou drynke thy water. And unto the people of the lande / speake thou on this manner: Thus sayeth the Lord God / to them that dwell in Jerusalem / & to the lande of Israel: Ye shall eate your bread in sorrowe / & drynke your water with heynesse: Yee the lande with fulnesse therof shall be layde waste / for the wickednesse of the that dwell therein. And the cyties that now be well occupied / shall be voyde / and the lande desolate: that ye may know / how that I am the Lord.

Yet came the word of the Lord unto me / saying: Thou sonne of man / what manner of byword is that / which ye vse in the lande of Israel / saying: Cuth / syng that the dayes are so slacke in commynge / all the bysons are of none effecte: Tell them therefore / thus sayeth the Lord God: I will make the byword to cease / so that it shall nomore be comenly vsed in Israel.

But saye this unto them: The dayes are at hande / that every thyng which hath bene prophesied / shall be fulfilled. There shall no byson be in bayne / neither any prophesie laye amonge the chyldren of Israel: For it is I the Lord / that speake it: & what soeuer I the Lord speake / it shall be performed / and not be slacke in commynge.

Yee euen in your dayes / & ye strowarde householde / shall I dreple some thyng / and byng it to passe / sayeth the Lord God. And the word of the Lord came unto me saying: Beholde / thou sonne of man: The house of Israel saye in this manner: Cuth as for the vision that he hath sene / it will be many dayes / or it come to passe: Is it farr of yet / & thyng that he prophesied. Therefore saye unto them: Thus sayeth the Lord God: All my wordes shall nomore be slacke: Loke what I speake / & same shall come to passe / sayeth the Lord.

The word of the Lord agaynst false prophets / which teach the people the counceiles of their owne hertes.

The .xiii. Chapter.

The word of the Lord came unto me / saying: Thou sonne of man. Speake prophesie agaynst those prophets / that preach in Israel: & saye

& saye thou unto them that prophesie out of their owne hertes: Heare the word of the Lord / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * * **The word of the Lord came unto me / saying:** Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * * **The word of the Lord came unto me / saying:** Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * * **The word of the Lord came unto me / saying:** Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * * **The word of the Lord came unto me / saying:** Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

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The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

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The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

do be unto you / that solowe pylowes under all arme holes / and bolsters under the heades both of yonge and olde / to catch soules with all. For when ye haue gotten the soules of my people in your captiuite / ye promise them lye / and dishonoure me to my people / for an hand full of barley / and for a peece of brede: when ye kill the soules of them / that dye not / and promise lye to them / that lye not: Thus ye assemble with my people / that belongeth your lyes.

Wherefore thus sayeth the Lord God: Beholde / I will also upon the pylowes / wher with ye catch the soules in lye: the will I take from your armes / and let the soules go / that ye catch in lye. Your bolsters also will I leaue in peces / & deliuer my people out of your hand: so that they shall come no more in your handes to be spoiled / and ye shall knowe / that I am the Lord. Seeing that with your lyes ye discomforthe the herte of the righteous / whom I haue not discomforthe: Agayne / for so moch as ye courage the hande of the wicked / so that he maye not turne from his wicked waye / and lye: therefore shall ye spee out nomore banys / nee prophesie your owne gessinges: for I will deliuer my people out of your hande / that ye maye knowe / how that I am the Lord.

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

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The word of the Lord came unto me / saying: Thou sonne of man / thus sayeth the Lord God: I do be unto those falsly prophets / & solowe their owne spete and speake where they se nothing. * * *

Jerusalem.

The Prophecy

၂၇။ အထွေထွေအကျဉ်းချုပ်

Exch. 110.0.
110.0.
Jere. 10.0.

ଅନୁପ୍ରାସ

It is the unprofitable wood of the vine tree is cast in
to the fire, so sayth he that Jerusalem shall be burnt.

The 10. Chapter.

The
me
to
all

¶ The prophete intending to speake of the abhominacions of Ierusalem doth first shewe the benefices of God toward it. Ierusalem is tripossed of vnbindinges; for her fornication with Idoles he willifie the wickednes of other people in charyson of the synnes of Ierusalem. The cause of the abhominacions in to which the synners are like. After is promysed to the repentance.

Heb. ref. Chapter.

Jerusalem.

28 Now when I wente by the / & looked upon
the: beholde, thy tyme was come / yee see the

Joseph / when
he heard this he
did not. Gen. 1.
were they not
about a year

¶ I gaue the of myne aunc golde and syluer
hast thou taken/and made the mens ymages
thereof as commaunded to heathens with all

thy garments of diverse colours hast thou taken, and deckt them therewith: mine

Of Ezechiel.

made thy beauty to be abhorred / thou hast layd
out thy legges to every one & came by /

multiplied thine hojoredome. Thou hast com-
mitted fornicacyon with the Egyptians thy
neighbour, which had much silver: and thus
hast thou used thine hojoredome, to anger me.

Therefore heare the worde of the Lorde/
 Thou harlot: thus sayeth the Lorde God/
 As much as thou hast loved them: thus will I love
 thee: and will be to thee as they were.

Bozouet / I will judge ~~as~~ a breaker of
wedlocks and a murderer / and recompence

Id.

Leuit. xxi. b
119. Me. g. f. 2. b

thy bzodell houses: they shall strype the out of thy clothes / all thy saye & beutifull Jewels shall they take from the / so let the yet naked & bare: yee they shall bringe the come people upon the / which shall stonke & a flaye the downe wth their sweardes. They shall burne by thy houses / and punyssh the in the syght of many women. Thus will I make thy whoredome to cease / so that thou shalt geue out no mo rewarde.

Shulde I make my wraoth to be still / take my gelously from the / be content / & nomoze to be dyspleased: seing thou remembrest not the dayes of thy youth / but hast prouoked me to wraoth in all these thynges? Beholde therfore / I will bringe thyne awne wayes byd thyne heade / sayeth the Lorde God: how be it / I neuer dyd vnto the / accordyng to thy wyckednesse & all thy abhomyacions. Beholde / all they that vse comen prouerbes / shall vse this prouerbe also agaynst & : soch a mother / soch a daughter.

Ezech. xlii. a

Thou art euen thy mothers awne daughter / that hath cast of hir housband & hir children: Yee thou art the syster of thy sisters / which forsoke their husbands & their children. Your mother is a Cethye / and youre father an Amoyte. Thyne eldest syster is Samaria / she and her daughters that dwell upon thy left hande.

Gene. xlii. b

But thy ydgest sister that dwelleth on thy ryght hande / is Sodoma & her daughters. Yee hast thou not walked after their wayes / ner done after their abhomyacions: but in all thy wayes thou hast bene moze corrupte then they. As truly as I lyue / sayeth & Lorde God: Sodoma thy sister & her daughters / hath not done so euell / as thou & thy daughters. Beholde / the synnes of thy sister Sodoma were these: Pryde / fulnesse of meate / aboundaunce & Tollesse: these thynges had she & hir daughters. Besydes that / they reached not their hande to the poore & neddy / but were proude / and byd abhomynable thynges before me: therfore I toke them awaye / whē I had. sene it. Nether hath Samaria done half of thy synnes / yee thou hast exceded them in wyckednesse: In so much that in comparyson of all the abhomyacions whych thou hast done / thou hast made thy sisters good women.

Gene. xxi. c
Jere. li. c

As for their captiuite / namely the captiuite of Sodoma & her daughters: the captiuite of Samaria and her daughters: I will bringe them agayne / so will I also bringe agayne thy captiuite amonge the: that thou mayest take thyne awne confusion byd the / and be ashamed of all that thou hast done / & to comforte them. Thus thy sisters (namely) Sodoma & her daughters: Samaria and

her daughters to thy self and thy daughters / shall be brought agayne to youre olde estate. When thou wast in thy pryde / & before thy wyckednesse came to lycht: thou woldest not heare speake of thy syster Sodoma / vntill the tyme that the Synas with all their townes / & the Phylipynes with all that ye round aboute them / brought the to shame & confusion: that thou myghtest heare thyne awne felthynes & abhominacyō / sayeth the Lorde.

For thus sayeth the Lorde God: I shulde (by ryght) deale wth the / as thou hast done. Thou hast despyled the ooth / & broken the couenaunte. Neuerthelesse / I will remembre the couenaunt that I made wth the in thy youth / in so much & it shall be an euertasting couenaunt: so that thou also remembre thy wayes / & be ashamed of the: then shalt thou receaue of me thy elder & yonger sisters / whō I will make thy daughters / and that besyde thy couenaunt. And so I will renew my couenaunt wth the / that thou mayest knowe that I am the Lorde: & thou mayest thinke upon it / be ashamed / and excuse thine awne confusion nomoze: when I haue forgiven the / all & thou hast done / sayeth & Lorde God.

Jere. xxxi. a
Ezech. li. b

The parable of the two Eagles signifieth that Zedekiah / which contrarye to his othe had forsaken the frendshipp of Babuchodonosor / turned him self to the kynge of Egypt / and therfore perished. An expolitiō of the parable. A prophete of Chusa.

The xlii. Chapter.

The worde of the Lorde came vnto me / sayinge: Thou sonne of man: put forth a darcke speake / and a parable / vnto the house of Israel / & say: Thus sayeth the Lorde God: There came a great Eagle with greete wynges / yee wth myghty longe wynges / and full of fethers of dyuerse colours / bypon the mount of Libanus / & toke a bzaunch from a Cedre tree / & brake of the topp of his twygge / & carryed it into the lande of Canaan / & set it in a cytt of marchantes. He toke also a bzaunch of the lande / & platted it in a frutesfull ground / he brought it vnto greete waters / & set it as a wellpe tree therby. Then dyd it growe / & was a greete bynestocke / but lowe by the ground: thus there came of it a byne / and it brought forth blossomes / & spred out bzaunches. But there was another Eagle / a great one / whych had greete wynges & many fethers: & beholde / the rotes of this byne had an hunger after him / & spred out his bzaunches towardes him / to water his frutes: Neuerthelesse it was planted vpon a good ground besyde greete waters: so that (by reason) it shulde haue brought out bzaunches & frute / & haue bene a goodly byne. Speake thou therfore / thus sayeth the Lorde God: Shall this byne prosper? shall not his rotes be plucked out /

oute his frute be bzokē of / his grene bzaunches withere & fade awaye: yee without ether strōg armē or many people / shall it be plucked by by pōtes. Beholde / it was planted: shall it prosper therfore. Shall it not be dyed by and withered / yee euen in the cuttinge out of his blossomes / as soone as the east wynde bloweth?

Wherefore / & worde of & Lorde came vnto me sayinge: Speake to that freward householder: knowe ye not / what these thynges do synnyfyr? Tell them: Beholde / the kynge of Babylon came to Jerusalem / and toke the kynge and his Prynces / and ledde them to Babylon.

He toke of the kynges seide / and made a couenaunt wth hym / and toke an othe of hym: & he Prynces of the lande toke he wth hym also / that the lande myghte be holden in subieccyō / and not to rebelle / but kepe the couenaunt / and fulfyll it. But he fell from hym / & sent his Embassytours in to Egypt / that he myght haue horses and moche people. Shulde that prosper? Shulde he be kepte safe / that doth such thynges? Or shuld he escape / that breaketh his couenaunt? As truly as I lyue / sayeth the Lorde God: He shall dye at Babylon / in the place where the kynge dwelleth / that made him King: whose othe he hath despyled / and whose couenaunt he hath broken. Nether shall Pharaō wth his greete host and multitude of people / maynteyne him in the warre: when they call by byches / and let by bulwozhes to destroye moche people. For seing he hath despyled the othe / and broken the couenaunt (where as he yet gaue his hande therupon) and done all these thynges / he shall not escape.

Wherefore thus sayeth the Lorde God: As truly as I lyue / I will bringe myne othe that he hath despyled / and my couenaunt that he hath broken / bypon his awne head. I will cast mynet about him / and catch hym in my payne. To Babylon will I carrye him / there will I punnysh hym / because of the greete offence that he made me. As for those that sle frō hym out of the host / they shall be slayne wth the swearde. The residue shall be scatred to wards all the wyndes: and ye shall knowe / that I the Lorde haue spoken it.

Thus sayeth the Lorde God: I will also take a bzaunch from an hye Cedre tree / & will set it / & take the bypermost twygge / that yet is but tendre / and plante it vpon an hye hyll: Namely / bypon the hye hyll of Sion / will I plante it: that it maye bringe forth twygges / and geue frute / and be a greete Cedre tree: so that all maner of foules maye byde in it / and make their nestes vnder the shadowe of his bzaunches.

And all the trees of the seide shall knowe that I the Lorde haue brought downe the hye tree / and lett the lowe tree by: that I haue dyed by the grene tree / and made the drye tree to flopp: Euen I the Lorde that spake it / haue also brought it to passe.

The sheweth that every man shall beare his awne spune. To hym that amendeth / is saluacyō promysed. Death is prophesied to the ryghtwysse / whych turneth backe from the ryght waye.

The xlii. Chapter.

The worde of the Lorde came vnto me / on this maner: what mane ye by this comen prouerbe / that ye vse in the lād of Israel / sayinge: The fathers haue eaten soure grapes / & the chyldrens teeth are set on edge: As truly as I lyue / sayeth the Lorde God / ye shall vse this byworde nomoze in Israel.

Beholde / all foules are myne. Lyke as & father is myne / so is the sonne myne also. The soule that synneth / shall dye. If a man be goodly / & do & thynges that is equal and ryght / he eateth not byd the hylls: he lyteth not his eyes by to the Idols of Israel: he despyeth not his neyghbours wyfe: he medleth wth no menstuous woman: he greueth no body: he geueth his better his pledge agayne he taketh none other mans good by byolence: he parteth his mete wth the hongrye: he clothyeth the naked: he lendeth nothyng byd blury: he taketh nothyng ouer: he wtythdraweth his hande from doinge wronge: he walketh faithfully betwixte man & man: he walkech in my commaundementes / and kepeth my lawes / & perfourmeth them faithfully: This is a righteous mā / he shall surely lyue / sayeth the Lorde God.

If he now gett a soune / that is a mutthritter / a wheder of bloude: yf he do one of these thynges (though he do not all) he eateth vpon the hylls: he despyeth his neyghbours wyfe: he geueth the poore & neddy: he robbeth & spoyleth: he geueth not & better his pledge agayne he listeth by his eyes vnto Idols / & medleth wth abhomynable thynges: he lendeth byd blury / & taketh moze ouer. Shall this man lyue? He shall not lyue. Seynge he hath done all these abhomyacions / he shall dye bys bloude shall be vpon him.

Now yf this man gett a soune also / that seith all his fathers synnes / whych he hath done: and seareth / nether doth soch lyde: Namely / he eateth not vpon the mostaynes: he lyteth not his eyes by to the Idols of Israel: he despyeth not his neyghbours wyfe: he bereth no man: he kepeth no mans pledges: he nether spoyleth / ner robbeth any man: he dealeth his meate wth the hungrye: he clothyeth the naked: he oppreseth not the poore: he receaueth no blury / ner any thyng ouer: he kepeth

Jere. xxxi. a
Ezech. xlii. b

he keepeth my lawes / & walcheth in my commaundementes: This man shall not dye in his fathers synne / but shall lyue without fayle. As for his father: because he oppressed and spoyled his brother / and dyd wyckedly amonge his people: lo he is deed in his awne synne. And yet saye ye: wherfore shal he not this sonne heare his fathers synne?

Wherfore: because he sonne hath done equite & right: and hepte all my commaundementes / & done them: therfore shall he lyue in dede. The same soule that synneth / shal dye. The sonne shall not beare the fathers offence: neither shall the father beare the sonnes offence. The righteounes of the righteous shall be hpon him / & the wickednes of the wicked shal be hpon him self also. But if the bngodly will

shall not turne away fro all his synnes that he hath be thought vpon. done: and kepe all my commaundementes / and do the thyng that is equall and right: doubtles he shal lyue / & not dye. As for all his synnes he dyd before / they shall not be soch like: which thought vpon: but in his righteounes that he hath done / he shal lyue. For haue I any pleasure in the death of a synner: sayeth the Lord God: but rather that he conuerte / and lyue. Agayne: if the righteounes turne awaye from his righteounes / and do iniquite / ac- cording to all the abhominacions / that the wycked man doth: shall he lyue? All the righteounes he hath done / shal not be thought vpon: but in the sawte that he hath offended withall: and in the synne that he hath done / he shal dye.

And yet ye saye: Cuth / the waye of the Lord is not indifferet. Heare therfore ye house of Israel: Is not my waye right? Or are not your wayes rather wicked? When a righteounes man turneth awaye from his righteounes: he must dye therein: yee for the bngodlynes that he hath done / must he dye. Agayne: when the wycked man turneth awaye from his wickednesse: that he hath done / and doth & do as they saye of the thyng which is equall and right: he shal lyue. I saue his soule alyue. For in so moch as he remembereth him selfe / & turneth him from all the bngodlynes that he hath bled / he shal so & he neither lyue / and not dye.

And yet sayeth the house of Israel: Cuth / the waye of the Lord is not equall. Are my wayes bngodly / & ye house of Israel: Are not your wayes rather bnequall? As for me / I will iudge every man / according to his wayes. & ye house of Israel: sayeth the Lord God. Wherfore be conuerted / & turne And if he will you cleane fro all your wyckednesse / so shall not synne be on there no synne do you harme. Cast awaye the text both fro you all your bngodlynesse: that ye haue done: make you new hertes & a new sprete.

Wherfore will ye dye / & ye house of Israel: For I have no pleasure in the death of him that dyeth: sayeth the Lord God. Turne you then / and ye shall lyue.

And after hange him up. For he might saye: If I forgave you your theft: but not your hangynge which is due vnto your theft. So the pardon woulde they be lothe to haue that theye ymagyned it. If the kyng which is but a man: be more saythfull than to deale so with his prisoner / who he forgiveth: how shalde God then which is our heuenly father / which is our goodnes it selfe / haue soche a sortly sayd: and vnperfect forgiveness: that shalde after punyssh. But he of will I now speake no more: lest ye shalde hope in vaine: that the solucyon were ymagyned to pyche menues purples / thow so theye penne: Dirge groites: Crenallers: peare myndes: moneth myndes. Because that although the God can & maye forgue the synne: yet must such thynges outpaye the forgiveness of the punishment due thereunto: & the prestes benefices were not sufficient for the to lyue on: with out such pylage: as yet that the poore people coulde by any other meane be myched from that thyng: wherwith theye their wpon: their household and chyldren shalde lyue.

The xix. Chapter.

The captiuitie of Ichoaz: & of Ichoaz in the captiuitie of the lyons whelpes: & by the lyon. He setteth out the prosperite of the cytye of Ierusalem that is past: & the myserie therof that is present.

Beat moune thou for the princes of Israel: & saye: Wherfore laye thy mother that lyoness amonge the lyons / & noyshed her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp / and it became a lyon: it lerned to spoye / and to deuoure folke. The Heathen berde of hym / and toke him in their nettes / and brought him in chaynes vnto the land of Egypte.

Now when the damme sawe / that all her hope and confort was awaye / she toke another of her whelpes / and made a lyon of hym: which wente amonge the lyons / & became a scarce lyon: lerned to spoye and to deuoure folke: he destroyed their palaces / and made their cytyes waste. In so moch that the whole lande and every thyng therein / were utterly desolate / thow so & very voyce of his roaringe.

Then came the Heathen together on euery syde out of all countrees agaynst hym / layed their nettes for him / and toke hym in their pytte. So they bounde him with chaynes / and brought him to the kyng of Babilon: which put him in prison / that his voyce shalde nomore be herde vpon the mountaynes of Israel. As for thy mother / she is lyke a byne in the bloude / planted by the water syde: her frutes and bzaunches are growen out of many waters / her stalkes were so stronge / & me might haue made staves therof for officers: the grew so hie in her stalkes.

So when men sawe that she exceded & her gyth & multitude of her bzaunches / she was rooted out in displeasure / and cast downe to the grounde. The East wynde dyed by her frute: her stronge stalkes were broke of / withered

withered and bent in the fyre. But now she is planted in the wyldernes / in a drye and thurstye grounde. And there is a fyre gone out of her stalkes / which hath bent by her bzaunches and her frute: so that she hath no more stronge stalkes / to be staves for officers. This is a pyteous & myserable thyng. The Lord denieth that he will answere the when they praye for the offence of unkindnes which he here obiecteth. He prometh that his people that returne from captiuitie. By the word that shalde be want to signified the burninge of Ierusalem.

The xx. Chapter.

In the xlii. yere the x. daye of the moneth / it happened / that certayne of the elders of Israel came vnto me / for to aske counsell at the Lord: & sat them downe by me. Then came the woide of the Lord vnto me on this maner: Thou sonne of man: speake vnto the elders of Israel: & saye vnto the: Thus sayeth the Lord God: Are ye come hyther to aske any thyng at me: As truly as I lyue (sayeth the Lord) I will geue you no answer. Wylt thou not reprove them (thou sonne of man) wilt thou not reprove the? Shew the & abhominacions of their forefathers: & tell the: Thus sayeth the Lord God: In the daye whiche I chose Israel / and I yst by myne hande vpon the sede of the house of Jacob / & shewed my selfe vnto them in the lande of Egypte: Yee when I yst by myne hande ouer them / and sayde: I am the Lord your God / euen in the daye that I yst by myne hande ouer them / to bringe them vnto the lande of Egypte / into a lande that I had prouyded for them / which floweth with mylicie & honny / & is a pleasant lande amonge all other: Then sayde I vnto them: Cuth / a waye euery man the abhominacions that he hath before hym / and despie not your idoles with the Idoles of Egypte / for I am the Lord your God.

But they rebelled agaynst me / and wold not folowe me: to cast awaye euery man the abhominacions of his eyes / and to forsake the Idoles of Egypte. Then I made me to poure my indignacion ouer them / and to satisfie my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wold not do it / for my names sake: that it shalde not be bngodly before the Heathen / amonge whom theye dwelt / & amonge whom I shewed my selfe vnto them: that I wold bringe the out of the lande of Egypte. Now when I had carryed them out of the lande of Egypte / and brought them into the wyldernes: I gaue them my commaundementes / & shewed the my lawes: which whoso kepe shal lyue in them. I gaue them also my holy dayes / to be a toke betwixt me & the / & thereby to knowe / that I am the Lord / which haloweth them.

Exod. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And yet the house of Israel rebelled agaynst me in the wyldernes: they wold not walche in my commaundementes / they haue cast awaye my lawes (which whoso kepe shal lyue in them) and my Sabbath dayes haue they greatly bngodly.

Then I made me to poure out my indignacion vpon them / & to consume them in the wyldernes. Yet I wold not do it / for my names sake: lest it shalde be bngodly before the Heathen / from the which I had carryed them awaye. But I tooke vnto them in the wyldernes: that I wold not bringe the in to the lande / which I gaue them: a lande that floweth with mylicie and honny / and is a pleasure of all landes: and that because they refused my lawes / and walched not in my commaundementes / but had bngodly my Sabbathes / for their herte was gone after their ydoles. Neuerthelesse myne eye spared them / so that I wold not utterly slaye the / and consume them in the wyldernes. I yst ouer / I sayde vnto their sonnes in the wyldernes: walche not in the statutes of your forefathers / hepe not their ordynances / & despye not your selues with their ydoles / for I am the Lord your God. But walche in my statutes / hepe my lawes & do them / haue my Sabbathes: for they are a toke betwixt me & you / that ye maye knowe how I am the Lord. Notwithstandynge / their sonnes rebelled agaynst me also: they walched not in my statutes they kepte not my lawes to fulfyll the (which he & doth shal lyue in them) neither halowed they my Sabbath dayes. Then I made me agayne to poure out my indignacion ouer them / & to satisfie my wrath vpon them in the wyldernes. Ne-

uerthelesse I witheld my hande for my names sake / lest it shalde be bngodly amonge the Heathen / before whome I had brought them forth. I yst by myne hande ouer them also in the wyldernes: that I wold scatere them amonge the Heathen / & strowe them amonge the nacjons: because they had not kepte my lawes / but cast aside my commaundementes / bngodly my Sabbathes / and yst by their eyes to their fathers Idoles. Wherfore I gaue them also commaundementes not good / & lawes thow so the which they shalde not lyue / & I bngodly them in their awne gytes (whiche I appoynted for my selfe all their fyndozne) to make them desolate: that they myght knowe / how that I am the Lord.

Wherfore (thou sonne of man) tell the house of Israel: thus sayeth the Lord God: Despyde all this / your forefathers haue yet blasphemed me more / and greatly offended agaynst me: for after I had brought them in-

to the

Exod. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Exod. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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to the lande that I promysed to geue them / when they saue euery hyll & all the thicke trees: they made there their offryngs / & pzo-
uoked me with their oblacpons / makinge sweete sauours there / and poured out their dymchoffrynges. When I asked them: what haue ye to do wthall / that ye go thither? And therfore is it called the hye place vnto this daye. wherfore / speake vnto the house of Israel: thus sayeth the Lorde God: ye are euē as vnclene as your forefathers / & corrupte whorhome also with their abhominacions. In all your pdoles / where vnto ye bypge your oblacpōs / & to whose honoure ye burne your chyldren: ye desyle your selues / euen vnto this daye: how darre ye then come / and aske any question at me? ye householde of Israel: as truly as I lyue (sayeth the Lorde God) ye get no answer of me: as for the thynge that ye go aboute / it shall not come to passe / where as ye saye: we will be as the Heathen / & do as other people in the lande / woth and stone wyl we wothyppe.

Is truly as I lyue / sayeth the Lorde God / I my selfe wyl rule you wth a myghtye hande / wth a stretched out arme / & wth indignacō poured out ouer you: & wyl bynge you out of the nacpōs and landes / wherū ye are scattered: and gather you together with a myghtye hande / with a stretched out arme / & wth indignacō poured out vpon you: & wyl bynge you into the wyldernesse of the people / & there I wyl reason wth you face to face. Like as I punished your forefathers in the wyldernesse / so wyl I punish you also / sayeth the Lorde God. I wyl bynge you vnder my furfuricō / & vnder the bonde of the couenānt. The forefathers also and the transgressours wyl I take frō amonge you / & bynge them out of the lande of your habytacpō: as for the lande of Israel / they shal not come in it: that they maye knowe / how that I am the Lorde.

you into the lande of Israel: yet into the same lande / that I sware to geue vnto your forefathers. Wchē shal ye call to remembraunce your adue wayes / & all your ymaginacōs / wherū ye haue bene defiled: & ye shalbe displeased wth your adue selues / so as your wpychednes / that ye haue done. And ye shal knowe / that I am the Lorde: when I entreate you after my name / not after your wpyched wayes / ney accordyng to your corrupte wozhs: O ye house of Israel / sayeth the Lorde.

Wherfore / the worde of the Lorde came vnto me / sayyng: Thou sonne of man / set thy face toward the south / & speake to the south wynde / & saye to the wod toward the south: Heare the worde of the Lorde / thus sayeth the Lorde God: Beholde / I wyl kyndle a fyre in the / that shal consume the grent trees wth the wynde. No man shalbe able to quench his flame / but all that lokech frō the south to the north / shalbe byt therū: & all flesch shal se / that the Lorde haue kyndled it / so that no man maye quench it. When sayd I: O Lorde / they wyl saye of me: Cūth / they are but fables / that he telleth.

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Iscoured that it maye be bright. * * * the de-
stroye that of my sonne / wyl bynge downe
all wode. We haue put bys swerde to the
dightyng / & good holde maye be taken of it.
This swerde is sharpened & byght / that it
maye be geue in to the hande of the mandayer.
Crie (O thou sonne of man) & howle / for
this swerde shal smyte my people / & all the
rulers in Israel / which wth my people shal
be layne downe to the grounde thowthys
swarde. Smyte thou vpon thy thighe / for
wherfore shuld not the plage & staf of iudgmet
come: Prophecy thou sonne of mā / & smyte
thine handes together: make the swerde two
edged / & make it thre edged / & mandayers
swerde / that swerde of the grete slaugh-
ter / which shal smyte them / euē in their pze-
uchambres: to make them abashed & layne
at the hertes / and in all gates to make some
of them fall. How bright and shapre is it /
how well byght & mete for the slaughter. Gett
the to some place alone / ether vpon the right
hande / or on the lefte / whither so euer thy face
turneth. I wyl smyte my handes together also
& satisfie my wothfull indignacō: Euen
I the Lorde haue sayde it.

Wherfore / the worde of the Lorde came vnto
me agayne / sayyng: Thou sonne of man /
make the two stetes / that the swerde of the
kyng of Babylon maye come. Both these
stetes shal go out of one lande. We shal set
him by a place / at the heade of the stete shal
be chose hym out a corner. Make the a stete /
the swerde maye come to warde Babath
of the Ammonites / & to the stronge ctyte of
Jerusalem. For the kyng of Babylon shal
stande in the turnyng of the waye / at the
head of the two stetes: to aske the counsell at
the sothesayers / callinge the lottes wth his
arowes / to aske the counsell at the ydols / and to
loke in the lyuer. But the sothesayenge shal
poynte to the ryght syde vpon Jerusalem / &
he maye set men of warre / to smyte it wth a
grete noyse / to crie out Alarum / to sett ba-
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tellrammes agaynst the gates / to graue by
dyches / & to make bulwokes.

Lorde God: take a waye the myre / and put
of the crowne / and so is it awaye: the hum-
ble is exalted / and the proude brought lowe.
Punyshe / punish / & punyshe them wyl I / &
destroie them: and that shal not be fulfilled
vntill he come / to whom the iudgment belō-
geth / and to whom I haue geue it. And thou
(O sonne of man) prophecy / & speake: thus
sayeth the Lorde God to the chyldren of Am-
mon / & to their blasphemys / speake thou: O the
swerde / the swerde / is drawen forth alre-
dy to the slaughter / and scoured that it gly-
steth (because thou hast lokech the out banys-
ties / and propheted lies) that it maye come
vpon thy necke / lyke as vpon the other bn-
godly / which be layne: whose daye came /
whan their wichecraft was full.

Wherfore / the worde of the Lorde came vnto
me agayne / sayyng: Thou sonne of man /
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Jeremy. xix. a.
Deute. xix. b.
Ezech. xvi. c.
Iud. xix. d.
Ier. xix. e.
Ier. xix. f.

Deute. xix. a.
Ezech. xix. b.

Deute. xix. a.
Ezech. xix. b.

Jeremy. xix. d.
Deute. xix. e.
Ier. xix. f.

Deute. xix. a.
Ezech. xix. b.

In the haue they discovered their fathers name/in the haue they berid weme in their sickness. Every man hath desire shamefully with his neyghbours wyfe/a shomygnably defyled his daughter in lawe. In þ hat euery aia forced his atone syter/eue his fathers daughter: yee gyftes haue bene receaued in the/ to wede bloude. Thou hast taken blury and encrease/ thou hast opprested thy neyghbours by extorcio/ and forgoiten me/ sayeth the Lorde God. Beholde/ I haue mypten* my handes vpon thy couetousnesse / þ thou hast bled/ and vpon the bloude whych hath bene shed in the. Is thy herte able to endure it/ or may thy handes defende the selues/ in the tyme that I will byynge vpon the? **E**uen I the Lorde that speake it/ will byynge it also to passe. I will scatle the amonge the Heathen/ & throw the aboute in the landes/ & will cause thy sylthynesse to cease out of the: yee and I will haue the in possession in the syght of the Heathen/ that thou mayest knowe/ that I am the Lorde.

And the worde of þ Lorde came vnto me/ sayinge: Thou sonne of ma/ the house of Israel is turned to dross. All they that shulde be bzaile/ tynne/ yron/ & leade/ are in the fyre become dross. Therefore/ thus sayeth þ Lorde God: for so moche as ye all are turned in to dross/ beholde: I will byynge you together vnto Jerusalem/ lyke as syluer/ bzaile/ yron/ tynne and leade are put together in the furnace/ and the fyre blowe there vnder to melt them: Euen so will I gather you/ put you in together/ and melt you in my wrath & indignacion. I will byynge you together/ and kyndle þ fyre of my cruell dyspleasure vnder you/ that ye maye be melted therein.

Lyke as the syluer is melted in the fyre/ so shal ye also be melted therein: that ye may knowe/ how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ tell her: Thou art an vnclene lande/ whych is not rayned vpon in the daye of the cruell wrath: the Prophetes that are in the/ are sworne together to deuoure soules/ lyke as a roarynge Lp/ þ lyueth by hys pray. They receaue ryches and good/ and make many widdowes in the. They prestes breake my lawe/ and defyle my Sanctuary. They put no difference betwene þ holye & vnholye/ neither discerne betwene the cleane & vnclene: they turne their eyes from my sabbath/ & I am vnhalowed amonge the. Thy rulers in the are lyke rauynynge wolues/ to shed bloude/ and to destroye soules/ for their atone couetous lucre. As for thy Prophetes/ they dawbe with vntempered claye/ they se bangetes/ and prophete

yes vnto the/ sayeng: the Lorde God sayeth so/ where as the Lorde hath not spoken. The people in the lande bseth wycked extorcio/ & robbery. They bere þ pooze & nedge & oppresse the straunger agaynst ryght. And I sought in the lande for a man/ that wolde make by the hedge/ and sett hym self in the gappe before me in the landes behalfe/ that I shulde not utterly destroye it/ but I coulde fynde none. Therefore will I poure out my cruell dyspleasure vpon them/ and burne them in the fyre of my wrath: their atone wayes will I recompence vpon their heades sayeth the Lorde God.

¶ Of the synecopyon/ that is to saye/ of the Idolatry of Samaria in Jerusalem/ vnder the names of Obolah & Dholibah. In comparyson of Samaria he sheweth that the synecopyon of Jerusalem is the filthier. The destruction of Jerusalem is propheted. The aduocacye of both the wyces is founde out. Their destruction.

The xxij. Chapter.

In the worde of the Lorde came vnto me/ sayinge: Thou sonne of man/ there were two women/ that had one mother: these (whiche they were yonge) beganne to playe the harlottes in Egypte. There were their bzylls bzyled/ and the pappes of their maydenhead destroyed. The eldest of them was called* Obolah and her yongest syter* Dholibah. These two were myne/ and bare sonnes and daughters. Their names were/ Samaria/ & that was Obolah: & Jerusalem/ that was Dholibah: As for Obolah she beganne to go a whooring/ when I had taken her to me. She was set on fyre vpon her lours the Assyrians/ which had to do with her: eue the pynces & lordes/ that were deckte in costly raye: saye yonge men/ lusty ryders of horses.

Thus thorow her whozdomme/ she cleued vnto all the yonge men of Assyria: yee she was made vpon them/ and defyled herself with all their ydois. Whether ceased she from the fornicacion/ that she bled with the Egyptians: for in her poynt they laye to her/ they bzyled the bzylls of her maydenhead/ and poured their whozdomme vpon her. Therefore/ I deliuered her in to þ handes of her lours/ euen the Assyrians/ whom she so loued. These discovered her shame/ toke her sonnes and daughters/ and slewe her with the swerde: An euil name gat she of all people/ and they punished her.

Her syter Dholibah sawe this/ & destroyed her selfe to moze thane loue/ moze then she/ & exceded her syter in whozdomme she loued þ Assyrians/ (which also laye to her) namely/ the pynces & greute lordes/ that were clothed in all maner of gozgiuous apparell/ all lusty hoymen and saye yonge persones. Then

Samaria. Then I sawe/ that they both were defyled a lyke. But she increased styll in whozdomme: for when she sawe men paynted vpon the wall/ the ymages of the Chaldees set forth with fresh colours/ she saye gyddes about them/ and goodly bonettes vpon their heades/ loyng all lyke Pynces (after the maner of the Babylonys and Chaldees in their atone lande/ where they be borne) ymmedyately/ as soone as she sawe them/ she bent in loue vpon them/ & sent messengers for the in to the lande of the Chaldees.

Now when the Babylonys came to her/ they laye with her/ & defyled her with their whozdomme/ and so was she polluted with them. And when her lust was abated from them/ her whozdomme and shame was discovered & seene: then my herte so/loke her/ lyke as my herte was gone from her. Syter also/ I neuer forgotte the bled her whozdomme euer þ longer the more/ & remembred the dayes of her youth/ wherein she had playd the harlot in the lande of Egypte: she bent in lust vpon the/ whiche was lyke the flesh of Ides/ & their face lyke þ face of horses. Thus thou hast remembred the filthynesse of thy youth/ whiche thy lours bzyled thy pappes/ & married thy bzylls in Egypte.

¶ Therefore (Dholibah) thus sayeth þ Lorde God. I will caple by thy lours (with whiche thou hast lustyfyd thy lust) agaynst the/ and gather them together rounde about the: namely/ the Babylonys/ & all the Chaldees: Decod/ Sycha and Coa/ with all the Assyrians: all yonge and saye lours: pynces and lordes/ mayntes & gentlemen/ which be all good hoymen: these shall come vpon the to horses/ charrettes/ & a greute multitude of people: which shalbe barned about the on euery syde/ with bzyll plates/ weldes & helmettes. I will punysh the before them/ yee they them selues shal punysh þ/ according to their atone iudgement. I will put my ge loure vpon the/ so that they shall deale cruelly with the. They shall cut of thy nose and thyne eares/ and the remnant shall fall thorow the swerde. They shall cary awaye thy sonnes and daughters/ & the restour shalbe bent in the fyre. They shall strepe the out of thy clothes/ and cary the costly Jewels awaye with them.

Thus will I make an ende of thy filthynesse & whozdomme/ whiche thou hast brought out of the lande of Egypte: so that thou shalt turne thyne eyes nomoze after the/ & shalt thy mynde nomoze vpon Egypt. For thus sayeth the Lorde/ beholde/ I will deliuer þ into the handes of them/ whom thou hatest: yee eue into the handes of the/ with whom thou hast lustyfyd thy lust/ whych shall deale cruelly

with þ: All thy labour shalt they take with them/ and leaue the naked & bare/ & thus the shame of thy sylthyn whozdomme shall come to lyght. All these thynges shall happen vnto the/ because of thy whozdomme/ whych thou hast bled amonge the Gentiles/ with whose ydoles thou hast defyled thy self. Thou hast walched in the waye of thy syter/ therefore will I geue the her cuppe in thy hande.

Thus sayeth the Lorde God: Thou shalt bzyne of thy syters cuppe/ how depe and large so euer it be to the botome. Thou shalt be laughed to scozne/ & had as greatly in derisyon/ as is possible. Thou shalt be full of bronchennes & sozowe/ for the cuppe of thy syter Samaria is a cuppe of destruction & wastinge: the same shalt thou bzyne/ and suppe it out euen to the dregges/ yee thou shalt eate by the broken peces of it/ and so trare thyne atone bzylls: for euen I haue spoken it/ sayeth the Lorde God.

Therefore thus sayeth the Lorde God: for so much as thou hast forgoite me/ & cast me asyde/ so beare now thyne atone sylthynesse & whozdomme. The Lorde saye mozeouer vnto me: Thou sonne of man wilt thou not re proue Obolah & Dholibah? Shewe them their abhomyncacions: namely/ y they haue bzyled their toedlocke/ & stayned their handes with bloude: yee eue with their ydoles haue they comyted adoutrye/ & offered them their atone chyldre (to be deuoured) whiche they had borne vnto me. Yee and this haue they done vnto me also: they haue defiled my Sanctuary in that same daye/ & haue vnhalowed my Sabbath. For when they had slayne their chyldre for their ydoles/ they came the same daye into my Sanctuary to defyle it. Lo/ this haue they done in my house. Wylde all this/ thou hast sent thy messengers for men out of farre countrees: & when they came/ thou hast bathed/ trymmed and set forth thy self of the best fashyon: thou lattet vpon a goodly bed/ & a table spred before the: wher vpon thou hast set myne incense & myne oyle.

When was there greute cheare with her/ & the men þ were sent fro farre countrees ouer the desert/ vnto these they gaue bzailettes vpon their handes/ & set glozpous crownes vpon their heades: then thought I: no doute/ these will bse their harlotry also with ponder olde whoze. And they wete into her/ as hnt o a comen harlot: Euen so wente they also to Obolah & Dholibah those sylthyn women.

O ye all that loue vertu & ryghtuousnesse/ Lent. 22. b. iudge the/ punysh them: as aduocates and Ezech. 24. b. murderers ought to be iudged & punyshed. For they are bzyllers of wedlocke/ and the bloude is in their handes. Therefore thus sayeth the Lorde God: byynge & greute mul.

¶ That is to mete/ in token of greute wofulnes.

Ezech. 22. a.

¶ That is the tabernacle of her: as not belonging to me.

¶ That is my tabernacle in her. That I dwell in her: as in my Sanctuary or holy place.

Ezech. 22. a.

Ezech. 22. c.

Ezech. 22. d.

Ezech. 15. b. Sopho. 15. b. Ezech. 24. b.

Jerusalem.

The Prophecy

tyrude of people upon them / & make them be scattered & spoyled: these shall stone them / and goze them with their sweardes. They shall slay their sonnes and daughters and burne by their houses with fyre.

Thus sayeth the Lord God: Beholde I will take away the pleasure of thyne eyes: yet shalt thou nether mourne / nether wepe / nether water thy cheekes: therefore thou mayest mourne by thy self alone / but hste no deadly lamentacion. Holde on thy bonnet / and put on thy shoes. Upon thy fete / couer not thy face / & eat no mourning bzrd. Soz spake vnto the people by tymes in the morninge / and at euen my people dyed: then vpon the next morninge / I dyd as I was commaunded. And I people sayde vnto me: wilt thou not tell vs / what that signifyeth / whych thou doest? I answered them / the worde of the Lord came vnto me / sayinge: Tell the house of Israel / thus sayeth the Lord God: beholde / I will suspende my sanctuary: and the glory of your power / & pleasure of your eyes / and the thinge that ye loue: your sonnes and daughters whom ye haue left / shall fall thowow the swerde.

The prophet the syng of Jerusalem by a parable of a lyching pott. The parable of Ezechiel wyse being dead / which he after expoundeth.

The .xxv. Chapter.

In the .x. yeare / in the .x. Moneth / the .x. daye of the Moneth / came the worde of the Lord vnto me / sayinge: Thou sonne of man / write by the name of this daye / yee eue the houre of this present daye: when the King of Babylon see hym self agaynst Jerusalem. Shew that obdurate houlde a parable / & speake vnto the: Thus sayeth the Lord God: Get thee a pott / set it on / & poure water in to it: put al the peces together in it / all the good peces: the lopne & the shoulder / & fill it with the best bones. Take one of the best wepe / & an heape of bones withall: let it boyle well / and let the bones seth well therein.

With that sayde the Lord God on this maner: Wo be vnto the bloudy ctyte of the pott / wher by the rustynesse hangeth / & is not yet scoured awaye. Take out the peces that are in it / one after another: there neade not lottes be cast therfore / for the bloude is yet in it. Upon a playne dyke stone hath the pottred it / and not vpon the ground / that it might be couered w dust. And therfore haue I letten her poure her bloude by a playne dyke stony roche / because it shoulde not be bydd / & I myght bynge my wrothfull indignacion and vengeance vpon her.

Wherfore / thus sayeth the Lord God: Wo be vnto that bloudy rustye ctyte / for whos I will prepare a heape of wodde: beare thou the bones together / kyndle thou the fyre / sceth the flesh / let all be well sodde / that the bones maye be suckte out. Moreover / let the pott emptye by the coales / & it maye be warme & the metall hote: that the fyth & rustynesse maye be consumed. But it wyll not go of there is so much of it: the rustynesse must be bzint out. Why spychynesse is abhominable / for I wolde haue clenched the / but thou woldest not be clenched. Thou canst not be pouged fro thyne uncleynesse / tyll I haue pouged my wrothfull indignacion vpon the. Eue

the Lord haue so deuyled: yee it is come therto already / that I will do it. I wyll not go backe / I will not spare / I will not be intreated: but according to thy wayes & ymaginacions / thou shalt be punished / sayeth the Lord God. And the worde of the Lord came vnto me sayinge: Thou sonne of man / beholde I will take awaye the pleasure of thyne eyes: yet shalt thou nether mourne / nether wepe / nether water thy cheekes: therefore thou mayest mourne by thy self alone / but hste no deadly lamentacion. Holde on thy bonnet / and put on thy shoes. Upon thy fete / couer not thy face / & eat no mourning bzrd. Soz spake vnto the people by tymes in the morninge / and at euen my people dyed: then vpon the next morninge / I dyd as I was commaunded. And I people sayde vnto me: wilt thou not tell vs / what that signifyeth / whych thou doest? I answered them / the worde of the Lord came vnto me / sayinge: Tell the house of Israel / thus sayeth the Lord God: beholde / I will suspende my sanctuary: and the glory of your power / & pleasure of your eyes / and the thinge that ye loue: your sonnes and daughters whom ye haue left / shall fall thowow the swerde.

Like as I haue done / so shall ye do also: Ye shall not hyde your faces / ye shall eat no mourning bzrd: your bonnettes shall ye haue vpon your heades / & shoes vpon your fete. Ye shall nether mourne nether wepe / but in your synnes ye shall be sozowfull / & one repete with another. Thus Ezechiel is your thewtoke. For loke as he hath done / so (whet this cometh) ye shall do also: that ye maye lerne to knowe / that I am the Lord God. But beholde / I thou sonne of man: In the daye when I take from them their power / their loye & honoure / the lust of their eyes / the burthen of their bodies: namely / their sonnes and daughters: then shall there one escape / & come vnto the / for to shew the. In that daye shall thy mouth be opened to him / which is escaped / that thou mayest speake / & be nomozed domine: yee and thou shalt be their thewtoke / that they maye knowe / how that I am the Lord.

The worde of the Lord by the sonnes of Ammon / which reioyced at the fall of Jerusalem. Agaynst Moab & Seir. Agaynst Idumea. Agaynst the Philistines.

The .xxvi. Chapter.

In the .xvi. yeare / in the .xvi. Moneth / the .xvi. daye of the Moneth / came the worde of the Lord vnto me / sayinge: Thou sonne of man / see thy face agaynst the Ammonites / & prophete by the / & saye vnto the Ammonites: heare the word of the Lord God. Thus sayeth the Lord God: For so moche as thou speakest ouer my sanctuary. I ha / I trow

Ammon.

That is / by the Ammonites.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

The .xxvi. Chapter.

Of Ezechiel.

It.

trow it be now suspended: and ouer the lande of Israel / I trow it be now desolate: yee and ouer the house of Iuda / I trow they be now led awaye prisoners: Beholde / I wyll deliuer the to the people of the east / & they maye haue the in possession: these shall set their castles and houses in the. They shall eat thy fute / & bynche by thy mylche. As for Moab / I wyll make of it a stall for camels / & of Ammon a shepfold: and ye shall knowe / that I am the Lord.

For thus sayeth the Lord God: In so moche as thou hast lapped with thyn handes / and stamped with thy fete / yee reioyced in thynne herte ouer the lande of Israel with despyte: beholde / I wyll stretch out myne hande ouer the also / and deliuer the / to be spoyled of the heathen / and rote the out from amonge the people / & cause the to be destroyed out of all landes: yee I wyll make the be layed waste / that thou mayest knowe / that I am the Lord.

Thus sayeth the Lord God: For so moche as Moab said / Seir do saye: As for the house of Iuda / it is but lyke as all other Gentiles be: therefore beholde / I will make the ctytes of Moab weapenlesse / & taken awaye their strength: their ctytes & cheste coastes of their lande / which are the pleasures of the countrey: As namely / Bethelsimoth / Baalmeon and Carnaim: these will I open vnto the of the east / & they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shall no more be had in remembrance amonge the heathen. Euen thus wyll I punish Moab also / that they maye knowe / how that I am the Lord.

Moreover / thus sayeth the Lord God: Because that Edom hath auenged & caled hym selfe vpon the house of Iuda / therefore thus sayeth the Lord: I will reach out myne hande vpon Edom / and take awaye man & beast out of it. From Chemain vnto Dedan wyll I make it desolate: they shall be layne with the swerde. Whowow my people of Israel will I auenge me agayne vpon Edom: they shall deliuer him / according to my wroth & indignacion / so that they shall knowe my vengeance / sayeth the Lord God.

Thus sayeth the Lord God: For so moche as the Philistines haue done this: namely / taken by violence with despytefull stomaches / and with olde euell wyll lett the selues to be destroyed: therefore thus sayeth the Lord God: Beholde / I wyll stretch out myne hande ouer the Philistines / & destroye & destroye / and cauill the remnaunt of the sea coast to perishe. I greate vengeance wyll I take vpon them / and punish them cruelly: that they maye knowe / how that I am the Lord / which haue auenged me of them.

The prophecy that Ezechiel shalbe ouer thowow / because it reioyced at the destruction of Jerusalem. The wondering and astonishment of the marchall / for the destruction of Ezechiel.

The .xxvii. Chapter.

It happened / that in the .x. yeare / in the .x. daye of the Moneth / the worde of the Lord came vnto me / sayinge: Thou sonne of man / because that Ezechiel hath spoken vpon Jerusalem: I ha / now I trow the portes of the people be broken / & the turned into me / for I haue destroyed my bely full: yee therefore sayeth the Lord God: Beholde / I wyll bynge a greate multitude of people agaynst the / lyke as when the see aryleth with his waues: these shall breake the walles of Tyre / and cast downe her towres: I wyll scrape the grounde from her / and make her a bare stone: yee as the bynge place / where the fyuers hange by their nettes by the see syde. Eue I haue spoken it / sayeth the Lord God. The Gentyles shall spyle her: her daughters vpon the selde shall perishe with the swearde / that they maye knowe how that I am the Lord.

For thus sayeth the Lord God: Beholde / I wyll bynge hether Nabuchodonosor (which is the kynge of Babylon / & a kynge of kynges) from the North by the Tyre / with hoxes / charettes / hoxmen / & with a greate multitude of people. Thy daughters & are in the lande / shall he slay with the swearde: but agaynst the / he shall make bulwarkes & graue by dykes aboute the / & lyt by hys wynde agaynst the. Hys sponges & batelames shall he prepare for thy walles / & with hys weapes breake downe thy towres. The dust of his hoxes shall couer the / they walbe so many: thy walles shall wake at the noyse of the hoxe men / charettes & wheles: whet he cometh to the portes / as men do into an open cite. With the hoxes of hys hoxe fete / shall he treade downe all thy stretes.

He shall sleue thy people w the swearde / & breake downe the pylers of thy strength. They shall make awaye thy ryches / & spyle thy marchandise. Thy walles shall they breake downe / & destroye thy houses of pleasure. Thy stones / thy tymber & foundacions shall they cast in the water. Thus wyll I bynge the melody of thy songes / & the boyce of thy mynstrelly to an ende / so that they shall nomoze be herde. I wyll make a bare stone of the / yee a bynge place for nettes / & shall neuer be buylded agayne: for eue I the Lord haue spoken it / sayeth the Lord God: thus hath the Lord God spokē concerning Tyre / the fles shall be moued at the noyse of the fall / & at the crye of the slayne / that shall be

Jerem. xli. Ezechiel. xlii.

Jerem. xli. Ezechiel. xlii.

Jerem. xli. Ezechiel. xlii.

murdered in the. All knynges of þe lre shall
come dowe from their seates regall: they
shall laye awaye their robes / & put of their
costly clothyng: yee with tremblinge shall
they be clothed / they shall syt vpo the ground:
they shall be afrayed at the soden fall / and
be abashed at the.

1500.00

They shall mourne for the / and saye vnto the: O thou noble cite / þu hast bene so greatly occupied of olde / thou that hast bene the strongest vpon the see wth thyne inhabytours of whom all men stode in feare: How arte thou now so bitterly destroyed? Now at the tyme of thy fall the inhabytours of þe Tyler / yee and the Tyler them selues / shall stande in feare at thyne ende. foz thus sayeth þe Lord God: when I make the a desolate ctyte (as other citiees be / that no man dwell in) a when I brynge the depe vpon the / that greates waters maye couer the: When wyl I cast the downe vnto them / that descende into the pyrite: vnto a people that hath bene longe bred / and set the in a lande that is beneth / lyke the olde wybernes / with them which go downe to their graues / so that no man shall dwell moze in the. And I wyl make the to be no moze in honour / in the lande of the lpyunge. I wyl make an ende of the / a thou shalt be gone. Though thou be sought foz / yet shalt thou not be founde foz euer moze / sayeth the Lord God.

The prophete is moued to bewaile the desolacions of Tyus. he setteth out the prayle of Tyus for the haunteynge of marchcountre thereto.

The 120th Chapter.

Each. 50¢.
50¢.

The trozde of the Loyde came into
me/saying: O thou sonne of man/
make a lamentable complaynte
vpon Tyre/ and saye vpon Tyre/
which is a porte of the see/ that occupyeth
with moch people/ a many Iles: thus spea-
keth the Lord God: O Tyre/ thou hast sayd:
what/ I am a noble cite: thy borders are in
the myddell of the see/ & thy buylders haue
made the maruelous goodly. All thy tables
haue they made of Tyre trees of the mount
Saniir. From Libanus haue they take Ced-
dre trees/ to make the mastes: & the Whes of
Basan to make the rowers.

Wherof costely wood out of the yle of Cethim. The
sayle was of whyte small nedle woꝝke out
of lande of Egypt/tohange byd thy mast:
e thy hāgenges of yallow spliche purple/out
of the yles of *Ellfab. They of Sidon and
Arnad were thy maryners/and the wisest in
Eyre were thy shippmaisters. The eldest and
wisest at Gebal were they/that mended and
stopped thy shippes. All shippes of the see
with their swymme occupied their marchant.

• That is/3 times
up/ after the
child.

dyes in the. The Perles / Lyolans & Lyolans
 were in thynne hoost / & helped the to fyght
 these hanged by their wyldes & helmettes id
 & these set forth thy bewty. They of Arnad
 were id thynne hoost rounde about thy walles /
 and were thy watchmen vpon thy towres /
 these haged by their wyldes round about thy
 walles / & made & marvelous goodly. Char-
 lis occupied with & in all maner of wares /
 in siluer / yd / tynne & lead / & made thy mar-
 ket greate. Tavian / Cubal & Meslech were
 thy marchantes / which broughe the men / &
 ornaments of metall. for thy occupenge.
 They of & house of Chogarna broughe in-
 to the at & tyme of thy marre / horse / horse
 and mules. They of Bedan were thy mar-
 chantes: & many other Fles that occupied id
 the / broughe the wethers / elephant bones &
 Paycockes for a present. The Scythians oc-
 cupped id the / because of thy dyuerse wor-
 kes / & increased thy marchantes / id Sama-
 ragdes / id scarlet / id nerie worke / id whyte
 lyuen cloth / with spliche & with Christall.

Exhib. 572

Gude & the lande of Israel occupied with
 the / & brought unto the markettes / to beate /
 balme / hony / oyle / & triacle. Damascus al-
 so sold marchaundes with the / in the best
 wyne & whete wolle: because the occuppynge
 was so greate / & the wares so many. Dan /
 & Zaanan / and Beulall haue brought unto the
 markettes / yron redy made / with * Cassia &
 Calamus / accordyng to the occuppynge.
 Medan occupied with the / in sayre tapestry
 worcke & quinquins. Arabia & all the prynces
 of Cedar haue occupied with the / in shep-
 withers and goates.

• Tallying
 mus are occ
 hunders of p
 mes that hou
 a sweet & pie
 fature, conside
 they come
 forth of the
 & recede.

The marchantes of Seba & Rema haue occupied also with the / in all costly types / in all precious stones and golde / which they brought into the markettes. Baran / Che- ne and Eden / the marchantes of Saba / Africa and Chelmad / were all doers with & and occupied with the : In costly rayment / of palew spicke & hede wooyke (very preci- ous / & therfore packte & bounde together in roapes) / yee and in Cedre wodde / at & tyme of the markettes. & the types of Charis were the these of the occuppence.

Thus thou art full/a in greater wofulnes/
euen in the myddest of the see. Thy mary-
ners were euer bryngynge vnto the oute of
many waters. But þe easie wynde shal ouer-
beate the in to the myddest of the see: so that
thy wares/thy marchandise/thy ryches/thy
maryners, thy shippmasters/thy helpers/thy
occuppers(that brought the thynges necessa-
ry)the men of warre that were in the: yee and
all thy comens shall perishe in the myddest
of the see /in the daye of thy fall. The sub-
urbes shall shake at the loude crye of thy
Oppre-

Egypt.

wyemen. All wherry men/and all maryners
 vpon the see/shall leape out of their boates/
 and let the felues vpon the lande. They shall
 lytt by their voyce because of the/and make
 a lamentable crye. They shall call dust vpon
 their heades/alye downe in the ashes. They
 shall haue them felues/and put sacke cloth
 vpon them for thy sake.

They shall mourne for the torth her shall
 forye/ and heuy lamentacon/ yee their chil
 dren also shall wepe for the. Alas/ what cite
 hath to bene destroyed in the see/ as Tyre is.
 When thy wares & marchaundes came frō
 & sees/ thou gauest all people enoug. The
 kynges of the earth hast thou made tyche/
 thyow the multitude of thy wares and oc
 cuplence. But thou art now call downe in
 to the depe of & see/ all thy resorte of people
 is perished woth the. All they that dwell in &
 Gles are abashed at the/ and all their kyngs
 are astrayed/ yee their faces haue chainged
 coloure. The marchauntes of the nacpons
 wondre at the. In that thou art so cleane
 brought to naught/ & comest nomore bp.

¶ The worde of God agayns the Synge of Tyus
for his p:por. Daniel, The Prophete is moued to be-
hoipe the Synge of Tyus. The worde of the Lord
agayn Synon. The Lord prometheth that he will ga-
ther together the chyliden of Israel.

Of the XVII. Chapter.

The woꝛde of the Lorde came into
me saying: Thou sonne of mā, tell
the pꝛince of Tyꝛ: Thus sayeth
the Lorde God, becauſe thou haſt
a pꝛoude heꝛt and haſt ſayde: I am a God / I
haue my ſeate in the myddell of the ſee like a
God: where as thou art but a mā a noꝛ God /
ſ yet ſtandeſt in thyme awne coꝛteate / I thou
art God: Beholde / thou chyncheſt thy ſelfe
toꝛter then Daniel / that there is no ſecretes
hꝝd fro the. Iſayeth thy wyſdome & thy vnder-
ſtandꝝg / thou haſt gotte the greate welthy-
neſſe / and gathered treaſure of ſyluer and
golde. With thy greate wyſdome and occu-
pꝝeꝝg / haſt thou increaſed the power / & be-
cauſe of the greate riches / thy heꝛt is pꝛoude.

23 Therefore thus sayeth the Lord God: For so much as thou hast left by thine herte / as though thou were God: beholde, I will bring enemies upon thee / even the tyrantes of the Heathen: these shall drawe out their swordes upon thy beauty and wysdome / and shall despoyle thy glory. They shall cast thee downe to the pytte / so that thou shalt dye in the myddell of the see / as they that be haples. Let te/yl thou wilt saye then (before thou that saye the) I am God: where as thou art but a man and not God / in the handes of the that slay the. Dye wait thou / even* as the uncircumcised in the handes of the enemies: for I my

What is the purpose of the program?

selfe haue spoken it / sayeth the Lorde God
 Bozourc / the worde of the Lorde came
 vnto me / sayenge: Thou sonne of mā / make
 a lamentable complainte ouer the kynge of
 Tyre / and tell hym: Thus sayeth the Lorde
 God: Thou art a seale of a lycknesse / full of
 wysdome & excellent beuty. Thou hast bene
 in plesant garden of God: thou art deckt
 with all maner of precious stones: with Ru-
 bye / Topas / Chrysal / Iacynth / Onyx / Ja-
 ppe / Sapphe / Smaragde / Carbuncle /
 and golde. Thy bewty and the holcs that be
 in the were set forth in the daye of thy crea-
 cyon. Thou art a saye Cherub / stretch
 wyde out for to couer.

I haue sett the vpon the holy mount of
God / there hast thou bene / & walked among
the sayre glisteryng stones. from the tyme
of thy creacyon thou hast bene ryght excel-
lent / tyll wyckednesse was founde in the .
Because of thy grete marchauntyse / thy Citty
hert is full of wyckednesse / and thou hast of-
fended. Therefore wyl I cast þe fro the mosse
of God (& thou couertynge Cherub) and de-
stroye the amonge þe glisteryng stones. Thy
hert was proude in thy sayre beuty / & thow
thy beuty thou hast destroyed thy wysdome.
I will cast þe downe to the grounde / & I m þe
sight of kynge. Thou hast defyled thy Sanc-
tuary / with the great wyckednesse of thy vn-
ryghteous occupyng. I wil brynge a fyre
from the myddel of the / to consume the : and
wyl make the to ashes / in the syght of all the
þe loke vpon the. All they that haue bene ac-
quainted w the amonge the Heathen shal be
abashed at þe : seing thou art so clenely brought
to naught / and comest no moze by.

And the worde of the Lorde came vnto
me/sayeng: Thou sonne of man/let thy face
agaynst Sydon, Prophecey vpon it / and
speake. Thus sayeth the Lorde God: Beholde
o Sydon / I will vpon the / & gett me ho- Ier. 49. 14.
noure in the: that it maye be knowne, how I Zach. 10. 11.
I am the Lorde/when I punyssh her/& gett me
honoure in her. For I will sende pestilence &
bloud sheddyng in to her streetes / so that
those which be slayne wth the swerde / shall
lye rounde aboute in the myddell of her: and
they shall knowe/that I am the Lorde. She
shall no more be a pricking thorne/& an hur-
tyng brier vnto the house of Israell/ner vnto
them that lye rounde aboute her and hate
her: and they shall knowe/that I am the Lorde.

Thus saith the Lord God: when I gather the houſholde of Iſrael together againe from the nations amonge whom they be ſcattered: then ſhall I be ſanctified in the / in the ſight of the Gentyles / & they ſhall dwell in lande / & I gave to my ſervant Jacob. They ſhall dwell ſafely therein / buye houſes / and

Zeit 19. 2.
Zuch. 12. 2.

The Prophecy

plantehyneyardes: yet safely shall they dwell
therin, whē I haue punished all those, that
despyse them rounde aboute: and then shall
they knowe, / I am the Lorde their God.
The prophēcy agaynst Bhabao. He prophēcyd
the desolacyd of Egypt: and the spārlpyng abroade
of the Egyptiāns. The Lorde promyseth that he will
restore Egypt agayne after .xli. yeres. Egypte w
the reward of hysng Babuchodonozor for the laboure
whych he toke agaynst Tyus.

● The xix. Chapter.

In the .x. yeare vpon the .xij. daye
of the .x. moneth / the worde of the
Lorde came vnto me / sayinge ; **O**
thou sonne of man / set now thy
face agaynst Pharaos the kynge of Egypte.
Prophesye agaynst him & agaynst þe whole
lande of Egypte; Speake / & tell hym / thus
sayeth the Lorde God; beholde / **O** Pharaos
thou kynge of Egypte / **I** will vpon the / thou
great dragon / þe lyeſt in the waters: thou
ſayeſt: the water is myne. **I** haue made it
my ſelfe. **I** will put an hoke in thy chawes /
& hange all the fyſh in thy waters vpon thy
ſhales: after þat **I** will drawe þe out of thy wa-
ters / pee & all þe fyſh of thy waters þe hange
vpon thy ſhales. **I** will caſt þe out vpon the drye
lande with þe fyſh of thy waters / ſo that thou
ſhalt lye vpon the ſeld. Thou ſhalt not be ga-
thered ner take vp: but ſhalt be meate for þe
beaſtes of the ſelde / and for the foules of the
ayre: that all they whiche dwell in Egypte /
maye knowe / that **I** am the Lorde: becauſe
thou haſt bene a ſcal of rebe to the houſe of
Iſrael. When they toke holde of the iddols

**Hand thou bzahest & prycest the on euery
syde: & yf they leaneþ vpon the / thou bzahest
& hurtest the regnes of there backs.** Ther-
foze / thus sayeth the Lorde God: beholde / I
wyll bynge a swerde vpon the / & rote out
of the both man and beast. Yee the lande of
Egypte shalbe desolate & waste / & they shal
knowe / that I am the Lorde: Because he
sayde: þ water is myne / I myself haue made
it. Beholde therfoze / I wyll vpon the / & bpō
e thy waters: I wyll make the lande of Egypte
waste & desolate / frō the towre of Syenes
vnto þ borders of the Assyrians land: so þ in
xl. yeares there shall no soc of man walche
there / nether sorte of catell go there / nether
shall it be inhabited. I wyll make the lande
of Egypt to be desolate / amonge other waste
countriees / and her cytyes to lye voyde. xl.
yeares / amonge other voyde cytyes: And I
wyll scatere the Egyptians amonge the Hea-
then and nacions.

Ier. xlvi. 2. Agayne/ thus sayeth the Lorde God: whē
the .4. yeares are expyred/ I will gather the
Egyptians together agayne/ out of the na-
tyons/ amonge whom they were scatred/ &
will bringe þe prisoners of Egypt agayne

into the lande of Pathures their stone na-
tue coultre: that they maye be there a low-
ly small kyngdome: yee they shalbe þ small
lest amonge other kyngdomes/lest they ex-
alte the selues aboute the Deathe: for I will
somtyme them that they shal no moze rule
the Deathe. They shal no moze be an hope
vnto þ house of Israel/nether prouoke the
any moze to wyckednesse/so cause the turne
backe/ & to solowme them: & they shal knowe
that I am the Lorde God.

In the xxvij. yere/ the fyrst daye of the
fyrst moneth / came the worde of the Lorde
vnto me / sayinge: Thou sonne of man / Na-
buchodonosor the kynge of Babylon hath
made his boost / with great trauaile and la-
boure to come before Tyre: that euery head
maye be bald / & euery shoulder bare. Yet
hath Tyre geuen neither hym ner hys boost
any rewarde / for the greate trauaile that he
hath taken there. Therfore thus sayeth the
Lorde God: beholde I will geue the lande of
Egypte vnto Nabuchodonosor the kynge of
Babylon / that he maye take awaie all her
substaunce / to robbe her robberyes / & spoyle
her spoyles / to paye his boost their wages
withall. I will geue him the lande of Egypte
for hys labour / that he toke for me before
Tyre. At the same tyme will I cause the
* * * home of the house of Israel to growe forth /
& opne thy mouth agayne amonge them: that
they may knowe / how that I am the Lorde.

II. The destruction of Egypt and of her cities in her temples.

Ueb. 11. Chapter

The worde of the Lord came more
ouer vnto me / saying: thou some
of man / prophece & speake thus
sayeth the Lord God: Mounte
two worth this daye / so; the daye is here / the
daye of the Lord is come: the darcke daye of
the Death, the houre is at hande / I sweard
commeth vpon Egypte. when the wounded
men fall downe in Egypte / when her people
are taken awaye / & when her boundacions
are destroyed / the Egyptians lande shall be
afrayed / yee the Moziens lande / Libia and
Lydia / all their comen people / & Chub / and
all that be confederate vnto them / shall fall
with them thorow the swearde.

Thus sayeth the Lorde: The maynteyners of the lande of Egypte shall fall / the pryde of her power shall come downe: euen into the towne of Syenes shall they be layne downe wth the swerde / sayeth the Lorde God: amonge other desolate countrees they shall be made desolate / & amonge other waste ctytes they shall be wasted. And they shall knowe / that I am the Lorde / when I hymde a fyre in Egypte / and when all her helpers are

'Egypte.

Of Ezechiel.

icif.

are destroyed. At that tyme / Shall their mis-
saungers go forth fro me in thyppes / to
make þe carelesse. Whorsas afayed / and so-
rrowe shall come vpon them in the daye of
egypte for doubtles it shall come.

This sayeth the Lord God: I will
 make an ende of the people of Egypte
 from the hande of Nabuchodonosor kynge
 of Babylon. He and his people with hym/
 per and the cruell tyrantes of the Heathen
 shalbe brought to destroye the lande. They
 shal drawe out their sweardes vpon Egypte
 & fyl the lande ful of slaghe men. I will drye
 vp their floudes of water & sell the lade in to
 the handes of wicked people. The lande and
 al þe therein wil I destroye from the ene-
 mies. Euen I the Lord haue sayde it.

And thus saith the Lord God: I will
destroy the idols / and brynge the ymages
of ^{of} Nooph to an ende. There shall none
be a prince of Egypte / and a fearfulness
I sende in to the Egyptians lande. As for Pa-
thures: I will make it desolate / and kindle a
fyr in ^{of} Soan. Alexandria will I punish / &
poure my wrathful indignacion upon ^{of} Sit
which is the strength of Egypte. At the sub-
staunce of Alexandria will I destroye / and
kindle a fyre in Egypte.

E In walbe in greate heuyneſſe/ *Alexan*
dzis ſhalbe rotyd out/ and *Moph* ſhal haue
 daylye ſozowe. The beſt men of *Deſopolis*
 & *Buſaſto* ſhalbe ſlayne with the ſwearde/
 and caried awaye captiue. At *Caphnis* the
 daye ſhalbe darcke/ when *T* breakethere the
 ſcepter of the lande of *Egipte*/ and when the
 pompe of her power ſhall haue an ende. A
 cloude ſhal couer her/ & her daughters ſhalbe
 led awaye in to captiuite. Thus will *I* puniſh
Egipte/ that they maye knowe/ howe
I am the *Lorde*.

It happened in the xi. yeare / vpon the se-
uenth daye of the fyrst Moneth / & the Lordes
worde came vnto me / sayenge: Beholde thou
sonne of man / I wil breake þe arme of Pha-
rao kyng of Egypte: & thou shalt not be boude
bp to be healed / neither shall eny playste be
layed vpon it / for to ease it / or to make it so
stronge / as to holde a swearde. Wherefoze /
thus sayeth the Lorde God: Beholde / I wyll
vpon Pharao þe kyng of Egypte / and brylle
his stronge arme (yetts it but a broken one)
& I will smyte the swearde out of his hande.

As for the Egyptians, I will scatter them
amonge the Heathen, & strowe the in I lan-
des aboute. Agayne I will strength & arme
of a King of Babilon, & geue him my swears
in his hand: but I will breake Pharaos arme
so that he shall holde it before him pytroul-
ly, like a wounded man.

Yes I will stabilize the hinge of Baby.

longs ayme / & the armes of Pharaon shal fall
downe: that it maye be knowne / that I am
the Lord / which geue the kinge of Babylon
my swearde in his hãde / that he maye daine
it out vpon the lande of Egypte: & that whē
I scatter the Egyptians amonge the Gent-
les / and strowe them in the landes aboute /
they maye knowe / that I am the Lord.

A comparison of the prosperitie of Pharao with
the prosperitie of the Assyrians. He prophesieth a lyke
destruccyon vnto them bothe.

The xxx. Chapter.

Mouer it happened. xl. year
re & first daye of thirde Moneth
that the word of the Lord came
vnto me sayng: Thou sonne of mā
speake vnto Pharaos the kynge of Egypte / & saye vnto
all hys people: Whom art thou lyke in thy
greateſſe? Beholde I haue was lyke a Cedar
tre vpon the mount of Libanus with saye
bzaunches: so thicke, that he gaue shadowes
& shot out bery hye. His toppes reached vnto
the cloudes. The waters made hym great / &
the depe set hym by an hye. Rounde aboute
the rotes of hym rane these cloudes of water /
he sent out hys lytle rpuers vnto all the trees
of the felde. Therefore was he hyer then all the
trees of the felde / & thozow the multitude of
waters that he sent from hym / he obtayned
many longe bzaunches. All foules of the ayre
made their nestes in his bzaunches / vnder his
bowes gedzed all these beastes of the felde and
vnder his shadow dwelt all people. Saye
beutifull was he in hys greateſſe and in
the length of hys bzaunches / for hys rote
stode belyde grete waters / no Cedar tre
myght hyde hym. In the pleasaunt garden
of God / there was no fyre tre like his bzaū
ches / the plasne trees were not like the bowes
of hym. All the trees in the garden of God
might not be cōpared vnto him in his beuty
so saye and goodly had I made hym wyth
the multitude of hys bzaunches. In so moch
that at the trees in the pleasaunt garden of God /
had enuy at him. Therefore thus sayeth the
Lorde God: for so moch as he hath lyft vp
himself so hye / & stretched hys toppes in to the
cloudes / & fringe hys hert is proude in hys
highnesse: I will deliuer him in to the handes
of the mightiest amonge the Heathen / whiche
shal rote him out. According to hys wicked
nes will I cast him awaye / & his enemies shal
deſtrope him / and the myghty men of the
Heathen shal ſcatter hym / & his bzaūches
shal lye vpon all moſtaynes & in all balleys:
his bowes shal be broke downe to the grounde
thozow out the lande. When all the people
of the lāde shal go from his shadowe / & for
ſake hym. When he is fallen / all the foules of
the ayre shal ſet vpon him / & all wilde beastes
of the

of the seide shall go aboute amonge his bray-
ches: so that from hence forth no tre in þe wa-
ter shall attayne to þys hyghnesse / nor reach
his toppes vnto the cloude / neither shall any
tre of the water stode so hye / as he hath done.
For vnto death shall they all be deliuered vnder
the earth / & go downe to the graue / lyke
other men.

Ezech. xxxv.
Ezech. xxxvi.

¶ Mournt / thus sayeth the Lord God: In
the daye when he goeth downe to the graue /
I will cause a lamentacion to be made / I
will couer the depe upon him / I will stanch
his floudes / and the greates waters shall be re-
strained. I will cause Libanus to be so-
roufull for his sake / and all the trees of the
seide shall be smytten. I will make þe Bea-
then make at the sounde of his fall / when I
call hym downe to hell / with the trees of Eden / with
all þe chosen and best trees of Libanus / yee
all they that are planted vpon the waters /
shall mourne with him also in þe lower ha-
bitacions: for they shall go downe to hell vnder
him / vnto the that he shal lye in the swearde /
which dwelt afore vnder the shadowe of his
arme amonge the Beathen. To whom shall
thou be lyched / that art so gloypous and
greate / amonge the trees of Eden: Yet art
thou cast downe vnder the earth / amonge the
trees of Eden / where thou must lye amonge
vncircumcised / with them that be slayne in
the swearde. Euen thus is it with Pharao &
all his people / sayeth the Lord God.

¶ The prophete is commaunded to be wyle Pharao
the kyng of Egypte. He prophesyeth that destruction
shall come vnto Egypte thow the kyng of Babilon.

¶ The xxxij. Chapter.

Ezech. xxxij.
Ezech. xxxij.

¶ In the xij. yere / the xij. daye of the
moneth / the word of the
Lord came vnto me / saying: Thou
sonne of man / take vp a lamenta-
cion vpon Pharao the kyng of Egypte / and
saye vnto him: Thou art reputed as a Lion
of the Beathen / and as a walke in the see.
Thou callest thy waters aboute the / thou
troublest the waters with thy fete / & stappst
in their floudes. Thus sayeth the Lord God: I
will sprede my net ouer þe / namely / a grete
multitude of people: the shall dyspue the in
to my yame / for I will call the vpon þe land /
& let the lye vpon the seide / that all þe foules
of the ayre maye lye vpon the: I will geue all
the beastes of the seide ynough of the. Thy
flewes will I call vpon the hylles / & fill þe bal-
lepes in thy hyghnesse. I will water þe lande
with the aboundance of thy bloude eue to
the mountaynes / & the ballepes shall be full
of the. When thou art put out / I will couer
þe heauē / & make his starres dymme. I will
sprede a cloude ouer þe Sonne / & Moone

Ezech. xxxij.
Ezech. xxxij.

shall not geue her lychte. All the lychtes of
heauen will I put out ouer the / and byng
darchnesse vpon thy lande / sayeth the Lord
God. I will trouble the betters of many peo-
ple / when I byng thy destruction amonge
the Beathen & countrees / wher thou knowest
not. Yee I will make many people in their
hynges so astrayed thow the / that their
hearte shall stode vpon / wher I make my sweard
at their faces. Sodenly shall they be aston-
nyed / eueri man in hym selfe / at the daye of
the fall.

¶ For thus sayeth the Lord God: the kyng
of Babilons swearde shall come vpon the /
with the sweardes of the worthyes will I
smyte downe thy people. All they that be
myghtye amonge the Gentyles / shall waste
the proude pompe of Egypte / and byng
downe all her people. All the castell also of
Egypte will I destroye / that they shall come
nomoze vpon the waters: so that nether mās
sote ner beastes clawe / shall stode them eny
more. When will I make their waters clea-
re / and cause their floudes to rine like oyle /
sayeth the Lord God: when I make þe lande
of Egypte desolate / and when the countre
all that is therein / shall be layde waste: & wher
I smyte all them which dwell in it / that they
maye knowe / that I am the Lord. This is
the mourninge / that the daughters of the
Beathen shall make: Yee a sozow and lamen-
tacion shall they take vpon Egypte and
all her people / sayeth the Lord God.

¶ In the xij. yere / the xij. daye of the mo-
neth / came the word of the Lord vnto me /
saying: Thou sonne of man / take vp a la-
mentacion vpon the people of Egypte / and
call them downe / yee a the myghtye people
of the Beathen also / eue with the that dwell
beneath: and with them that go downe in to þe
graue. Downe (how saye so euer thou be)
and laye the with the vncircumcised. Amonge
those that be slayne with the swearde / shall
they lye. The swearde is geuen already / he
shall be drowed forth and all his people. The
myghtie worthyes and his helpers / that be
gone downe and lye with the vncircumcised
& with the that be slayne with the swearde:
shall speake to him out of the hell.

¶ Thus is there also with his company / and
their graues rounde aboute / wher were
slaynes set all with the swearde / whose gra-
ues lye besyde him in the lowe pytte. His com-
mens are buried rounde aboute his graue:
all together wounded and slayne with the
swearde / which me afore tyme broughte
in to the lande of the Iyung.

¶ There is clam also with all his people / &
their graues rounde aboute: wher all byng
wounded and slayne with the swearde / are
gone

Ezech. xxxij.
Ezech. xxxij.



gone downe vncircumcised vnder the earth /
wher neuer theles somtyme broughte feare
in to the lande of the Iyung: for the wher
they beate their shame / with the other that
be gone downe to the graue.

¶ Their burials is geuen them and all their
people / amonge them that be slayne. Their
graues are rounde aboute all them / which be
vncircumcised / & with the that be slayne tho-
row the sweard: for sayng that in tymes past
they made the lande of the Iyung astrayed /
they must now beate their awne shame / vnder
them that go downe to the pytte / & lye among
them / that be slayne.

¶ There is Mesek also and Tubal / & they
people / & their graues rounde aboute. These
all are amonge the vncircumcised / & the that be
slayne with the swearde / because afore tyme
they made the lande of þe Iyung astrayed.

¶ Shulde not they then lye also amonge þe
worthyes / and vncircumcised Grauntes:
which with their weapons are gone downe
to hell: whose sweardes are layed vnder their
heades / whose wickednesse is vpon their bo-
nes: because that as worthyes / they haue
broughte feare in to the lande of the Iyung:
Yee amonge the vncircumcised shalt thou be de-
stroyed / and depe with them / that perished
thow the swearde.

Ezech. xxxij.
Ezech. xxxij.

¶ There is the lande of Edom vnder her kinges
and princes also / which with their strength
are layed by them that were slayne with the
swearde / yee amonge the vncircumcised / &
them which are gone downe in to the pytte.
¶ Mournt / there be all the princes of the
north / with all the Sidonians / which are
gone downe to the slayne.

¶ With their feare & strength they are come
to confusion / and lye there vncircumcised /
amonge those that be slayne in the swearde:
and beate their awne shame / with them that
be gone downe to þe pytte. Now whan Pha-
rao seyth this / he shall be comforted ouer all
his people / that is slayne with the swearde:
both Pharao and all his host / sayeth the
Lord God. For I haue geuen my feare in þe
lande of the Iyung. But Pharao and all his
people shall lye amonge the vncircumcised / &
amonge them that be slayne with þe swearde
sayeth the Lord God.

¶ He setteth out the office of a curate that preacht
the Gospell. He strengtheneth them that dyspayre
boldnesse the with the promys of mercy. As the fol-
mer ryghtwysnes helpeh not the ryghtwys / yf he
geue hym life agayne to synne: so the synners done be-
fore are not imputed to þe wicked that amedeth. The
word of the Lord agaynst þe remnant of the people.
Agaynst the mockers of the wordes of the prophete.

¶ The xxxij. Chapter.

¶ Agayne / the word of the Lord came
vnto me / saying: Thou sonne of
man / speake to the chyldren of
the people / & tell them: Whan I sende
a swearde vpon a lande / yf the people of the
lande take a man of their countre / & set him
to be their watchman: & same man (whan he
seyth the swearde come vpon the lande) shall
blow the trompet / & warne the people.

¶ If a man now heare the noyse of the tro-
pet and will not be warned / and the swearde
come and take him awaye: his bloude shall
be vpon his awne head: for he herbe the soude
of the trompet / & wolde not take hede / ther-
fore his bloude be vpon hym. But yf he will
receaue warninge / he shall saue his lye.
¶ Agayne / yf the watch man se the sweard come
and thewe it not with the trompet / so that þe
people is not warned: yf the swearde come
then / and take eny man from amonge them:
the same shall be taken awaye in his awne
synne / but his bloude will I requyre of the
watchmans hande.

¶ And now (Thou sonne of man) I haue
made the a watchman vnto the house of Is-
rael: that where as thou hearest eny thyng
out of my mouth / thou mayest warne them
on my behalfe. ¶ If I saye vnto þe wicked thou
wicked: thou shalt surely dye: & thou geuest
hym not warninge / that he maye beware
of his vngodly waye: then shall the wicked
dye in his awne synne / but his bloude will
I requyre of thy hande. Neuer theles yf thou
warne the wicked of his waye / to turne fro
it / where as he yet will not be turned from it
then shall he dye because of his synne / but
thou shalt be deliuered thy soule.

¶ Therfore (Thou sonne of man) speake
vnto the house of Israel. Ye saye thus: Our
offences and synnes lye vpon vs / and we be
corrupte in them: how shulde we then be re-
stoyred vnto lye? Tell them: As truly as I lye
/ sayeth the Lord God / I haue no plea-
sure in the death of the wicked / but moche ra-
ther that the wicked turne from his waye &
lyue. Turne you / turne you from your vn-
godly wayes / O ye of the house of Israel.
Wherfore will ye dye?

¶ Thou sonne of man / tell the chyldren of
the people: The ryghtwysnes of þe ryghtwys
shall not saue hym / whan soeuer he turneth
awaye vnfaithfully: Agayne / þe wickednesse
of þe wicked shall not hurt him / whan soeuer
he conuerteth from his vngodlyne.

¶ And the ryghtwysnes of the ryghtwys
shall not saue his lye / whan soeuer he syn-
neth. ¶ If I saye vnto the ryghtwys / that he
shall surely lyue / and so he trust to his awne
ryghtwysnesse / and do synne: then shall his
ryghtwysnesse be nomoze thought vpon /
but in

Ezech. xxxij.

Ezech. xxxij.

Ezech. xxxij.

Ezech. xxxij.

Jeremy. xliij.
Dan. xliij.

Israel.

The Prophecy

Dep. I. B.
J. C. C. B. C.

Now the
Sophisters
the ungodly
mock out this
text/loke be-
fore in p. xvij
Chapter.

Exch. 2015.
Roma, 11.11.

Leitf. d. d.
Deutsche d. d.

b* As true
as I lye / is a
othe which th
Lorde comen
bleth / when h
promiseth an
thyng. Num
xij. 5. 6.

[illegible]

but in the wyckednesse that he hath done he
shall dye. Agayne / yf I saye vnto þe wycked:
thou shalt surely dye: & so he turne from his
synnes / & do the thinge that is lawfull and
ryght: yn so much that the same wycked man
geueth the pledge agayne / restoreth that he
had taken awaye by robbery / watcheth yn þe
commandementes of Iste / & doth no wroge:
Then shall he surely lyue / & not dye. Yee the
synners that he hath done / ** shall neuer be
thought vpon: for in so much as he doth not
the thinge that is lawfull and ryght / he shall
lyue. And yet the children of the people saye:
Cursed be the waye of the Lorde is not ryght /
where as their awne waye is rather bright.
Whē the righteous turneth fro his righ-
tuonnesse / & doeth þe thinge that is wycked /
he shall dye therfore. But yf þe wycked turne
from his wyckednesse / doing the thinge that
is lawfull & right / he shall lyue therfore. Yet
ye saye: the waye of the Lorde is not equall.
Ye house of Israel / I wyll iudge every
one of you after his wayes.

En the .xij. yere/ the .v. daye of the .x. mo-
neth of oure captiuitie/ it happened/ & one
which was fled out of Iherusalem/ came vnto
me/ and sayde: the cite is destroyed. Now
the hande of the Lorde had bene vpon me the
euenyng afore this mā (which was escaped)
came vnto me/ & had opened my mouth/ vntill
the morning that he came to me: yee he
opened my mouth/ so that I was nomore
dumme. Then came the worde of the Lorde
vnto me/ & sayde: Thou sonne of man/ these
þ dwell in the wasted lande of Israel/ saye:
Abraham was but one man/ & he had the lande
in possession: now are we many/ & the lande
is geuen vs to possesse also. And therfore tell
them: Thus saiyeth the Lorde: In the bloude
haue ye eaten/ your eyes haue ye left vp to
Idoles/ and haue shed bloude: shall ye then
haue the lande in possession?

Ye leane vpon youre swerdes/ye woꝝke
abomynacjōs/euery one defyleth his negh-
bourly wyfe:/a shall ye then possesse the lande?
Saye thou these woꝝdes vnto them:/Thus
sayeth the Lorde God:⁴² As truly as I liue
all ye that dwell in this wyldernesse/shalbe
slayne wth the sword:whatso euer is vpp^{er} the
feld/wyll I geue vnto þe bestes to be deuour-
ed:those that be in stronge holdes/a dennes/
shall dye of the pestilence./For I wyll make
the lande desolate and waste/a the pompe
of her strength shall come to an ende. The
mountaynes in Israel shalbe so waste that
noman shall trauaile therby.

Then shall they come to knowe / that I
am the Lorde / when I make the land waste
and desolate / because of all their abomin-
acions / that they haue wrought. And thou

Sonne of man / the chyldre of thy people that
 talke of the / by the walles & in the doores of
 their houses / sayinge one to another: Come /
 let vs heare / what worde is gone forth from
 the Lorde: These come vnto the / after the
 maner of a greates people: yee my people
 spt downe befoze the / and heare thy wordes /
 but they do not thereafter: for in their mouthes
 they shewe them selues / as though they we-
 re feruent / but their herte goeth after their
 avarice covetous lucre. And as a baler þ hat-
 h a swete tune / and is pleasaunt to synge / so
 shalt thou be vnto the: thy wordes shal they
 heare / but they wil not do thereafter. When
 this cometh to passe (for so it cometh in de-
 dede) the shal they knowe / that there hath bene
 a prophet amonge them.

Against Whyppees and curates that despise the flock of Christ, I leave their atoms. The Lord saith that he will visite his disparpled flocke, gather them together, he reioiceth the malice of certain of the flocke. He promisseth the true shepherde Christ, and with hym peace.

The xxiii. Chapter.

Ad the wordes of þe Lorde came vnto me saying: Thou sonne of mā,
prophecy agaynſt þe ſhepherdes of
Iſrael/prophecie ſpeake vnto the: Ezech. xij. 1.
Thus ſaith the Lorde God: So be vnto the Jereruſalme
ſhepherdes of Iſrael/that ſede them ſelues. xxij. 1.
Shulde not the ſhepherdes ſede þe flockes?

Ye haue eaten vp the fatte / ye haue clothed you with the wol: the best feede haue ye slayne / but the Locke haue ye not nourished. The weake haue ye not holden by / the sicke haue ye not healed: the broken haue ye not bounde together / the out castes haue ye not brought agayne: & lost haue ye not sought / but cruellly and cruelly haue ye ruled. This are they scatred here and there without a shepherde: pee al the beastes of the felde deuoure them / & they go astray.

My shepe go wandringe vpon all moor. **B.**
 taines and vpon euery hye hill. Yee they be
 scatred abrode in all felde/ and there is no
 man/that careth for the/ or seeketh after the.
 Therfore. O ye shepherdes/ heare the worde
 of the Lord. Thus saith the Lord God: As
 truly as I lyue/ for so much as my shepe are
 robbed/ & deuoured of all the wyde beastes
 of the felde/ hauyng no shepherde: and seing
 that my shepherdes take no regarde of my
 shepe/ but fede them selues only/ and not my
 shepe: Therfore heare the worde of the Lord. **C**
 O ye shepherdes: Thus saith the Lord God:
 Beholde/ I my self wyll bnd the shepherdes/
 and requyre my shepe from their handes/ &
 make them cease from sedynge. of my shepe:
 yee the shepherdes shall fede them selues no
 moze: For I wyll deliuer my shepe out of
 their mouthes/ so that they shal not deuoure
 them

Israel, Seir.

Of Ezechiel.

Irish.

an. f. d.
 r. 16. d.
 an. f. d. d.

 them after this. For thus saith the Lord
 God: Beholde / I will loke to my shepe my
 self / & seke the. Like as a shepherde amonge
 the flocke sekerh after & shepe that are sca-
 ttered abroad / euen so will I seke after my
 shepe / & gather them together out of all pla-
 ces / where they haue bene scatted in & clou-
 dy and darcke daye. I will byngethem out
 from all people / and gather them together
 out of al landes. I wil byng them in to there
 a lone lande / and fede them vpon the moun-
 taignes of Israel / by the riuers / and in all &
 places of the countrey. I will fede the in right
 good pastures & vpon & hie mountaynes of I-
 rael shal there foldes be. Where shal they lie
 in a good fold / & in a fat pasture shal they
 fede: euē vpon & mountaynes of Israel.

I will fede my shepe my self / and byynge
 them to their rest / sayeth the Lorde God.
 Such as be lost / will I seke: such as go a-
 straye / will I bynne agayne: such as be wof-
 ful / will I bynde vp: such as be weake / will
 I make strong: such as be fat & well lykynge /
 those will I preserve: and fede them with the
 thinge that is lawfull. And as for you (O my
 shepe) sayeth the Lorde God: I will put a dis-
 ference amoung the shepe / amoung the wo-
 thers and the goates. Was it not ynough
 for you / to eate by the good pasture / but ye
 must treade downe the residue of youre pa-
 stur with your fete also: Was it not ynough
 for you to byncke cleare water / but ye must
 trouble the residue also with youre fete:

Thus my Shepe must be sayne to eate the
thynges/that ye haue troden downe to youre
fete/a to dyche it/that ye to youre fete haue
desilled. Therfore, thus sayeth the Lord God
vnto the m: Scholde / I wyl seuer the fatt
shepe from the leane: for so moch as ye haue
shot the weaker shepe vpon the sydes & shoul-
ders / and runne vpon them with youre ho-
rnes / so longe tyll ye haue bitterly scattered the
abode. I wyl helpe my shepe / so that they
shall nomore be spoyled: yet I wyl dyscerne
one shepe from another. I wyl raise vp vnto
them one only shepherde: euen my ser-
uaunt* Dauid: he shall fede them / & he shall
be their shepherde. I the Lorde wyl be they
God / and my seruaunt Dauid shall be their
pryncer. Euen I the Lorde haue spoken it.

Properour / I will make a covenante of
peace with them / & drive all cruel beastes out
of the lande: so that they may dwell safely
in the wyldernesse / and here in the wooddes.
Good fortune & prosperite will I geue them /
and vnto all that be rounde aboute my hyll.
I prosperous thowre & rayne will I sende
them in due season / that the trees in the wod-
de may bring forth their frutes / & the grownde
may increase. They shalbe safe in their land /

a Mall knowe / that I am the Lorde / which
haue broken their poche / and deliuered the
oute of the handes of those / w^{ch} helde them
in subiection.

They shal no more be spoyled of the Beas-
ten, nor deuoured to the beastes of the land:
but safely shall they dwell / and no man shall
fraye them. I will set by an excellent plante
for them, so that they shall suffer no more hun-
ger in the land, neither beare the reproche of the
Heathen any more. Thus shall they inher-
it the land, the Lord their God is with them,
and they shall dwell in the house of Israel, are my peo-
ple, saith the Lord God. Ye then are my people, saith
the Lord God, ye are the shepe of my pasture: and I
am your God, saith the Lord God.

¶ The destruction that shall come on the hylls /
charts / on the four means / because they troubled the
people of the A. o. be.

● The xxxb. Chapter.

Moreouer, the worde of the Lorde
came vnto me / sayig: Thou sonne
of man / turne thy face towardes
the mount Seir / prophesy vpon it /
& saye vnto it: Thus sayeth the Lorde God
Beholde (O thou mount Seir) I will vpon
the / I will reach out myne hande ouer the /
yeer waste and desolatee will I make þe. Thy
citties will I breake downe / & thou shalt be
voyde: þe thou mayst knowe / how þe I am
the Lorde. For so much as thou bearest an olde
enemye agaynst the chyl dren of Israel / and
with a cruel hande hast made them afraied /
what tyme as they were troubled and pu
nished for their tynne: Therefore as truly
as I lyue / sayeth the Lorde God / I will pre
pare the vnto bloude / yee bloude shall liue
vpon the: seing thou layest wayte for bloude /
therefore shalt bloude persecute þe. Thus will
I make the mount Seir desolate & waste / &
bynge to passe / that there shall no man goo
thither / ner come from thence. Byss moun
taines will I tyll with his slaghe men: thy
hilles / dales & valleys shall be full of the /
þe are slaghe with the swearde. I will make
the a perpetuall wylderneesse / so that no man
shall dwell in thy citties: þe ye maye knowe /
how that I am the Lorde.

And because thou hast said: what, **both** of
these nacons and both these lādes must be
mine/ & I will haue the in possession/ where
as **the** Lord was there. & herfore, thus sayeth
the Lord God: As truly as I, I will
handle the accordeinge to thy wrath and ge-
louly/ I like as thou hast dealt cruelly wth the:
that I maye be knowne amonge them, how
I haue punished the. Yee and that thou also
mayest be sure/ **the** Lord haue herde all thy
despytefull wordes/ which thou hast spoken
agaynst the mountaynes of Israel/ sayinge:

10/

Israel.

The Prophecy

SEC. 5.

The xref Chapter.

Exhibits

REC. 5570.2

Come. Beholde / I come vnto you / and bry-
ng you will / I turne me / that ye maye be ty-
led and soken.
I will sende you much people / which shal-
be all of the house of Israel: the cyties shalbe

2. **Calypso**
not the name
of the isle
to which
the name of
god
among the
islands
when we
an appearance
of godliness
tray good
tray and
tray under
fully. No. 1.

Charles A.
Jensen, 1946

**The result
reciprocity.**

Of Ezechiel.

Feb.

WORLDWIDE

Exec. title, U.

Disc 1b

Thus sayeth the Lord God: behold I will take away the children of Israel from among the heathen/into whom they be gone/ I will gather them together on every side/ I will bring them againe into their owne land: yee I will make one people of them in the land/ upon the mountaynes of Israel/ and they all shall have but one king. They shall no more be two peoples from henceforth/ neither be deuided in to two kingdomes: they shall also desile the selues nomore with their abhominacions/ & doles/ & all their wicked doings. I will helpe them out of all their dwelling places/ wher in they haue sinned: and will so cleanse them/ that they shall be my people/ & I their God.

Ezech. xxxiv. I will be their God/ & I will be their King/ & they all shall have one shepheard only. They shall walke in my lawes/ & my commaundmentes shall they both kepe and fulfil. They shall dwell in the land/ that I gaue vnto Jacob my seruant/ where as your fathers also haue dwelt. Yee eue in the same land shall they/ their children/ & their childrens children dwell for euermore: and my seruant Dauid shall be their euerlasting prince. Moreover/ I will make a bonde of peace with them/ which shall be vnto them an euerlasting co-uenant. I will sette the also/ and multiply them/ my Sanctuary will I set amonge the for euermore. My dwelling shall be with them/ yee I will be their God/ and they shall be my people. Thus the Heathen also shall knowe/ that I the Lord am the holy maker of Israel: wher my Sanctuary shall be amonge them for euermore.

The prophecie that Gog and Magog shall come to an appointed houre in to the lande of promise. Their entent is to reuerce that the comynge of Gog was before prophecied of by prophetes. The destruction of hym.

The xxxviii. Chapter.

Ezech. xxxviii. And the worde of the Lord came vnto me/ sayinge: Thou sonne of man/ turne thy face towardes Gog in the lande of Magog/ whych is the chefe prince at Mesech and Tubal: prophete agaynst him. & saye: Thus sayeth the Lord God: O Gog thou chefe prince Mesech & Tubal: behold I will vpon the/ and will turne the aboute/ and put a byt in thy chawes: I will bringe the forth a all thyne host/ both horse and horsemen/ which be all weapened of the best fashion: a great people/ that handle altogether speares/ mylles/ and swordes: the Peres/ & Moryans & with them the Lybians/ which all beare mylles & helmettes: Gomer and all his hostes: the house of Mogyma out of the north quarters/ and all his hostes/ yee a moche people with the.

Therefore prepare the/ set thy self in aray with all thy people/ that are come vnto the by heapes/ and be thou their defence. After many dayes thou shalt be visited/ and in the latter yeares thou shalt come in to the land/ that hath bene destroyed with the sword/ & now is replenished agayne with dyuerse people vpon the mountaynes of Israel/ which haue longe lpen waste. Yee they be brought out of the nacions/ & dwell all safe. Thou shalt come by like a storme/ to couer the lande/ and as it were a darcke cloude: thou with all thyne hostes/ & a greete multitude of people with the.

Moreover/ thus sayeth the Lord God: At the same tyme shall many thinges come in to thy mynde/ so that thou shalt imagine myschance/ & saye: I will by to ponder plague lande/ seeing they lyt at ease/ and dwell so safely/ for they dwell all without any walles/ they haue neither barres nor doores/ to spoyle them/ to robbe the/ to laye hande vpon their towrell inhabyted wydernesses: agaynst that people/ that is gathered together fro amonge the heathen/ whych haue gotten cattell and good/ and dwell in the myddell of the lande. When shall Saba/ and Dedan/ and the marchantes of Charis with all their worthies/ saye vnto the: Art thou come to robbe? What thou gathered thy people together/ because thou wilt spoyle/ to take syluer and golde: to carry away cattell and good: and to haue a greete praye?

Therefore/ O thou sonne of man/ thou shalt prophete/ and saye vnto Gog: Thus sayeth the Lord God: In that daye thou shalt knowe/ & my people of Israel dwelleth safe: and shalt come from thy place out of the north partes: thou a moche people with the/ whych ryde vpon horses/ wherof there is a greete multitude & an innumerable hoste. Yee thou shalt come vpon my people of Israel/ as a cloude to couer the lande. This shall come to passe in the latter dayes: I will bringe the by in to my lande/ that the heathen maye knowe me/ when I get me honoure vpon the/ O Gog/ before their eyes.

Thus sayeth the Lord God: Thou art he/ of whom I haue spoken afore tyme/ by my seruantes & prophetes of Israel/ which prophete in those dayes & yeares/ that I shoulde bringe the vpon them. At the same tyme/ when Gog cometh by in to the land of Israel/ sayeth the Lord God/ I will my indignacion go forth in my wrath. For in my gelousy and hote displeasure I haue deuyled/ that there shall be a greete trouble in the land of Israel at that tyme. The cry shal be in the see/ the soules of the ayre/ the bestes of the felde/ and all the men that are vpon the

The earth/ shall tremble for feare of me. The hills also shall be turned by syd downe/ the kayes of stone shall fall/ and all walles shall syncke to the grounde. I will call for a swerde vpon the/ in all my mountaynes/ sayeth the Lord God: so that euery mans swerde shall be vpon another. I wyll pestylence and bloude will I punyssh hym: I wyll rayne & hyle stones/ & I wyll burne/ & I will cause to rayne vpon him/ & all his heape yee & vpon al that greete people that is with him. Thus will I be magnified/ honoured/ and knowne amonge the heathen: & they maye be sure/ how that I am the Lord. The swerth the destruction of Gog & Magog. The grace of Gog & of his hostes. He prophete that Gog & his company shall be deuoured of bydes and bestes. Wherfore the house of Israel is warned. Their byng agayne from captiuitie is promysed.

The xxxix. Chapter.

Ezech. xxxix. Therefore thou sonne of man/ prophete agaynst Gog/ and speake: Thus sayeth the Lord God: Behold/ O Gog/ thou chefe prince at Mesech and Tubal/ I will vpon the/ & turne the aboute/ & carie the forth/ & leade the fro the north partes/ & bringe the by to the mountaynes of Israel. As for thy bowe/ I will smyte it out of thy left hande/ & cast thyne arrowes out of thy right hande. Thou with all thyne heape/ and all the people that is with the/ must fall vpon the mountaynes of Israel. When will I geue the vnto the foules & wyde bestes of the felde/ to be deuoured: there must thou lye vpon the felde: for euen I the Lord haue spoken it/ sayeth the Lord God.

In to Magog/ and amonge those that lye so careless in the fles: will I sende a fyre/ & they shall knowe/ that I am the Lord. I will make also the name of my holynesse to be knowne amonge my people of Israel: and I will not lett my holy name be euell spoken of enymore: but the very heathen also shall knowe/ that I am the Lord/ the holy one of Israel. Beholde/ it cometh/ & shall be fulfilled in dede/ sayeth the Lord God. This is the daye wherof I haue spoken: they that dwell in the crytes of Israel/ shall go forth a set fyre vpon the weapens/ & burne them: sheldes & speeres/ bowes and arrowes/ bylles & clubbes: seuen yeares shall they be burninge therof/ so that they shall els bringe no stiches from the felde/ neither haue neede to hew downe eny out of the wodde: for they shall haue weapens ynow to burne. They shall robbe those that robbed them/ and spoyle those that spoiled them/ sayeth the Lord God.

At the same tyme will I geue vnto Gog/ a place to be buried in/ in Israel: eue the valley/ wher the thowmen go from the east to the see warde. Those that traunple therby/ shall

abhorre it. There shall Gog and all his people be buried: and it shall be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buriege of them/ that they maye cleanse the lande. Yee al the people of the lande shall burye them. It shall be a glorious daye/ when I gett me that honoure/ sayeth the Lord God. They shall ordeyne men also to be deed buryers/ euer going thow the lande/ & appoynte them certayne places to burye those in/ whych remaine vpon the felde/ & the lande maye be cleansed. From ende to ende shall they seke/ and that vii. monethes longe. Now those that go thow the land/ wher they se a mans bone/ they shall set by a toke by it/ till the deed buryers haue buried it also/ in the valley of the people of Gog. And the name of the cite shall be called. What is that? mul monah: Thus shall they make the lande cleane.

And thou sonne of man: thus sayeth the Lord God: Speake vnto all the foules & euery byde/ yee and to all the wyde bestes of the felde: heape you together and come/ gather you rounde aboute vpon my slaughter/ that I haue layne for you: euen a greete slaughter vpon the mountaynes of Israel: eate fleshy and drinke bloude. Ye shall eate the fleshy of the worthies/ and drynke the bloude of the princes of the lande: of the wethers/ of the lamber/ of the goates/ and of the oxen that be al layne at Basan. Eate the fat your helphull/ and drynke bloud/ till ye be drunken of the slaughter/ whych I haue layne vnto you. Fill you at my table/ with horses & stronge horsemen: with capaynes and al men of warre/ sayeth the Lord God.

I will bringe my glozy also amonge the Gentyles/ that all the heathen maye se my iudgement/ that I haue kepte/ and my hand whych I haue layed vpon them: that the house of Israel maye knowe/ how that I am the Lord they God/ from that daye forth. And the heathen shall knowe/ that wher as the house of Israel were led in to captiuitie: it was for their wickednes sake/ because se they offended me.

For the whych cause I hyd my face from them/ and deliuered them in to the handes of their enemyes/ that they myght all be layne with the swerde. Accordyng to their wickednesse and vnfaithful dealinges/ so haue I entreated them/ and hyd my face from them. Therefore thus sayeth the Lord God: Now will I bringe agayne the captiues of Jacob and haue mercy vpon the whole house of Israel/ & be gelous for my holy names sake. All their confusid and offence that they haue done agaynst me/ shall be taken awaye: and so safely shall they dwell in their lande/ that no man shall make them a fraye. And when I haue

I haue brought them agayne from amonge the people/when I haue gathered the together out of their enemies sides/ & am pray- sed in them before many Heathen: then shall they knowe/that I am the Lord their God/ which suffered them to be led in to captiuitie amonge the Heathen/ but now haue brought them agayne in to their owne lande/ and not left one of them ponde.

Ezech. xxxv.

After that/ will I hyde my face nomore from them/ but will poure out my sperte vpon the house of Israel/ sayeth the Lord God.

The reuoluinge of the cyrpe & of the temple that was to come is shewed vnto the Prophecie.

The .xl. Chapter.

In the .xxv. yere of oure captiuitie/ in the beginning of the yere/ the .x. daye of the moneth: that is the .xv. yere/ after that the cite was layen downe: the same daye came the hand of the Lord vpon me/ & caried me forth: euē into the lande of Israel brought he me in the byssons of God: & set me downe vpon a mar- uelous hye mountayn/ wherupon there was a buyldynge (as it had bene of a cke) toward the north.

Whither he caried me/ and beholde/ there was a wall/ whose similitude was like brasse/ which had a chede of flax in his hande/ and a metterode also. He stode in the doze/ & sayde vnto me: marche well with thine eyes/ hearken to with thine eares/ & fallen is in thine hart/ whatsoeuer I shall shewe the/ for to the intent that they myght be shewed the/ ther- fore art thou brought hither. And whatsoe- ner thou seest/ thou shalt certifie the house of Israel therof.

Beholde/ there was a wall on the outside/ rounde aboute the house: the metterode that he had in his hande/ was six cubytes long & a spanne. So he measured the bredth of the buyldynge/ which was a metterode/ and the hegyth also a metterode. Then came he vnto the east doze/ & wente by the staves/ & mea- sured the postes of the doze: wherof every one was a metterode thicke. Every chābye was a metterode longe & brode: betwene the chā- bers were fyue cubytes. The poste of the doze within the porche/ was one metterode. He measured also the porche of the pinnermer doze/ whych conteyned a metterode. Then measured he the entre of the doze/ that con- teyned eight cubytes/ and his pylers two cu- bytes: and this entre stode inwarde.

The chambers of the doze eastwarde/ were thye on euery syde: a lyke brode and longe. The pylers also that stode of both the sydes/ were of one measure. After this/ he mea- sured the wydenesse of the doze/ which was .x.

cubytes/ & the hegyth of the doze .xv. cubytes. The edge before the chambers was one cu- byte brode vpon both the sydes/ & the cham- bers six cubytes wyde of either side. He mea- sured the doze from the rygge of one chābye to another/ whose wydenesse was .xxv. cubytes/ and one doze stode agaynst another. He made pylers also. .x. cubytes hye/ rounde about the court doze. Before the inward parte vnto the soze entre of the pinnermer doze/ were .x. cubytes. The chābers & their pylers within/ rounde about the doze/ had fyue wyndowes: So had the soze entres also/ whose wyndowes wente rounde about within. And vpon the pylers there stode date trees.

Then brought he me in to the soze court/ where as were chambers & pauerd wozeches/ made in the soze court rounde aboute. .xxv. chambers vpon one pauerd woche. Now the pauerd woche was a longe beside the dozes/ & it was the lower pauerd woche. After this/ he measured the bredth fro the lower doze/ vnto the pinnermer court of the outsyde/ which had an .C. cubytes vpon the east & the north parte. And the doze in the bitermost court toward the north/ measured he after the length & bredth: his thye chambers also on either side/ with his pylers & soze entres: which had euen the measure of the first doze. His hegyth was fyfty cubytes/ & bredth .xxv. cubytes: his wyndowes & porches with his date trees/ had euen lyke measure as the doze toward the east: there were .xv. steppes to go by the doze/ & their porche before them. Now the doze of the pinnermer court stode straight ouer agaynst the doze/ that was toward the north east. fro one doze to another/ he mea- sured. .C. cubytes.

After that/ he brought me to the southside/ where there stode a doze toward the south: whose pylers and porches he measured/ these had the fyft measure/ & with their porches they had wyndowes rounde aboute/ lyke the first wyndowes. The hegyth was .l. cubytes/ the bredth .xxv. & steppes to go by vpon his porche stode before him/ with his pylers and date trees on either side. And the doze of the pinnermer court stode toward the south/ & he measured from one doze to another an .C. cubytes. So he brought me in to the pinnermer court/ thozow the doze of the south syde: which he measured/ and it had the measure a soze sayde. In lyke maner/ his chambers/ pylers/ and soze entres/ had euē the soze sayde mea- sure also. And he had with his porches rounde aboute/ wyndowes of .x. cubytes hegyth/ & .xxv. cubytes brode. The porches round about were .xxv. cubytes longe/ and .v. cubytes brode: and his porch reached vnto the biter- most court: vpon his pylers there were date trees/

trees/ and .xv. steppes to go by vpon.

He brought me also in to the pinnermost court vpon the east syde/ and measured the doze/ according to the measure a soze sayd. His chā- bers/ pylers/ and porches had euen the same measure/ as the fyft had: & with his porches he had wyndowes rounde aboute. The hegyth was .l. cubytes/ the bredth .xxv. cubytes: his porches reached vnto the bitermost court: his pylers also had date trees on either syde/ & .xv. steppes to go by vpon. And he brought me to the north doze/ and measured it/ which also had the soze sayd measure. His chābers/ pylers and porches had wyndowes rounde aboute: whose hegyth was .l. cubytes/ & the bredth .xxv. His pylers stode toward the bitermost court/ & vpon them both were date trees/ and .xv. steppes to go by vpon. There stode a chābye also/ whose intrance was at the doze pylers/ and there the burnt offe- rynges were washed.

In the doze porche/ there stode on either syde two tables for the slaught rynges: to slepe the burnt offerynges/ synn offerynges and trespass offerynges ther vpon. And on the out syde as men go forth to the north doze/ there stode two tables. Four tables stode on either syde of the doze/ & .xv. tables/ wher vpon they slaughtered. Four tables were of hewen stone for the burnt offerynges/ of a cubyte & a half longe and brode/ and one cubyte hye: wher vpon were layed the bestels and ozna- ments/ whych were used to the burnt and layne offerynges/ whē they were slaughtered. And within there were hokes four fingers brode/ fastened rounde aboute/ to hange flesh vpon/ and vpon the tables was layed the offerynges flesh. On the outsyde of the pinnermer doze were the syngers chambers in the inward courts belyde the north doze ouer agaynst the south. There stode one also/ be- syde the east doze northwarde.

L. xvi. 13. a. 14. a. 15. c.

And he sayde vnto me: This chābye on the South syde he longeth to the pylers/ & hepe the buyldynge: and thys toward the North/ & the pylers that wayte vpon the altar: which be the sonnes of Sadoch/ that do seruyce before the Lord in steade of the chyldren of Aui. So he measured the soze court/ whych had in length an .C. cubytes/ and as much in bredth by the four corners. Now the altar stode before the house: And he brought me to the soze entre of the house/ and measured the walles by the entre doze: which were fyue cubytes longe on either syde. The thiknesse also of the doze on either syde/ was thye cubytes. The length of the porche was .xx. cubytes/ the bredth .x. cubytes/ and vpon steppes went men by to it: by the walles also were pylers/ on either syde one.

The buyldynge and hepye of the buyldynge agayne the temple/ & of the other thynges thereto belongynge.

The .xli. Chapter.

After this he brought me to the temple/ & measured the postes: whych were of both the sydes. .xv. cubytes thicke/ according to the wydenesse of the tabernacle. The bredth of the doze was .x. cubytes and the walles of the doze on either syde fyue cubytes. He measured the length therof/ which conteyned .xl. cubytes/ and the bredth .xx. Then wente he in/ and measured the doze postes/ whych were two cubytes thicke: but the doze it selfe was fyue cubytes/ & the bredth of the doze was .xv. cubytes. He measured the length and bredth therof/ whych were euery one .xx. cubytes/ before the temple.

And he sayde vnto me: this is the holpest of all. He measured also the wall of the house/ whych was fyue cubytes. The chambers that stode rounde aboute the house/ were euery one four cubytes wyde/ & one stode harde vpon another/ wherof there were .xxv. And there stode postes beneath by the walles rounde aboute the house/ to beare the hye: but in the wall of the house they were not fastened: The syde chambers were the hyer the wyder/ and had steppes thozow them rounde aboute the house. Thus was it wyder aboute/ that from the lowest men might go to the hyest & mydd chambers. I sawe also that the house was very hye rounde aboute. The foundacyon of the syde chambers was a metterode (that is fyue cubytes) brode. The thiknesse of the syde wall without/ conteyned fyue cubytes/ & so byd the outwall of the chābers in the house.

Between the chambers/ was the wyde- nes .xx. cubytes rounde about the house. The chābye dozes stode ouer agaynst the out- wall/ the one doze was toward the north/ & other toward the South: & the thychnesse of the outwall was .v. cubytes rounde aboute. Now the buyldynge that was separated to- ward the west/ was .lxx. cubytes wyde: the wall of the buyldynge was .v. cubytes thicke rounde aboute/ & the length four score cu- bytes & ten. So he measured the house which was an .C. cubytes longe/ and the separated buyldynge with the wall were an .C. cubytes longe also. The wydenesse before the house & of it that was separated toward the East/ was an .C. cubytes.

And he measured the length of the buyl- dyng before and behynde with the chābers vpon both the sydes: and it conteyned an .C. cubytes. The pinnermer temple/ the porch of the soze court/ the side postes/ these thye had fyue wyndowes/ and pylers rounde aboute ouer agaynst the postes/ from the grounde

The temple

The Prophecy

up to the wyndowes: The wyndowes them selues were tyed ouer with boydes: and thus was it aboute the doze: vnto the ynnmost house: and without also: Yee the whole wall on euery syde both within and without was tyed ouer with greute boydes. There were Cherubins and date trees made also: so that one date tree stode ouer betwixte two Cherubins: One Cherub had two faces: & face of a man loyngye aspyde toward the date tre / and a lions face on & other syde. Thus was it made rounde aboute in at the house: Yee & Cherubins & date trees were made fro the ground vpon aboute the doze / & so stode they also vpon the wall of the temple.

The bypotes of the temple were four squared / and the fashion of the Sanctuary was euen as it appeared vnto me a foze in & bision. The table was of wodde / the cubytes hye and two cubytes longe: hye corners / the length and the walles were of wodde. And he sayde vnto me: This is the table: that shal stande before the Lozde. The temple & the holgest of al had ether of them two dozes: euery doze had two lytle wyckettes which were folden in one vpon another / on euery syde two. And vpon the dozes of the temple there were made Cherubins & date trees / lyke as vpon the walles: & a greute thicke balke of wodde was before on the out syde of & pozche. vpon both the sydes of the walles of the pozche: there were made hepe wyndowes & date trees / hauyngye beames and balles / lyke as the house had.

Of the chambers of the temple for the p:cares & the holy thynges.

The xliij. Chapter.

When caried he me out into & foze court toward & north / & brought me in to the chambze & stode ouer agaynst the backe buydyng north ward: which had the length of an. C. cubytes whose doze turned toward the north. & he wydenesse coteyned. L. cubites: ouer agaynst the. xx. cubites of the ynnmer court / and agaynst the paved woike that was in & foze court. Betwyde all these thze / there stode pylers / one ouer agaynst another: And before this chambze there was a walkyng place of x. cubites wyde / & within was a waye of one cubite wyde: & their dozes toward & north. Thus the hyest chambzes were allwaye narrower then the lowest and myddelmost of & building: for they bare chambze vpon chambze / and stode thze together one vpon another not hauyngye pilers lyke the foze court: therefoze were they smaller then those beneath and in the myddel / to rehen from the grounde vpwarde.

The wall without that stode by the cham-

bzes toward the uttermost court vpon the foze syde of the chambzes / was L. cubytes longe: for the length of the uttermost chambzes in the foze court was L. cubites also: but & length thereof before the temple was an. C. cubites. These chambzes had vnder them an intrasse of the east syde / wherby a ma might go in to them out of the foze court / thozow the thicke wal of the foze court toward the east / right ouer agaynst the separated buydyng. Before the same buydyng vpon thys syde there were chambzes also whych had awaye vnto thys / lyke as the chambzes on & north syde of the same length & wydenesse.

Their intrance / saydon and dozes were also of the same maner. Yee euen lyke as the other chamber dozes were: so were those also of the south syde. And before the waye toward the fingers steyppes on the east syde: there stode a doze to go in at. Then sayde he vnto me: The chambzes toward the north & the south whych stande before the backe buydyng: those be holy habitacions / wheryn the prestes that do seruyce before the Lozde / must eate the most holy offeringes: and there must they laye the most holy offeringes: meatofferinges / synne offeringes & trespass offeringes / for it is an holy place. When the prestes come therein: they shal not go out in to & foze court: but (sepyngye they be holy) they shal leaue the clothes of their ministracion / and put on other garments / when they haue eny thyngye to do with the people.

Now when he had measured al the ynnmer house / he brought me forth thozow the east pozte / and measured the same rounde aboute. He measured the east syde in the metezodde / whych rounde aboute conteyned b. C. meteroddes. And the north syde measured he / which conteyned rounde aboute euen so much. The other two sydes also toward the south and the west (which he measured) conteyned ether of them b. C. meteroddes. So he measured all the four sydes where there wente a wall rounde aboute b. C. meteroddes longe / & as vnde also whych separated & holy from the vnholly.

The syth the glory of God goyng in to the Temple from whence it had before departed. He mentyoned the ybolatye of the children of Israel: for wher they were consumed & brought to nought. He was commaunded to call them agayne to repentance.

The xliij. Chapter.

When he brought me to & doze / & turneth toward the east. Beholde / then came the glory of the God of Israel from out of the east / whose bozce was like a greute noyse of waters / & the earth was lychtened with hye glory. His syght to loke vpon was lyke the fyr: that I sawe / when I wente in / what tyme as the cytye

The temple.

Of Ezechiel.

lxviij.

Ezechiel. l. c. lxviij. c. 1.

cytye shulde haue bene destroyed: and lyke & byson that I sawe by the water of Eobar. Then fell I vpon my face: but the glory of & Lozde came in to the house thozow the east doze. So a wynde toke me vp / and brought me in to the ynnmer court: & beholde / the house was full of the glory of the Lozde.

Ezechiel. l. c. lxviij. c. 1.

I herde one speakyng vnto me out of the house: and there stode one by me / that sayde vnto me: Thou sonne of man / this rowme is my seate / & the place of my fote steyppes: where as I wyll dwell amonge the chyldren of Israel for euermore: so that the house of Israel shal nomoze defile my holy name: neither they / ner their kyngs / thozow their whozdom / thozow their hye places / & thozow the deed bodys of their kynges: whych haue buylded their thze sholdes in maner harde vpon my thze sholdes / & their postres almost at my postres: so that there is but a bare wall betwixte me and them.

Thus haue they defyled my holy name with their abhominacions / that they haue comytted. Wherfoze I haue destroyed them in my wraoth: But now they shal put awaye their whozdom and the deed bodys of their kynges out of my syght / that I maye dwell amonge the for euermore. Wherfoze (Thou sonne of man) shewe thou the howsholde of Israel a temple: that they maye be a shamed of their wickednesse / and measure the selues an example therat.

Zach. 5. a.

And when they be a shamed of all their wozykes / then shewe them the fourme and fashion of the temple: the conuynge in / the goyngye out / all the maner and description thereof / yee all the bles and ordynances of it / & they maye kepe & fulfill all the lawis and customes thereof.

This is the descripcyon of the house: Aboute vpon the most rounde aboute all & corners / it shalbe & holgest of all. Beholde / that is the descripcyon and fashion of the house. This is the measure of the aulter (after the true cubyte: whych is a spanne longer then another cubyte) hye botome in the myddel was a cubyte longe and wyde / and the ledge that wente rounde aboute it / was a spanne hyde. This is the heygth of & aulter: from the grounde to the lower steyppes the length is two cubytes / and the bredth one cubyte: and from the lower steyppes to the higher are four cubytes / & the bredth but one cubyte.

Ezechiel. l. c. lxviij. c. 1.

The aulter was four cubytes hye / & fro the aulter vpwarde stode four hoynes / and it was. xij. cubytes longe and. xij. cubytes hyde / vpon & four corners: the conuynge of & aulter was. xiiij. cubytes longe and hyde vpon the four corners / and the ledge that wente rounde aboute / had half a cubite: and

the botome thereof to side aboute one cubyte: hye steyppes stode toward the East. And he sayd vnto me: Thou sonne of man / thus saith the Lozde God: these are the ordynances & lawes of the aulter / in the daye when it is made to offere burnt offeringes / & to speckle the bloude ther vpon. To the prestes / to the Leuites that be of the sede of Sadoch / & treade before me to do me seruyce / sayeth the Lozde God: wanto these geue thou a ydge bulloche / for a synofferinge: & take the bloude of hym and sprenckle his four hoynes withall and the four corners of the aulter coueryngye / with & ledge that goeth rounde aboute: here with shalt thou clesse it / and reconcyte it. Thou shalt take the bullock also of the syn-offeringe / & burne hym in a seuerall place without the Sanctuary.

The nexte daye / take a goot buck with out blemish for a synofferynge. to reconcyte & aulter withall: lyke as it was reconcyed to the bulloche. Now when thou hast made it cleane / then offere a ponge bulloche without blemish / & a ramme out of the flocke with out blemish also: Offere the before the Lozde / and let the prest cast salt ther vpon / and geue them so vnto the Lozde for a burnt offering. Seuen dayes shalt thou bryngye / euery daye a goot buck. A yonge bulloche & a ramme of the flocke (both without blemish) shall they offere. Seuen dayes shall they reconcyte and clesse the aulter / & offere vpon it. When these dayes are expired / then vpon the. viij. daye and so forth / the prestes shal offere their burnt offeringes & health offeringes vpon the aulter: so wyll I be mercifull vnto you / sayeth the Lozde God.

The seuerth what doze of the temple is shutte. He is commaunded to vphayde the people with their offence. The vnconuynge in here & in the fleth. Who are to be admitted to the seruyce of the temple: and who to be refused. He sheweth what prestes he wold haue admytted in to the holy place: and also their offyce.

The xliij. Chapter.

After thys / he brought me agayne to the outwarde doze of the Sanctuary on the east syde / and that was shut. Then sayde the Lozde vnto me: This doze shall be styll shut / & not opened for eny man to go thozow it / but on ly for the Lozde God of Israel: yee he shall go thozow it / eis shall it be shut styll. The pynce hym selfe shall come thozow it / that he maye eate bread before the Lozde. At the pozche shall he come in. and there shall he go out agayne. Then brought he me to & doze / vpon the north syde of the house. And as I loked aboute me / beholde / & glory of & Lozde fylled the house: and I fell downe vpon my face. So the Lozde spake vnto me: Thou sonne of man / * fasten this to thyne herte / &

lxviij. beholde /

The temple, The Prophecy

beholde / & take diligent hede to au þ I will
saye vnto the / concerning all the ordynan-
ces of the Lorde & all his lawes: ponde wel
with thyn herte the comynge in of the house
& the goynge forth of the Sanctuary: & tell
that obdurate household of Israel: Thus
sayeth the Lorde God: I haue now done ynough
withall your abhominacions / seynge that ye
haue brought in to my Sanctuary strangers / haun-
ginge vn-circumcised hertes / and flesch / where
thow my Sanctuary is defiled / when ye offre me
bzeo / fat / and bloude.

Thus with all your abhominacions ye
haue broken my couenawit / and not kepte
the holp ordynances of my Sanctuary: but
let keepers of my Sanctuary / eue after your
awne mynde. Therfore thus sayeth þ Lorde
God: Of all the strangers that dwell amonge
the chyldren of Israel / no stranger (whose
herte & flesch is not circumcised) shall come
within my Sanctuary: No ner the Leuites
that be gone backe to me / and haue dyce-
aued the people of Israel with all erroures /
goynge after their ydoles. Therfore shall they
beate their awne wyckednes. Shulde they
be let & opened to mynpyre vnder the dozes
of the house of my Sanctuary: And to do
seruyce in the house: to slape burntofferings
& sacrifices for the people: to stande before
the / & to serue them: seynge the seruyce that
they do the / is before their ydoles / & cause þ
house of Israel to stumbe thow the wy-
ckednes: for the which cause I haue plucked
out myne hande ouer them (sayeth þ Lorde)
so that now they must beate their awne ini-
quyte / and not to come nye me / to serue me
with their presthode / in my Sanctuary / &
moost holpest of all: that they maye beate
their awne shame & abhominacions / which
they haue done. Shulde I vse the to be po-
sters of the house / and to all the seruyce that
is done therein: But the prestes the Leuites
& sonnes of Sadoch / that kepte the holy or-
dynances of my Sanctuary / when the chy-
ldren of Israel were gone from me: shall come
to me / to do me seruyce / to stande before me /
and to offre me the fat and the bloude / sayeth
the Lorde God.

They shall go in to my Sanctuary / and
creade before my table / to do me seruyce / and
to waite vpon myne ordynances. Now whē
they go in at þ dozes of the pinnermer court:
they shall put on linnen clothes / to þ no wol-
lyne come vpon them: whyle they do seruyce
vnder the dozes of the pinnermer court / and
within. They shall haue saye linnen bonet-
tes vpon their heades / and lynn bzeches vpon
their loynes / whyle in their labour they
shall not put about them: And when they go

forth to the people in to the outward court /
they shall put of þ clothes / wherein they haue
mynpyred / and lape them in the habytacron
of the Sanctuary / and put on other appa-
rel / lest they vnhalowe the people with their
clothes.

They shall not haue their heades / ner no-
ryth the busse of their hearre / but rounde
their heades only. All the prestes that go in
to the pinnermer court / shall dryncke no wyne.
They shall mary no wydow / nether one that
is put from her husband: but a mayde of the
sede of the house of Israel / or a wydow / þ
hath had a prest before.

They shall wete my people the dyfference
betwene the holy and unholy / betwixte the
clete and vnclete. If any discorde arise / they
shall dyscerne it / and geue sentence after my
iudgements. My solempne seates / my
lawes and ordynances shall they kepe / and
halowe my Sabbathes. They shall come ac-
cordinge to the lawe / to despyle the selues (excepte
it be father or mother / sonne or daughter /
brother or sister / þ hath had yet no husband)
in loch they maye be despyled.

And when he is clement / there shall be re-
hened vnto him. bñ. dayes: and yf he go in to
þ Sanctuary agayne to do seruyce / he shall
brynge a synoffrynge sayeth the Lorde God.
They shall haue an heretage / yee I my selfe
will be their heretage: els shall ye geue the no
possession in Israel / for I am their posses-
sion. The meatoffrynge / synoffryng & tres-
paceoffryng shall they eate / and euery dedy-
cate thing in Israel / shall be theirs. The first-
lynges of all the first frutes / and all the first-
offrynges shall be the prestes.

Ye shall geue vnto the prest also the first-
lynges of your dowe / that God maye pro-
spere the residue. But no deere carpon shall þ
prest eate / ner loch as is deuoured of wyde
beestes / foules or catell.

Of all the lande of promys are there separate
sid. portions / of which the first is geuen to the pre-
stes and to the temple: the seconde to the Leuites / the
thyrde to the cytie: the fourth to the prince / An exhor-
tacoun to the heades of Israel. Of all weights and
measures. Of first frutes. &c.

Chapter.
When ye dreyde the lade by the lot /
ye shall put asyde one parte for þ
Lorde / to be holy fro other lades:
namely .xx. meteroddes lōge /
and .x. meteroddes bzyde. This shall be holy / as wyde
as it is rounde aboute. Of this parte there
shall belonge vnto the Sanctuary .b. meteroddes
in all the four corners / and .l. meteroddes
wyde rounde aboute to the subuttes.
And from this measure / namely of .xx. meteroddes
longe / & .x. meteroddes bzyde / thou shalt
measure

The temple, Of Ezechiel. lxx.

measure / wherin the Sanctuary and þ ho-
lyest of all maye stande.

The residue of that holy ground shall
be the prestes / which do seruyce in þ San-
ctuary of the Lorde / and goo in before the
Lorde to serue hym / that they maye haue
rowme to dwell in.

As for the Sanctuary / it shall stande for
it self: & to the Leuites þ serue in the house /
there shall be geuen .xx. habytacions / of the
xx. meteroddes longe / & .x. meteroddes bzyde: ye shall geue
also vnto the cytie a possession of .b. meteroddes
bzyde / & .xx. meteroddes longe / bzyde the
parte of the Sanctuary: that shall be for þ
whole house of Israel. vpon both the sydes
of þ Sanctuarys parte / & by the cytie: there
shall be geue vnto þ prince / whatsoeuer lieth
ouer agaynst the cytie / as farre as reacheth
westwarde and eastwarde: whych shall be as
longe as one parte / fro þ west vnto þ east.

This shall be his awne lande in Israel / þ
my princes be no moze chargeable vnto my
people. And loch as remageth yet ouer
in þ lande / shall be geue to þ house of Israel
accordinge to their trybes. Thus sayeth the
Lorde God: Ye princes / ye haue now op-
pressed and destroyed ynough / now leaue of /
handle now accordinge to the thinge / that is
equall and laudful: and thrust out my people
nomoze / sayeth the Lorde God. Ye shall haue
a true weyght / a true Ephah / and a true
Bath. The Ephah & the Bath shall be a like.

One Bath shall cōteyne þ tenth parte of an
Homer / & so shall one Ephah do: their mea-
sure shall be after the Homer. One Syckle
maketh .xx. Geras. So .xx. Syckles / & .xx.
and .xx. Syckles make a ponde. This is the
heauereoffrynge / that ye shall geue to be hea-
ued: namely / þ .xvi. parte of an Ephah / oue
of an Homer of wheate: and the .xvi. parte
of an Ephah / oue of an Homer of barley. The
oyle shall be measured with the Bath: euen
the tenth parte of one Bath out of a Homer.

Ten Bathes make one Homer: for one
Homer fylleth ten Bathes. And one lambe
from two hundredeth shepe out of the pasture
of Israel / for a meatoffrynge / burnt offering
and healthoffrynge / to reconcile the / sayeth
the Lorde God. All the people of the lande
shall geue this heauereoffrynge with a fre
will. Agayne / it shall be the princes parte to
offre burntofferings / meatofferings and
drynckofferings vnto the Lorde / in the ho-
ly dayes / new Moones / Sabbathes / and in
all the feastes of the house of Israel. The
synoffrynge / meatoffrynge / burnt offering
and healthoffrynge shall be geue / to recon-
cyle þ house of Israel. Thus sayeth þ Lorde
God: The first dayes of the first moneth thou
shalt take a yonge bulloche without ble-

myth / and clement the Sanctuary. So the
preste shall take of the bloude of the synof-
frynge / and sprenckle it vpon the postes of
the house / and vpon the four corners of the
altare / with the dozepestes of the pinnermer
court. And thus shalt thou do also þ seuenth
daye of the moneth (for loch as haue synned
of ignoraunce / or beynge discaued) to recon-
cyle the house withall. vpon the .xiii. daye
of þ first moneth ye shall kepe Easter. Se-
uen dayes shall the feast contynue / wherin
there shall no sower ne reuened bze be eatē.
vpon the same daye shall the prince geue
for him selfe and all the people of the lande /
a bulloche for a synoffrynge. And in þ feast
of the seuen dayes he shall offre euery daye a
bulloche & a ram / that are without blemish /
for a burnt offering vnto the Lorde: and an
he gaote daylye for a synoffrynge. For the
meatoffrynges / he shall geue euery an Ephah
to a bulloche / an Ephah to a ram / & an Ephah
of oyle to an Ephah. vpon the .xv. daye of þ
seuenth moneth / he shall kepe the seuen dayes
holy one after another / eue as the other seuen
dayes: with the synoffrynge / burnt offering /
meatoffrynge / and with the oyle.

The sacrifices of the Sabbath & of the new mo-
nes. Wherof which dozes they must go in / & come
out of the temple &c.

Chapter.
Thus sayeth the Lorde God: the doze
of the pinnermer court toward þ
East / shall be shut the .vi. woche
dayes: but in the Sabbath and in
daye of the newe Moone / it shall be opened.
When shall the prince come vnder the doze
poche / and stande styll without by the doze
cheke. So þ prestes shall offre vp his burnt
and healthoffryngs. And he shall worshype
at þ dozepestes / & go his waye forth agayne
but the doze shall nomoze be shut tyll the
euenyng.

On the same maner shall þ people of the
lande also do their worshype before þ Lorde /
without this doze vpon the Sabbathes &
new Moones. This is now the burnt offe-
rynge / that the prince shall brynge vnto þ
Lorde vpon the Sabbath: .ix. lambes with-
out blemish / and a ram without blemish /
and an Ephah for a meatoffrynge / with the
ram. As for the lambes / he maye geue as ma-
ny meatofferings to them / as he will / & an
Ephah of oyle to an Ephah. In the daye of the
new moneth / it shall be a yonge bulloche with-
out blemish / .ix. lambes & a ram also with-
out blemish. With the bulloche he shall geue
an Ephah / and with the ram an Ephah al-
so for a meatoffryng: but to the lambes / what
he maye come by: And euer an Ephah of oyle to
an Ephah. When the prince cometh / he shall

92.5. go

go vnder the doze porche/ and euen theredeparts forth agayne. But when the people of the lande come before the Lorde in the hye solempne feast / as many as come in by the North doze to do worshyppe / shall goo oute agayne at the South doze. And they shall come in at the South doze / shall go forth agayne at the North doze. There shall none go oute at the doze where he came in / but shall goo forth right ouer on the other syde / & p pince shall go in and out amonge them.

Upon the solempne and hye feaste dayes / this shall be the meatofferinge: An Ephra to a bullock and an Ephra to a ram / and to the lambe: as many as he will / but euer an Ephra of oyle to an Ephra. Now when the pynce bryngeth a burnt offeringe of an healthofferinge with a fre wyl into the Lorde / the east doze shall be opened vnto him / & he maye do with hys burnt and healthofferinges / as he doth vpon the Sabbath / and when he goeth forth / the doze shall be shutt after hym agayne. He shall baple brynge vnto the Lorde a lambe of a peare olde without blempe for a burnt offeringe: this shall he do euery moynge. And for a meatofferinge he shall geue the fyfte parte of an Ephra / & the thyrde parte of an Ephra of oyle (to myngle with the cakes) euery mourninge. Yee this shall be a dayly meatofferinge vnto the Lorde / for an euerlasting ordinance: & thus shall the lambe / the meatofferinge and oyle be geuen euery moynge / for a dayly burnt offeringe.

Doze ouer / thus sayeth the Lorde God: If the pynce geue a gylte vnto any of hys sonnes / then shall it be hys sonnes heretage perpetuall / & he maye possesse it. But if he will geue one of hys seruantes some of hys heretage / it shall be his to the fre peare / and the to retorne agayne vnto the pynce: for hys heretage shall be his sonnes only. The pynce also shall take none of the peoples enheritaunce / ner put the from their posseltyd: but to hys stone sonnes shall he geue his posseltyon / that my people be not scatred abrode / but that euery man maye haue his stone.

And he brought me thozow the intraunce at the syde of the doze to the habytacpon of the Sanctuary / that be longeth to the prestes and stode towarde the north / & beholde / there was a place vpon the West syde / then sayde he vnto me: This is the place / where the prestes shall light the trespase and synoffringes / & baple the meatofferinges: that they nede not beate them in to the outwarde court / and so to inhallowe the people. So he brought me in to the vttermost court / rounde aboute all the four corners. Beholde / in euery corner of the foze court / there was yet a lytle court. Yee in all the four corners of the

court / there was made a lytle court of .xj. cubytes longe / and .xj. cubytes bryde: these four lytle courttes were of one lyke measure / & there wete a rygge wall rounde aboute them all four / vnder the wyche there were hartes made rounde aboute. Then sayd he vnto me: This is the hechin / where the mynisters of the house shall byght the sayne ofseruynges of the people.

The bysion of the waters that come out of the temple. The coastes of the lande of pynce / and the bysion thereof by the pynce.

The .xliij. Chapter.

After thys he brought me agayne before the doze of the house: and beholde / there gushed out waters fro vnder the postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpon the ryght syde of the house / which lyeth to the aulter south ward. Then called he me out to the north doze / and brought me forth there rounde aboute by the vttermost doze that turneth east ward. Beholde / there came forth the water vpon the right syde. Now when the man had the meterodde in his hande wente vnto the east doze / he measured a .x. cubytes / & the he brought me thozow the water / euen to the angles: so he measured yet a thousand / & brought me thozow the water agayne vnto the knees: yet measured he a thousand / & brought me thozow the water vnto the loines. After this he measured a thousand agayne / then was it such a ryuer / that I myght not wade thozow it: & the water was so depe / that it was nedefull to haue swymmed / for it might not be waded ouer. And he sayde vnto me: Hast thou sene this / O thou sonne of man? and with that / he brought me to the ryuer banck agayne.

Now when I came there / there stode many trees vpon either syde of the ryuer banck. Then sayde he vnto me: This water that floweth oute towarde the east / and runneth downe in to the playne selde / cometh in to the see: and from the see it runneth out / & maketh the waters whole. Yee all that lyue and moue / where vnto this ryuer cometh / shall recouer. And where thys water cometh / there shall be moch fysh. For all that cometh to this water / shall be lusty and whole. By this ryuer shall the syluers stonde from Engadd vnto En Gaim / & there shalde oute these nettes: for there shall be greates heape of fysh / lyke as in the mayne see. As for hys clape & pyttes / they shall not be whole / for wyche shall be occupide for salt.

By this ryuer vpon both the sydes of the thozow / there shall growe al maner of frute full trees / whose leaues shall not fall of / nether shall their frute perishe: but euer be rypp at their

their monethes / for their water runneth out of their Sanctuary. Hys frute is good to eat / and hys leafe profitable for medecyne. Thus sayeth the Lorde God: Let this be the border / wherein ye shall deuyde the lande vnto the .xij. tribes of Israel / with the lyne. Parte it indifferently vnto one as vnto another: of the which lande I swore vnto your fathers / that it shulde fall to your enheritaunce.

This is the border of the lande vpon the north syde / from the mayne see / as men go to Zabada: namely Demath / Berotha / Sabatim: from the borders of Damascus & Demath vnto Hazer Echon / & that lyeth vpon the coastes of Hauran. Thus the borders fro the see to the West / shall be Hazer Echon / the border of Damascus the North / and the borders of Demath: that is the North parte.

The east syde shall ye measure from Hauran and Damascus / from Salead and the lande of Israel by Tozane and so forth / fro the see coast / that lyeth eastwarde: and this is the east parte.

The south syde is / from Chamar forth to the waters of Dryfe vnto Cadca / the ryuer / to the mayne see: and that is the south part. The west parte: namely the greates see fro the borders thereof / tyll a mase come vnto Demath: this is the west parte.

This lande shall ye parte amonge you / according to the tribes of Israel / & deuide it to be an heretage for you / & for the straungers that dwell amonge you / & begette chyldren. For ye shall take the amonge the chyldren of Israel / lyke as though they were of your aunte householde & costre / & they shall haue heretage in you amonge the chyldren of Israel. Loke in what tribe the stranger dwelleth / in the same tribe shall ye geue hym his heretage / sayeth the Lorde God.

Loke in what tribe the stranger dwelleth / in the same tribe shall ye geue hym his heretage / sayeth the Lorde God.

The lottes of the .xij. tribes. The partes of the posseltyon of the pynce / & of the temple / of the Leuites / of the cyte / of the pynce / are rehearsed. The lottes of the other tribes. The gates of the cyte.

The .xliij. Chapter.

These are the names of the trybes / I saye vpon the north syde / by the waye of Betion / tyll thou comest vnto Demath & Hazer Echon / the borders of Damascus towarde the north beside Demath: Wan shall haue his porcion from the east quarter vnto the west. vpon the borders of Wan fro the east syde vnto the west / shall Aser haue his porcion. vpon the borders of Aser from the east parte vnto the west shall Nephthali haue his porcion.

Vpon the borders of Nephthali from the east quarter vnto the west / shall Manasses haue his porcion. vpon the borders of Manasses from the east syde vnto the west / shall

Ephraim haue his porcion. vpon the borders of Ephraim from the east parte vnto the west / shall Ruben haue his porcion. vpon the borders of Ruben from the east quarter vnto the west / shall Iuda haue his porcion: vpon the borders of Iuda fro the east parte vnto the west / ye shall set asyde one porcion of .xv. meteroddes longe and bryde (like as another porcion from the east syde vnto the west) wherein the Sanctuary shall stode.

As for the porcion / that ye shall separate out for the Lorde / it shall be .xv. meteroddes longe / and .x. meteroddes bryde. which separated holy porcion shall belonge vnto these: namely to the prestes / towarde the north .xv. meteroddes / towarde the west .x. meteroddes / towarde the east .x. meteroddes also / & towarde the south .xv. meteroddes / wherein the Sanctuary of the Lorde shall stode. Yee this same place shall be the pyntes / & are of the chyldren of Sadoch / & haue kepte my holy obdyaunce: which wete not astraye in the erroure of the chyldren of Israel / lyke as the Leuites are gone astraye: & this separated pece / they haue of the lande shall be the most holy / harde vpon the borders of the Leuites. And nexte vnto the prestes / shall the Leuites haue .xv. meteroddes longe / and .x. meteroddes bryde. Thus shall be on euery syde .xv. meteroddes longe / and .x. meteroddes bryde. Of this porcion they shall sell nothinge / ner make any permutacyon thereof / lest the cheefe of the lande fall vnto other / for it is halowed vnto the Lorde.

The other .x. meteroddes / after the bryde / lyeth by the .xv. meteroddes / shall be comen: it shall beloge to the cyte and to the suburbs for habytacyons / & the cite shall stode in the myddest thereof. Let this be the measure: towarde the north parte .v. meteroddes / & .x. meteroddes / towarde the south parte .v. meteroddes / & .x. meteroddes / towarde the east parte .v. meteroddes / & .x. meteroddes / towarde the west parte .v. meteroddes / & .x. meteroddes.

The suburbs harde vpon the cyte / shall haue towarde the north .x. meteroddes / & towarde the south .x. meteroddes / & towarde the east .x. meteroddes / & towarde the west .x. meteroddes also. As for the residue of the length / that lyeth harde vpon the separated holy ground: namely .x. thousande towarde the east / and .x. meteroddes towarde the west / nexte vnto the holy porcion: it and the increas thereof shall serue for their meate / that labour in the cyte. They that labour for the welth of the trybe / shall manteyne this also / out of what tribe soener they be in Israel.

All that is separated of the .xv. meteroddes longe and .x. meteroddes bryde on the four partes / that shall ye put asyde for the separated porcion of the Sanctuary / & for the posseltyon of the cite. The residue vpon both the sydes of the Sanctuary and posseltyon of the cyte / shall belonge

The booke of the
prophete Daniel.

belonge to the prince/before the place of the
xxv. vnto the east ende/a before the place
of the xxv. westwarde/vnto the borders
of the cyprus: this shalbe the princes porcion.
This shalbe the holy place/and the house of
the Sanctuary shall stande in the myddest.
Moreouer from the Leuites and the cyprus
porcion/that lye in the myddest of the prin-
ces parte: loke what remaineth betwixte &
border of Iuda & the border of Benjamin/
it shalbe the Princes.

Now of the other trybes.

From the east parte vnto the west / shall
Benjamin haue his porcion. vpon the bor-
ders of Benjamin from the east syde vnto &
west / shall Symeon haue his porcion. vpon
the borders of Symeon from the east parte
vnto the west / shall Iahar haue his porcion.
vpon the borders of Iahar fro the east syde
vnto & west / shall Sabulon haue his porcion.
vpon the borders of Sabulon fro the east
parte vnto the west / shall Gad haue his por-
cion. vpon the borders of Gad southwarde/
the coastes shall reach fro Chamar forth vn-
to the waters of Iyffe to Cades / and to the
floude / euen vnto the mayne see.

Numel. xxiij.
30me. xij. xliij.

This is the lande with his porcions / which
ye shall distribute vnto the tribes of Israel /
sayeth the Lorde God. Thus wyde shall the
cite reach: vnto the north parte. b. c. s. liij. M.
measures. The portes of the cite / shall haue
the names of the tribes of Israel. The portes
of the north syde: one Ruben / another Iuda /
the thyrde Leui.

vpon the east syde. b. c. s. liij. M. measu-
res / with thre portes: the one Ioseph / ano-
ther Benjamin / the thyrde Dan. vpon the
south syde. b. c. s. liij. M. measures / with
thre portes: the one Symeon / another
Iahar / the thyrde Sabulon. And vpon the
west syde. b. c. s. liij. M. measures / with thre
portes also / the one Gad / another Aser / the
thyrde Nephtali. Thus shall it haue. xliij.

M. measures rounde about. And from
that tyme forth / the name
of the cite shalbe:
the Lorde is
there.

The ende of the Prophecie of
Ezechiel.

2 20

The Prophecie of the captiuitie of Iehonim
kinge of Iuda. Of the sonnes that were in captiui-
tye: the kynge commaundeth to chuse which of them
shall be taught the lernyng & language of the Chal-
dees. They are alowed the kynge sedyn. Daniel ab-
steyneth from the meate of the kynge of Babylon.
The science and instructioun of these chyliden.

The fyrst Chapter.

In the thyrde yere of a
raygne of Iehonim kinge
of Iuda / came Nabuchodo-
nosor kinge of Babylon vnto
Ierusalem / & beleged it: and
the Lorde deliuered Iehonim
the kynge of Iuda in to his hande / with cer-
taine ornaments of his house of God / which
he caried awaye vnto the lande of Sennar /
to the house of his god: and there he broughte
them into his goddes treasury. And the king
spake vnto Asaphan: & chese chamerlayne /
that he shulde bynne hym certayne of the
chyliden of Ierusalem / that were come of the
kynge seide & of princes / yonge springaldes
without any blemyshe / but saye & well fauo-
red / instructe in all wysdome / connyng and
bnderstandynge: which were able to stande
in the kynge's palace / to reade and to lerne
so / to speake Caldeish.

vnto these & the kynge appoynted a certayne
porcion of his aowne meate / & of the wyne /
which he dranke himself / so to noypp them
thre yere: & afterwarde they myght stande
before the kynge. Amonge these now were
certayne of the chyliden of Iuda: namely Da-
niel / Ananias / Misael and Azarias. vnto
these & chese chamberlayne gaue other na-
mes / & called Daniel / Baltasar: Ananias /
Sadrach: Misael / Misach: and Azarias /
Abednago. But Daniel was at a poynt to
himself / & he wolde not be defyled thowgh
kynge's meate / nor & wyne which he dracke.
And thus he despyed of the chese Chamber-
layne / lest he shulde defile hymself. So God
gaue Daniel fauoure and grace before the
chese chamberlayne / that he sayde vnto him:
I am a strayed of my lord the kynge / whych
hath appoynted you your meate & drinke:
lest he spee your faces to be worse lykynge
then & other springaldes of your age / & so
ye shall make me lose my head vnto & king.

Then Daniel answered Baltasar / whom
the chese chamberlayne had set ouer Daniel /
Ananias / Misael and Azarias / & sayde: &
proue but ten dayes with thy seruantes / &
let vs haue potage to eate / & water to drin-
ke: then loke vpon our faces / & theys that
eate of the kynge's meate. And as thou seist /
so deale

to deale with thy seruantes. So he consen-
ted to them in this matter / & proued them. x.
dayes. And after the ten dayes / their faces
were better lykynge & fatter / then all the yong
springaldes / which ate of the kynge's meate.

Thus Baltasar toke awaye their meate
and wyne / and gaue them potage therfore.
God gaue now these four springaldes con-
nyng and lernyng in all scripture and wy-
sdom: but vnto Daniel specially / he gaue
bnderstandynge of all bysones and dreames.
Now when the tyme was expyred / that the
kynge had appoynted to bynne in these yong
springaldes vnto hym: the chese chamber-
layne brought them before Nabuchodonosor /
and the kynge communed with the. But
amonge them all were founde none soch as
Daniel / Ananias / Misael / and Azarias.
Therfore stode they before the kynge / which in
all wysdome & matters of bnderstanding / &
he enquired of the / founde the ten tymes bet-
ter / then all the sothsayers & charmers / that
were in all his realme. And Daniel abode
still vnto the fyrst yere of kynge Cirus.

Of the dreame of Nabuchodonosor. He caith vnto
hym sothsayers / and requyeth of them both the
dreame and the interpretacioun therof. They answer
that they can not shewe it. The kynge commaundeth
all the wyle men of Babylon to be slayne. Daniel re-
quyeth tyme to solute the questyon. The Lorde ope-
neth the mystry vnto Daniel. Daniel is brought vn-
to the kynge & sheweth him his dreame & the inter-
pacioun therof. Of the eueryllynge kyngdomes of
this world. The stone which Daniel is exalted & promo-
ted of the kynge.

The ij. Chapter.

In the seconde yere of the raigne
of Nabuchodonosor / had Nabu-
chodonosor a dreame / where tho-
row his spete was vexed / and his
sleepe drake from him. When the kynge com-
maundeth to call to gether all the sothsayers /
charmers / witches & Caldees / for to shewe
the kynge his dreame. So they came / & stode
before the kynge. And the kynge sayde vnto
them: I haue dreamed a dreame / & my spete
was so troubled therby / & I haue clene for-
gotten / what I dreamed. vpon this the Cal-
dees answered the kynge in the Syrians
tongue: & sayde: O king / God saue thy lyfe for ever.
Shewe thy seruantes the dreame / & we shall
shewe the / what it meaneth. The kynge gaue
the Caldees their answer / & sayde: It is gone
from me: yet ye wyll not make me bnderstande
the dreame with the interpretacioun therof /
ye shall dye / & your houses shalbe pyld.
But if ye tell me the dreame & the meanynge
therof / ye shall haue of me giftes / & rewardes
of a grete honoure: only shewe me the dreame
and the lernynge therof. They answered
agayne / and sayde: the kynge must shewe
his seruantes the dreame / and so shall we

Job. xij. b.
Daniel. iij. a.
11. a.

The prophe-
cie of Ieremye
here to vs the
draun of Ier-
emye / & the
language / &
the begyn-
nyng of I. xliij.
Chapter.

declare what it meaneth. When the kynge an-
swered / sayinge: I perceaue of a trueth / that
ye do but prolonge the tyme: for so much as
ye se / & the thinge is gone from me. Therfore
ye wyll not tell me & dreame / ye shall al haue
one iudgement. But ye sayne & dyssemble to
hauye wordes / which ye speake before me /
to put off tyme. Therfore tell me & dreame /
so that I knowe / & ye can shewe me / what
it meaneth. vpon this / the Caldees gaue an-
swer before the kynge / and sayde: there is no
man vpon earth / & can tell the thynge / which
the kynge speaketh of: for there is nether
kynge / prince / nor Lorde / that euer asked
soch thinges at a sothsayer / charmer / or Cal-
deer: for it is a very harde matter / & the thing
requyeth. Nether is there any / that can cer-
tifie the kynge therof / excepte the goddes:
whose dwelling is not amonge the creatures.

For the which cause the kynge was wroth
with grete indignacion / and commaunded to
de stroye all the wyle men at Babylon: & the
proclamacioun wente forth / that the wyle men
shulde be slayne. They sought also to slaye
Daniel with his companions. When Daniel
enquired Arloch the kynge's steward / of the
iudgement and sentence / that was gone forth
alredy / & he soch as were wyle at Babylon.
He answered and sayde vnto Arloch beynge
then the kynge's depute: why hath the kynge
proclaimed so cruell a sentence? So Arloch
tolde Daniel the matter. vpon this / wente
Daniel by / and despyed the kynge / that he
myght haue leysoure / to shewe the kynge the
interpretacioun: & then came he home agayne
& shewed the thinge vnto Ananias / Misael
& Azarias his companions: & they shulde be-
seche & God of heauē for grace in this secret /
that Daniel & his felowes with other soch
as were wyle in Babylon / perished not. When
was the mystry shewed vnto Daniel in a
byson by night. And Daniel prayled & God
of heauē. Daniel also cried loude / & sayde:
O that the name of God myght be prayled
for ever and ever / for wysdome & strength
are his aowne: he chaungeth the tymes and
ages: he putteth downe kynge / he setteth vp
kynge: he geueth wysdome vnto the wyle /
& bnderstandynge to those that bnderstande /
he openeth the depe secretes: he knoweth the
thinge that lyeth in darcknesse / for the light
dwelleth with him. I thanke the / & prayse
the / O thou God of my fathers / & thou hast
kept me wysdome & strength / & hast shewed
me the thinge / that we despyed of / for thou
hast opened the kynge's matter vnto me.

vpon this went Daniel in vnto Arloch /
whom the kynge had ordeined to de stroye the
wyle at Babylon: he went vnto him / & sayde:
de stroye not soch us as are wyle in Babylon /

Daniel. iij. b.
Luc. i. c.
Job. xxxij. b.
Jeremye xxxij. a.
Daniel. iij. c.
Job. xxxij. b.
Job. i. b.

but byngeme in unto þe kyng / and I shall shewe the kyng the interpretacyon. Then Arioch brought Daniel in to the kyng in all the halles / and sayd unto him: I have founde a man amonge the prisoners of Iuda / that shall shewe the kyng the interpretacyon. Then answered the kyng / & sayde unto Daniel / whose name was Balthasar: Art thou he / that canst shewe me the dreame / which I have sene / & the interpretacyon therof? Daniel answered the kyng to his face / & sayde: As for this secreete / for the which the kyng maketh inquisicion: it is neither the wyse / the sozcerer / the charmer / nor þe dwell confu- rer / that can certifie the kyng of it: Only God in heauen can open secretes / & he it is / that sheweth the kyng Nabuchodonosor / what is for to come in the latter dayes.

The dreame / & that which thou hast sene in thine head upon thy bed / is this: O kyng / thou dydest cast in thy mynde / what shulde come hereafter: So he that is the opener of mysteries / telleth the / what is for to come. As for me / this secreete is not shewed me / for eny wyldome þe I have / more then eny other kyng: but only þe I myght shewe the kyng the interpretacyon / & that he myght knowe þe thoughtes of his a wne herte. Thou kyng sawest / and beholdest there stode before the a greate Image / whose fygure was mar- tulous greate / and his bylage grymme. The Image head was of fyne golde / his brest & armes of syluer / his body & loynes were of copper / his legges were of yron / his fete were parte of yron / and parte of earth.

This thou sawest / tyll the tyme that (with out eny handes) there was hewen of a stone which smote the Image upon the fete / that were both of yron and earth / and brake the to powder: then was the yron / the earth / the copper / the syluer and golde broken alto- gether in peces: and he came lyke the chaffe of come / that the wynde bloweth awaye from the corner floozes / that they can no more be founde. But þe stone that smote the Image / became a greate mountayne / which fulfyl- leth the whole earth: & this is þe dreame. And now wyll we shewe before the kyng / what it meaneth.

O kyng / thou art a kyng of kynges: & for the God of heave hath geue the a kyng- dome / ryches / strength and maiesty: & hath deliuered the all thynges / that are amonge þe chyldre of men: the beastes of the felde / & the foules vnder the heave / and geue the do- minyon ouer them all. Thou art that golden head. After þe there shall aryse another kyng- dome / which shall be lesse then thyne. The thyrde kyngdome shall be like copper / & haue domynacion in all lāues. The fourth kyng-

dome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yee euen as yron beatech euery thyng downe / so shall it beate downe and destruye.

Where as thou sawest the fete and tocs / parte of earth and parte of yron: that is a de- uyded kyngdome / which neuertheles shall haue some of the yron growde mixt with it / for so much as thou hast sene the yron mixt with the claye.

The tocs of the fete that were parte of yron and parte of claye / signifyeth: that it shalbe a kyngdome partly strong and part ely weakie. And where as thou sawest yron mixt with claye: they shall myngle them selues with the fete of synple people / & yet not contynue one with another / like as yron wyll not be souldered with a postherbe.

In the dayes of these kynges / shall the God of heauen set by an euertlastyng kyngdome which shall not perishe / & his kyngdome shal not be geuen ouer to another people: yee the same shall brake & destruye all these kyng- domes / but it shall endure for euer.

And where as thou sawest / that without eny handes there was cut out of the mounte a stone / which brake the yron / the copper / & earth / the syluer and golde in peces: by that hath the greate God shewed the kyng / what wyll come after this. This is a true dreame / and the interpretacyon of it is sure.

Then the kyng Nabuchodonosor fell downe upon his face / and bowed him self to Daniel / and commaunded that they shulde offre meat offrynges and swete odoures vnto hym. The kyng answered Daniel / and sayde: yee of a treuth your God is a God aboue all goddes / a Lord aboue all kynges / and an opener of secretes: for byng thou canst discouer this myserie. So the kyng made Daniel a greate man / and gaue hym many and greate gyftes.

He made hym ruler of all the countreys of Babylon / and lord of all the nobles / that were at Babylon. Now Daniel intreated the kyng for Sydrach / Misach and Abedna- go / so that he made them rulers ouer all the offyces in the lande of Babylon: But Daniel hym selfe remayned vyl in the court by the kyng.

The kyng set by a golden Image / which he commaunded to be worshipped. Sydrach / Misach and Abednago are accused because they dyspyd þe kyngs commaundement. They are brought vnto the kyng & commaunded to worshyp the Image. They refuse to do it and are put in to a burnyng ouen. By the helpe of God they are deliuered from the fyre. Nabucho- donosor confelleth the power of God after sight of the myracle.

The .iiij. Chapter.

Nabu-

Nabuchodonosor the kyng caused a golde Image to be made / which was .lx. cubytes hye / and lyke ci- brites thicke. This he made to be set by in the felde of * Bura in the lande of Babylon & sent oute to gather together the dukes / lordes and nobles / the iudges and of- ficers / & debytes & myctues / with all the ru- lers of the lande: that they might come to the dedication of the Image which Nabuchodo- nosor the kyng had set by: So the dukes / lordes and nobles / the iudges and officers / debytes and myctues with all the rulers of the lande gathered them together / and came vnto the dedication of the Image / that Na- buchodonosor the kyng had set by.

Now when they stode before the Image / which Nabuchodonosor set by / & debelcried out with al his might: O ye people / kynges / lordes and tinges / to you be it sayde: that when ye heare the noyse of the trompettes / which shalbe blowne / with the harpes / shawmes / psalteries / symphonies and all maner of Musick: ye fall downe and worshype þe gol- den Image / that Nabuchodonosor the kyng hath set by. Whoso then falleth not downe & boweth hym selfe / shall euen þe same houre be cast in to an hote burnyng ouen. Ther- fore / when all the folke herde the noyse of þe trompettes that were blowne / with the har- pes / shawmes / psalteries / symphonies & all kynde of melody: then all þe people / kyng- redes and nacpons fell downe / and bowed them selues vnto the golden Image / & Na- buchodonosor the kyng had set by.

Now were there certayne men of the Cal- dees / that wente euen then and accused the yewes / and sayde vnto the kyng Nabucho- donosor: This kyng / God saue thy lyfe for euer. Thou beynge kyng hast geuen a commaun- dement / that all men when they heare noyse of the trompettes / harpes / shawmes / psal- teries / symphonies and all the other melo- dies: shal fall downe and bowe them selues towarde the golden Image: who so then fell not downe / nor worshipped not / that he shul- de be cast in to an hote burnyng ouen. Now are there .iiii. iewes / whom thou hast set ouer the wyces of the lande of Babylon: namely / Sydrach / Misach & Abednago. These men (O kyng) regarde not thy com- maundement: yee they wyll not serue thy god- des / nor bowe them selues to the golde Im- age / that thou hast set by.

Then Nabuchodonosor in a cruell wrath and dyspleure / commaunded / that Sydrach / Misach and Abednago shulde be brought vnto hym. For these men were brought be- fore þe kyng / when Nabuchodonosor spake vnto them / and sayd: what? O Sydrach Mi-

sach and Abednago / wyll not ye serue my goddes: nor bowe your selues to the golden Image / that I haue set by: well / be rephers- after / when ye heare the noyse of the trom- pettes blome with the harpes / shawmes / psalteries / symphonies and all þe other me- lodges: that ye fall downe / & worshype the Image which I haue made. But ye ye wor- shype it not / ye shall be cast immediately in to an hote burnyng ouen. Let se / what God is there / that maye deliuer you oute of my handes: Sydrach / Misach and Abednago answered the kyng / & sayde: O Nabucho- donosor / we ought not to consente vnto þe in this matter / for why: our God whome we ser- ue / is able to kepe vs fro the hote burnyng ouen (O kyng) and can right well deliuer vs out of thy handes. And though he wyll not / yet shalt thou knowe (O kyng) that we wyll not serue thy goddes / nor do reuerence to the Image / which thou hast set by. Then was Nabuchodonosor full of indignacyon / so þe countenance of his face charged vnto Sy- drach / Misach and Abednago. Therefore he charged and commaunded / that the ouen shulde be made seven tymes hote / then it was wonte to be: & spake vnto the strongest worthies that were in his hoste / for to binde Sydrach / Misach and Abednago / & to cast them in to the hote burnyng ouen.

So these men were bounde in their cotes hosen / shues with their other garmentes / & cast in to the hote burnyng ouen: for þe kynges commaundement was so strate / and the ouen was exceeding hote. As for the men þe put in Sydrach / Misach & Abednago / the flame of þe fyre destroyed the. And these the me Sydrach / Misach & Abednago fell downe in the hote burnyng ouen / beinge faste beside. Then Nabuchodonosor þe kyng mar- ueled / and stode by in all hast: he spake vnto his counsell and sayde: dyd not ye cast these thre men bounde in to the fyre? They answer- ed / and sayde vnto the kyng: Yee O kyng. He answered and sayde: lo for all that / yet do ye se four men goynge lowe in the myddest of the fyre / and nothinge corrupte: and the fourth is lyke an angell to loke vpon. Upon act. ix. a. this went Nabuchodonosor vnto the mouth of the hote burnyng ouen: he spake also / & sayde: O Sydrach / Misach & Abednago / ye seruantes of the hye God go forth / and come hither. And so Sydrach / Misach / & Abednago were out of þe fyre. When þe dukes lordes and nobles / and the kynges counsell came together to se these men / vpon whome the fyre had no maner of power in their bodies: In somoch that the berghearre of their head was not burnt / & their clothes unchaged: Yee there was no smel of fyre felt vnto them. Then

Then spake Nabuchodonosor / and sayde: Blessed be the God of Shadrach / Meshach & Abednago: which hath sent hys angell / & defended his seruantes / that put their trust in him: that haue altered þe kynges comaundement: and leoperde their bodies therpon: rather then they wolde serue oʒ moʒshype eny other God / excepte their awne God only. Therfore I wyll and commaunde / that all people / kynredes and tunges / which speake any blasphemyp agaynst þe God of Shadrach / Meshach / and Abednago / shall dye / and their houses shall be pyld: Because there is no God that maye saue / as this. So the kyng promoted Shadrach / Meshach / and Abednago / in the lande of Babylon.

Nabuchodonosor dreameth agayne. Daniel interpreteth it. Nabuchodonosor is put out of his realme / and eateth with bestes. He receiveth the power of God / and is restored into his kyngdome.

The .iiij. Chapter.

Nabuchodonosor kyng bnto all people / kynredes and tunges þe dwell vpon þe hole earth: peace be multiplied amōge you: thought it good to shewe the tokens and maruelous woʒkes / that the hie God hath woʒght vpon me. How greates are his tokens / and how mightie are hys wonders? His kyngdome is an euerslastyng kyngdome / and his power lasteth for ever and euer.

I Nabuchodonosor beyng at rest in myne house / and slozthynge in my palace / sawe a dreame / whych made me afayrd: and the thoughtes that I had vpon my bed / with the byspons of myne head / troubled me. When I sent out a comission / þe all they which were of wyldome at Babylon wolde be brought before me / to tell me the interpretacyon of the dreame. So there came the soothsayers / charmers / Caldees and conlurers of deuils: to whom I tolde the dreame / but what it be tokened / they coude not shewe me: till at þe last / there came one Daniel (otherwise called Balthasar / accordyng to the name of my God) which hath þe spyete of the holy goddys / in him: to whom I tolde the dreame / sayng: O Balthasar / thou pryce of Soothsayers: soz to moch as I knowe / that thou hast the spyete of the holy Goddes and no secrete is hyd from the: tell me therfore / what the byspon of my dreame (that I haue sente) maye signifye. I sawe a byspon in my head vpon my bed: and beholde / there stode a tre vpon the grounde / whych was very hye / greates and myghtye: the heygth reached vnto the heauen / and the bredth extended to all the endes of the earth: his leues were saye / he had very moch fruite / so that euery man had ynough to eate therin.

The bestes of the feild had shadowes vnder it / and the foules of the ayre dwelt in the bowes therof. So shortly / all creatures fed of it. I sawe in my head a byspon vpon my bed: a beholde / a watcher came downe fro heauen / & cryed myghtely / sayng. Hew downe þe tre / bryake of his bryanches / shake of his leaves / and scatere his fruite abrode: that all the bestes maye get them awaye fro vnder him / and the foules from his bryanches. Hewertherles leaue the grounde of his rote styll in the earth / and hynde him vpon the playne felde / with cheynes of yron and stele. With the dew of heauen shall he be wet / & he shall haue his parte in the herbes of the grounde with other wyld bestes.

That mans herte of his shall be take fro him / and a bestes herte shall be geue him / till seuen yeres be come and gone vpon him.

This erande of þe watcher is a comaundment grounded and fought out in the counsell of him / that is most holy: to learne men soz to vnderstande / that þe hie hath power ouer the kyngdomes of men / & geueth the / to whom it lyeth hym / & byngeth the very oute castes of men ouer them. & hys is the dreame / that I kyng Nabuchodonosor haue sente. Therfore O Balthasar / tell thou me what it signifyeth: soz to moch as all þe wyse men of my kyngdome are not able to shewe me / what it meaneth. But thou canst do it / soz þe spyete of the holy Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and hys thoughtes troubled hym. So the kyng spake / & sayde: O Balthasar / lett neether the dreame ner the interpretacyon thereof feare the. Balthasar answered / sayng: O my Lord / this dreame happento thyne enemyes / & the interpretacyon to thyne aduersaries. As soz þe tre that thou sawest which was so greates myghtye / whose heygth reached vnto the heauen / and hys bredth vnto all the world: whose leues were saye / & whose moch: vnder the which the bestes of þe feild had their habitacyon / and vpon whose bryanches the foules of the ayre byd byt.

Even thou (O kyng) art the tre / greates & stronge. & thy greatnesse increaseth / & reacheth vnto the heauen / so doth thy power to þe endes of the earth. But wher as the kyng sawe a watcher euen an holy angell / þe came downe from heauen / and sayde: Hew downe the tre / and destroye it: yet leaue the ground of the rote in the earth: and hynde hym vpon the playne felde with cheynes of yron & stele: he shall be wet with the dew of heauen / and his parte shall be with þe bestes of the feild: till seuen yeres be come and gone vpon him: & this (O kyng) is the interpretacyon / yee fe

That hym
Angel / after
the heyme.

is the very deuyce of him / that is hieft of al / and it toucheth my lorde the kyng.

Job. xliij. b.
Daniel. v. c.

Thou shalt be cast oute fro men / and thy dwelling shall be with the bestes of þe feild: with grasse shall thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yee seuen yeres shall come / & go vpon the / till thou knowe / þe hieft hath power vpon the kyngdomes of men / & geueth them to whom he lyst. Moztouer / wher as it was sayde / that the rote of the tre shulde be left styll in the grounde: it betokeneth / that thy kyngdome shall remayne whole vnto the / after thou hast lerned to knowe / that the power cometh from heauen. I wherfore / O kyng / be content with my counsell / that thou mayest loose thy synnes with ryghtuousnesse / and thyne offences with mercy to poore people: soz soch thynges shall prolonge thy peace. All these thynges touche the kyng Nabuchodonosor.

Daniel. v. c.
Jer. xxxij. d.

So after .xiiij. monethes / the kyng walked by a downe in the palace of the kyngdome of Babylon / and sayde: This is the greates cye of Babylon / which I my self / with my power & strength / haue made a kynges court / for þe honour of my mageste. Whyle these woʒkes were yet in the kynges mouth / there fell a bopee from heauen / sayng: O kyng Nabuchodonosor / to þe be it spokē: thy kyngdome shall departe from the / thou shalt be cast out of mens company: thy dwelling shall be with the bestes of þe feild / so that thou shalt eate grasse lyke an oxe / till seuen yeres be come & gone ouer the: euen vntill thou knowest / þe hieft hath power vpon the kyngdomes of men / and that he may geue them / vnto whd it pleaseth hym. & the very same houre was this matter fulfilled vpon Nabuchodonosor: so that he was cast oute of mens company / and ate grasse lyke an oxe. His body was wet with the dew of heauen / till his heertes were as greates as Eagles fethers / & his nailes like bydes clawes.

Daniel. iij. c.

Daniel. xij. b.

Job. xliij. b.

When thystyme was past / I Nabuchodonosor lute by myne eyes vnto heauen / and myne vnderstandynge was restored vnto me agayne. When I gaue I thanches vnto the hyghet / I magnified and prayled hym that lyueth for evermore / whose power endureth alwaye / and his kyngdome from one generation to another: in comparison of whom / all they that dwell vpon the earth / are to be reputed as nothyng.

He hanleth accordyng to his will / amōge the powers of heauen & amōge the inhabytours of the earth: and there is none þe maye resyste hys hande / oʒ saye: what doest thou? At the same tyme was myne vnderstandynge greden me agayne / and I was restored to the

honoure of my kyngdome / to mydynite / & to myne awne shappe agayne. A ygreates estates and Princes fought vnto me / and I was set in my kyngdome agayne / so that I had yet greates woʒshype.

Then dyd I Nabuchodonosor / loue / magnifye and prayle the kyng of heauen: soz all his woʒkes are true / and hys wayes right. As soz those that go on proudly / he is able to bynge them downe.

O Balthazar kyng of Babylon / abusynge the beile of the temple / with an hande wytyng in the wall. The sothe saye is calle d of the kyng / can not erposide the wytyng. Daniel is calle d / which readeth it / and interpreteth it also. Balthazar bringe agayne / Darus succedeth in his rowme.

The .v. Chapter.

Kyng Balthazar made a greates bancket to his thousande Lordes: with all these thousande he made greates chere / & wher he was dyonced with wyne / he comaunded to bynge him the golden & syluer beileis / which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the kyng and hys lordes with his quene & concubynes might dynche therout.

So they brought the golden beile / that was taken out of the temple of the Lordes house at Jerusalem. When the kyng and hys lordes with his quene & concubynes dydche out of them. They dyonched wyne / and prayled their Idoles of golde / syluer / copper / yd / wodde and stone.

In the very same houre there appeared 3 fingers / as it had bene of a mans hande wytyng / right ouer agaynst the candlepyche vpon the playne wall in the kynges palace: & the kyng sawe the palme of the hande that wrote. When chaunged the kyng his countenance / and his thoughtes troubled hym / so that the soyntes of hys body shoke / and hys knees smote one agaynst þe other. I wherfore the kyng cryed myghtely / that they shulde bringe hym the charmers / Caldees and conlurers of deuils. & the kyng spake also to the wyse men of Babylon / and sayde: Who so cā rede this wytyng / and shewe me the playne meanyng therof: shall be clothed with purple / haue a cheyne of golde aboute his necke / and rule the thyrd part of my kyngdome.

Upon this / came all the kynges wyse men: but they coude neether rede the wytyng / ner shewe the kyng what it signified. When was the kyng soz afayrd in so moch / þe his coloure chaunged / and hys lordes were soz be- red. So by reason of thys matter / that had happened to the kyng & his lordes / þe quene went by herself into the bancket house / and spake vnto the kyng / sayng: O kyng / God saue thy lyfe for ever: Let not þe thoughtes

Jeremy. l. a.

Daniel. iij. a.

C

as

Daniel. iij. b.
Daniel. iij. b.
Daniel. iij. c.

tes trouble the / and let not thy countenance
be chaunged. For why? there is a man in the
kyngdome / that hath the spere of the holy
goddess within him / as it was sene in thy fa-
thers dayes. He hath vnderstandyng & wyl-
dome lyke & goddes. Yet the kyng Nabucho-
donosor thy father made this man chiefe of &
sothsayers / charmers / Caldees and deueld-
surers: because that soche an aboundaunt
spere / knowledge and wylidome (to expounde
dreames / to open secretes / & to declare harde
doutes) was founde in him: yee euen in Da-
niel / whom the kyng named Balthazar. Let
this same Daniel be sente for / and he shall
tell / what it meaneth.

Then was Daniel brought before the
kyng. So the kyng spake vnto Daniel / &
sayde: Art thou that Daniel / one of the pr-
soners of Iuda / whom my father the kyng
brought out of Iewry? I haue hearde speake
of the / that thou hast the spere of the holy
goddess / experience and vnderstandyng / and
that there hath bene greates wylidome founde
in the. Now haue there bene brought me / wyle
& conyng charmers / to reade this wytyng /
and to shewe me the meanyng therof: But
they coude not tell me / what this matter si-
gnified. When hearde I saye / that thou canst
expounde darke thynges / and declare harde
doutes. Well than / yet thou canst reade this
wytyng / and shewe me the meanyng ther-
of: thou shalt be clothed with purple / haue a
cheyne of golde aboute thy necke / & rule the
thyde parte of my kyngdome.

Daniel answered / & sayde before the kyng:
As for thy rewardes / kepe the to thy self: or
geue thy ryght gyftes to another: yet not the-
lesse / I will reade the wytyng vnto the kyng /
and shewe him the interpretacion therof. O
kyng / God the hest gaue vnto Nabucho-
donosor thy father / the dignyte of a kyng / to
woorthippe & honour: so that all people / kyn-
redes & tinges stode in awe & feare of him /
by reason of the hie estate / that he had lent
hym. For why / he shewe whom he wolde: he
smote / whom he pleased hym. Agayne: whom
he wolde / he set vp: and whom he lyst / he put
downe. But because his hert was so proude /
and his stomack set to fast vnto wylfulnesse:
he was depose from his kyngly trone / & his
magesty was taken from hym. He was shoo-
t out from amonge men / his herte was lyke a
beastes herte / and his dwellyng was with
the wyld asses: he was layne to eate grasse
lyke an oxe / and his body was wet with the
dew of the heauen: till he knew / that & hest
had power vpon the kyngdomes of men / and
setteth ouer them / whom he lyst.

And thou his sonne (O Balthazar) for all
this / hast not submytted thyne herte / though

thou knewest all these thynges: but hast ma-
gnified thy selfe aboute the Loyde of heauē /
so that the vessels of his house were brought
before the: that thou / & thy loydes / with thy
quene and concubynes / might drincke wyne
therout: And hast played the foolles of syl-
uer and golde / copper and yron / of wodd and
stone: As for the God in whose hande con-
fyteth thy bryth and all thy wayes: thou hast
not loued hym.

Therefore is the palme of thy hande sent
hyther from hym / to token by this wytyng.
And this is the scripture / that is written by:
Dane / Chetel / Phares. Now the interpre-
tacion of the thyng is this: Dane / God
hath nombred the kyngdome / and brought it
to an ende: Chetel / thou art weyed in the ba-
launce / and art founde to lyght: Phares / thy
kyngdome is delt in partes / and geuen to the
Medes and Perses.

Then commaunded Balthazar / to clothe
Daniel with purple / to hange a cheyne of
golde aboute his necke / and to make a pro-
clamacion concernyng hym: that he shoulde
be the ruler of the thyde parte of his kyng-
dome. The very same nyght was Balthazar
the kyng of the Caldees slayne / and Darius
out of Medes toke in the kyngdome / beinge
ixij. yere of age.

Daniel is made ruler ouer the lordes. The Image
harpon of an acte agaynst Daniel. The proclamacion
of the acte / wherof Daniel is accused vnto the kyng
as a transgressour. He is put into a denne of Lyons
by the commaundement of the kyng. He is deliuered by
sayth in God. Daniels accusers are put vnto the ly-
ons to be toren in sondre. Darius by the proclamacion
of a decree / magnifyeth the God of Daniel.

The vij. Chapter.

In pleased Darius to set ouer his
kyngdome an. C. and. xx. Loydes /
which shoulde be in all his kyngdo-
me aboute. About these he set thre
prynces (of whom Daniel was one) that the
loydes myght geue accomptes vnto them / &
the kyng to be blessed.

But Daniel excreaded all these prynces &
loydes / for the spere of God was plenteous
in hym: so that the kyng was mynded to set
hym ouer the whole realme. Wherfore the
prynces and Loydes sought / to pycke out
in Daniel some quarell agaynst the kyng-
dome: yet coude they fynde none occasiō ner
faute vpon hym. For why? he was so sayth-
full / that there was no blame ner dishonour
founde in him.

Then sayde these men: we will get no qua-
rell agaynst this Daniel / excepte it be in the
lawe of his God. Upon this / wente the prin-
ces and loydes together vnto the kyng / and
sayde

sayde thus vnto him: King Darius God saue
thy selfe for ever. All the greates estates of the
realme: as & prynces / Dukes / Senatours
and Judges / are determed to put out a com-
maundement of the kyng / & to make a sure
statute: namely / & who so despyeth any peti-
ciō / ether of any god or mā (within this. xxx.
dayes) excepte it be only of the / & kyng: the
same person may be cast into the lyons denne.
Wherfore / O kyng / confyrme thou this sta-
tute / and make a wytyng: that the thyng
whych the Medes and Perses haue ordeined
be not altered ner broken.

So Darius made the wytyng / and co-
firmid it. Now when Daniel vnderstode that
the wytyng was made / he wente in to his
house: and the wyndowes of his hal towarde
Jerusalem stode open. There knelyd he downe
vpon his knees / thre tymes a daye: there he
made his peticion / and prayed his God / like
as his maner was to do a fore tyme.

Then these men made searche / & founde
Daniel makinge his peticion / & prayyng
vnto his God. So they came to the kyng / &
spake before him concernyng his commaun-
dement / sayyng: O kyng / hast thou not sub-
scribed the statute / & within. xxx. dayes / who
so requyrez his peticion of any good or mā
but only of thy self / O kyng: he shalbe cast
in to the denne of the lyons? The kyng an-
swered / & sayde: yee / it is true. It must be as
a lawe of the Medes and Perses / that maye
not be broken.

Then answered they / and sayde vnto the
kyng: Daniel one of the pryncers of Iuda
O kyng / regardeth neither & ner thy statute /
that thou hast made / but maketh his peticiō
thre tymes a daye. When the kyng hearde
these wordes / he was sore grieved / and wolde
haue excused Daniel / to deliuer hym / & put
of the matter vnto the Sunne wēt downe /
to the intent that he myght saue hym.

These men perceauyng the kyngs mynde /
sayde vnto him: knowe this (O kyng) that
the lawe of the Medes and Perses is / that &
commaundement & statute which the kyng
maketh / maye not be altered. When the kyng
had them bynged Daniel / and they cast hym
in to the Lyons denne.

The kyng also spake vnto Daniel / and
sayde: thy God / whom thou alwaye seruest /
Euen he shall defende the. And there was
brought a stone / and layed vpon the hole of
the denne: this the kyng sealed with his awne
rpyng / & with the rpyng of his prynces: that
the kynges commaundement concernyng
Daniel / shoulde not be broken.

So the kyng wente into his palace / &
kepte hym sober all nyght / so that there was
no table spred before hym / neith coude he

take any slepe. But by tymes in the morning
at the bryake of the daye / the kyng arole /
and wente in all haste vnto the denne of the
Lyons.

Now as he came nye vnto the denne / he
cried with a piteous voyce vnto Daniel: yee
the kyng spake / and sayde vnto Daniel: O
Daniel / thou seruant of the Ipyngge God /
is not thy God / whom thou alwaye seruest /
able to deliuer the from the lyons? Daniel
sayde vnto the kyng: O kyng / God saue
thy life for ever. My God hath sent his an-
gell / which hath shut the lyons mouthes / so
that they might not hurte me. For why? mine
byggyngelle is founde out before hym. And
as for the / O kyng / I neuer offended the.

Then was the kyng exceeding glad / and
commaunded to take Daniel out of the denne.
So Daniel was brought out of the denne /
& no manner of hurte was founde vpon hym
for he put his trust in his God. And as for
those men whych had accused Daniel / the
kyng commaunded to bynged the / & to cast the
in the Lyons denne: them / their chyldren and
their wyues. So the Lyons had the mastery
of them / and brake all their bones a sonder /
or euer they came at the grounde.

After this / wrote kyng Darius vnto all Daniel. 19. f
people kynredes / and tinges / that dwelt in
all lād: peace be multiplied to you: My co-
maundement is / in all my dominyon & kyng-
dome / that men leaue & stande in awe of Da-
niels God.

For he is the Ipyngge God / whych aby-
deth euer: his kyngdome shall not faile / and
his power is euerylastyng: It is he that de-
liuereth / and saureth: he doth wonders and
maruelous woorkes / in heauē and in earth:
he hath preserued Daniel from the power
of the Lyons. This Daniel prospered in the
regne of Darius and Cyrus of Persia.

A vision of. iij. bestes is shewed vnto Daniel. The
visyon is interpreted of. iij. kyngdomes of the world.
Of the power & increase of Antichrist. Of the euer-
lastyng kyngdome of Christ.

The viij. Chapter.

In the first yere of Balthazar king
of Babilō / saw Daniel a dreame /
and a visyon was in his head vpon
his bedde. Which dreame he wrote /
and the summe of the matter is this: Daniel
spake / and sayde: I sawe in my visyon by
nyght / and beholde: the four wyndes of the
heauen stode vpon the see / and four great
beestes came by from the see one whiche
another.

The first was as a lyon / and yet had he
eagles wynges. I sawe / that his wynges
were plucked from hym / and he taken awaye
from the earth: that he stode vpon his fete
like a man.

as a man/and that there was geuen him a mans herte.

Beholde/ & seconde beast was like a beere/ and stode vpon the one side. Amonge his teeth in his mouth he had. iij. greates longe teeth; & it was sayde vnto him: arise/ eate vp/ moche floure. When I looked/ and beholde/ there was another lyke vnto a leopard: thys had vnges as a foule/ euen foure vpon the backe. Thys beast had foure heades/ and there was power geuen him. After this I sawe in a visyon by nyght/ and beholde/ the fourth beast was grymme and horrible/ and maruelous stronge. It had great pson teeth/ it deuoured and destroyed/ & stamped the resydue vnder his fete. It was farre bryghter the other beasts that were before it: for it had ten hornes/ wherof I toke good hede.

And beholde/ there came by amonge them/ another lyke horne/ before whom there were thre of the fyrst hornes plucked awaye. Beholde/ this horne had eyes lyke a man/ and a mouth speakynge presumptuous thynges. I looked vntill the seates were prepared/ and vntill the olde aged sat hym downe. His clothing was as whyte as snowe/ and the heares of his head like the pure woll. Hys throne was lyke the fyre flame/ and hys wheles as the burnynge fyre. There dreyne forth a fyre streame/ & went out from hym. A thousande tymes a thousande serued him. Ten thousande stode before him. The iudgement was set/ and the bookes opened. Then toke I hede there vnto/ because of the voyce of the proude wordes/ which the horne spake.

I beholde/ vntill the beaste was slayne/ and hys body destroyed/ & geuen ouer to be burnt in the fyre.

As for the power of the other beasts also it was taken awaye/ but their lyues were prolonged for a tyme and season. I sawe in a visyon by nyght/ and beholde/ there came one in the cloudes of heauen lyke the sonne of a man/ which wente vnto the olde aged/ before whom they brought him: when gaue he hym power & dignite regall/ that all people/ trybes and tynge shulde serue him. His power is an euerlastynge power/ which shal neuer be put downe: & his kyngdome endureth vncorrupte. Hys herte was beryd/ & I Daniel had a troubled spete within me/ & the visions of my head made me a frayed: vntill I gat me vnto one of them that stode by/ to knowe the trueth/ concerning all these thynges. So he tolde me/ & made me vnderstande the interpretacyon of these thynges.

These foure greates beasts/ are foure kynges whych shal aryse out of the earth. These shal take in the kyngdome of the sayntes of the most hycht/ and possesse it still more &

more for a longe season. After this I requyred diligently to knowe the trueth/ concerning the fourth beast/ which was so farre bryghter the other beasts/ & so horrible: whose teeth were of pson/ and hys nayles of brasse: which deuoured and destroyed/ & stamped the resydue vnder his fete. I desyred also to knowe the trueth/ as touching the ten hornes that he had vpon his head/ & this other whych came by afterwarde/ before whose face there fell downe thre: whych horne had eyes and a mouth that spake presumptuous thynges/ and looked with a grymme visage then his felowes. I beholde/ & I sawe horne made battayll agaynst the sayntes/ yee and gat the byctory of them: vntill the tyme that the olde aged came/ that the iudgement was geuen to the chiefe sayntes: and till the tyme/ that the sayntes had the kyngdome in possession. He gaue me this answer: That fourth beast shalbe the fourth kyngdome vpon earth: it shalbe more then all other kyngdomes/ it shal deuoure/ treade downe/ and destroye all other landes.

The ten hornes/ are ten kynges/ that shal aryse out of the fourth kyngdome/ after whom there shal stonde by another/ whych shalbe greater then the fyrst. He shal subdue thre kynges/ & shal speake wordes agaynst the hycht of all: he shal destroye the sayntes of the most hycht/ and thyncke/ that he maye chaunge tymes and lawes. They shal be geuen vnder hys power/ vntill a tyme/ two tymes/ & half a tyme.

But the iudgement shalbe kepte/ so that hys power shalbe taken from him/ for he shal be destroyed/ and perishe at the last. As for the fourth kyngdome/ power and all myght that is vnder the heauen: it shalbe geuen to the holy people of the most hycht/ whose kyngdome is euerlastynge/ yee all powers shal serue & obeye hym. Thus farre extende the wordes. Neuertheles/ I Daniel was so beryd in my thoughtes/ that my countenance chaunged/ but the wordes I kepte still in my herte.

A visyon of a ryme betwene a rāme & a goate. The vnderstandynge of the visyon is of the batell betwene the kyng of persia and the kyng of the Medes. Of the spanische kyng Antichrist.

The. viij. Chapter.
In the thyrde yere of the raigne of the kyng Balthazar/ there appeared a visyon vnto me Daniel/ after that I had sene the fyrst. I sawe in a visyon (as when I sawe it/ I was at Susa in the chiefe cysse/ whych lyeth in the lande of elam) and in the visyon/ me thought I was by the ryuer of walat.

When I looked by/ and sawe: and beholde there

there stode before the ryuer/ a rāme/ which had hornes: and these hornes were byr/ but one was byr then another/ & the hycht came by last. I sawe that this rāme pushed with hys hornes/ agaynst the west/ agaynst the north/ and agaynst the south: so that no beasts myght stande before hym/ ner defende them from hys power: but he dyd as hym lyf/ & waxed greatly. I toke hede vnto this/ & then came there an he goate from the west ouer the whole earth/ and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes/ and came vnto the rāme/ that had the two hornes (whom I had sene afore by the ryuer syde) and ranne scarcely vnto hym with his myght. I sawe hym dreyne vnto the rāme/ beinge very feareful vnto hym: yee he gaue him such a stroke/ that he brake his two hornes: Nether had the rāme so much strength as to stande before hym: but he cast him downe/ trode him vnder his fete: & no man was able to deliuer the rāme out of his power.

The goate waxed exceedinge grete/ and whē he was at the strōgest/ his grete horne was broken also. Then grewe there other foure such like in the steade/ toward the west/ wherof the heauen. Yee out of one of the leet of these hornes/ there came by yet another horne/ which waxed maruelous grete: toward the south/ toward the east/ and toward the sayre pleasant lande. It grewe vnto the hooft of heauen/ wherof it dyd cast somedowne to the grounde/ & of the starrs also/ and trode them vnder fete.

Yee it grewe by vnto the pynte of the hooft/ from whom the dayly offeringe was taken/ & the place of his Sanctuary casten downe. And a certayne season was geuen vnto it/ agaynst the dayly offeringe (because of wyckednesse) that it myght cast downe the berpte to the grounde/ and so to prosper in all thynges/ that is wryte aboute.

Vpon this I herde one of the sayntes speake/ which saynte sayde vnto one that asked this questyon: How longe shal this visyon of the dayly sacrifice & of the wastynge abhominacyon endure: that the Sanctuary and the power shal be troden vnder fete: And he answered hym: Vnto the euynynge & the moonyng/ euen two thousande and thre hundred dayes: then shal the Sanctuary be clenched agayne.

Now when I Daniel had sene this visyon/ and sought for the vnderstandynge of it: beholde/ there stode before me a thyng lyke vnto a man. And I herde a mans voyce in the ryuer of walat/ which cryed/ & sayde: O Balthazar/ make this man vnderstande the visyon.

So he came/ and stode by me. But I was afrayed at hys commynge/ and fell downe vpon my face.

Then sayde he vnto me: Thou sonne of man/ marche well/ for in the last tyme shal this visyon be fulfilled. Now as he was speakinge vnto me/ I waxed saynte/ so that I rancke downe to the grounde. But he toke holde vpon me/ & set me by agayne/ saying: Beholde/ I wyl shewe the/ what shal happen in the last wyth: for in the tyme appoynted it shalbe fulfilled.

The rāme whych thou sawest with the two hornes/ is the kyng of the Medes and Perses: but the goate is the kyng of Greke lande: the grete horne that stode betwixte his eyes/ that is the princypall kyng. But where as it brake/ and foure other rose by in the steade: it signifieth/ that out of this people shal stande by foure kyngdomes/ but not so myghty as it.

After these kyngdomes (whyle vngodly/ & nelle is a growynge) there shal aryse a kyng of an vnwares face/ which shalbe wyle in darke speakynge.

He shalbe myghty and stronge/ but not in his owne strength. He shal destroye aboute measure/ and all that he goeth aboute shal prosper: he shal slaye the stronge and holy people. And thow his craftyness/ falshe shal prosper in his hande/ his herte shalbe proude/ and many one shal be put to death in his welthyngnesse. He shal stonde by agaynst the Prynce of Prynces/ but he shalbe destroyed without hande. And this visyon that is shewed vnto the/ is as sure as the euening & the moonyng. Therefore wate thou by this light/ for it wylbe longe or it come to passe.

Vpon this was I Daniel very saynte/ so that I laye sicke certayne dayes: but when I rose by/ I wryte aboute the kynges bypynde/ and maruelled at the visyon/ neuerthelesse no man knewe of it.

I Daniel desyred to haue that performed of God whych he had promysed concerninge the returne of the people from their banishment in Babylon. A true confession. Daniels prayer to hearde. Gabriel the Angel expoundeth vnto hym the visyon of the. lxx. weekes. The anoyntynge of Christ. The buydynge of a yare of Jerusalem vnder Iheremiah. The death of Christ. The callynge out of the wycked Jewes.

The. ix. Chapter.
In the fyrst yere of Ierusalem the sonne of Balthazar/ which was of the seide of the Medes/ & was made kyng ouer the reynard of Caldees: yee eue in the first yere of his raigne/ I Daniel desyred to knowe the prayse nombe out of the booke/ wherof the Lord spake vnto Ieremy the prophete: that yee

there stode before the ryuer/ a rāme/ which had hornes: and these hornes were byr/ but one was byr then another/ & the hycht came by last. I sawe that this rāme pushed with hys hornes/ agaynst the west/ agaynst the north/ and agaynst the south: so that no beasts myght stande before hym/ ner defende them from hys power: but he dyd as hym lyf/ & waxed greatly. I toke hede vnto this/ & then came there an he goate from the west ouer the whole earth/ and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes/ and came vnto the rāme/ that had the two hornes (whom I had sene afore by the ryuer syde) and ranne scarcely vnto hym with his myght. I sawe hym dreyne vnto the rāme/ beinge very feareful vnto hym: yee he gaue him such a stroke/ that he brake his two hornes: Nether had the rāme so much strength as to stande before hym: but he cast him downe/ trode him vnder his fete: & no man was able to deliuer the rāme out of his power.

The goate waxed exceedinge grete/ and whē he was at the strōgest/ his grete horne was broken also. Then grewe there other foure such like in the steade/ toward the west/ wherof the heauen. Yee out of one of the leet of these hornes/ there came by yet another horne/ which waxed maruelous grete: toward the south/ toward the east/ and toward the sayre pleasant lande. It grewe vnto the hooft of heauen/ wherof it dyd cast somedowne to the grounde/ & of the starrs also/ and trode them vnder fete.

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Now when I Daniel had sene this visyon/ and sought for the vnderstandynge of it: beholde/ there stode before me a thyng lyke vnto a man. And I herde a mans voyce in the ryuer of walat/ which cryed/ & sayde: O Balthazar/ make this man vnderstande the visyon.

So he came/ and stode by me. But I was afrayed at hys commynge/ and fell downe vpon my face.

Then sayde he vnto me: Thou sonne of man/ marche well/ for in the last tyme shal this visyon be fulfilled. Now as he was speakinge vnto me/ I waxed saynte/ so that I rancke downe to the grounde. But he toke holde vpon me/ & set me by agayne/ saying: Beholde/ I wyl shewe the/ what shal happen in the last wyth: for in the tyme appoynted it shalbe fulfilled.

The rāme whych thou sawest with the two hornes/ is the kyng of the Medes and Perses: but the goate is the kyng of Greke lande: the grete horne that stode betwixte his eyes/ that is the princypall kyng. But where as it brake/ and foure other rose by in the steade: it signifieth/ that out of this people shal stande by foure kyngdomes/ but not so myghty as it.

After these kyngdomes (whyle vngodly/ & nelle is a growynge) there shal aryse a kyng of an vnwares face/ which shalbe wyle in darke speakynge.

He shalbe myghty and stronge/ but not in his owne strength. He shal destroye aboute measure/ and all that he goeth aboute shal prosper: he shal slaye the stronge and holy people. And thow his craftyness/ falshe shal prosper in his hande/ his herte shalbe proude/ and many one shal be put to death in his welthyngnesse. He shal stonde by agaynst the Prynce of Prynces/ but he shalbe destroyed without hande. And this visyon that is shewed vnto the/ is as sure as the euening & the moonyng. Therefore wate thou by this light/ for it wylbe longe or it come to passe.

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Jerusalem shalbe lye waste. lxx. yeres: and I turned me vnto God & Lozde: for to praye & make myne intercession/with fastyng/sack cloth & ashes/I prayed before the Lozde my God/and knowledg/sayinge:

Mat. 23.

O Lozde/thou greates and fearfull God/thou that kepest couenaunt and mercy with them/which loue the/and do thy commaundementes: we haue synned/we haue offended/we haue bene dysoberdyent & gone back: yee we haue departed from all thy preceptes and iudgements.

Mat. 23.

We wolde neuer folowe thy seruantes the Prophetes/ & spake in thy name to oure kynges and prynces/to oure forefathers/ & to all the people of the lande. O Lozde/ rightuousnesse belongeth vnto the/ vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto euery man of Iuda/and to them that dwell at Jerusalem: yee vnto all Israel/whether they be farre or nygh: how out all landes: wherein thou hast strowed them/because of the offences & they had done agaynst the.

Mat. 23.

Yee O Lozde/vnto vs/to oure kynges & prynces/to oure forefathers: euen to vs all/that haue offended the/belougeth open shame. But vnto the/O Lozde oure God/pertayneth mercy and forgiveness. As for vs/we are gone backe fro hym/and haue not obeyed the voyce of the Lozde oure God/to walke in his lawes/whych he layed before vs by his seruantes the Prophetes: yee all Israel haue transgressed/and gone backe from thy lawe/so that they haue not hearkened vnto thy voyce.

Deute. 32.

Leut. 26.

Wherfore the curse & othe/that is written in the lawe of Moyses the seruant of God (agaynst whom we haue offended)is poured vpon vs And he hath persourmed his wordes/whych he spake agaynst vs/and agaynst oure iudges that iudged vs: so bynging vpon vs such a greates plague/as neuer was vnder heauen/lyke as it is now come to passe in Jerusalem. Yee all this plague/as it is written in the lawe of Moyses/is come vpon vs. Yet made we not oure prayer before & Lozde oure God/that we might turne agayne from oure wickednesse/and to be learned in thy be-ryte. Wherfore hath the Lozde made haste/to bynging this plague vpon vs: for the Lozde oure God is rightuous/in all his wordes which he doth: for why/we wolde not hearken vnto his voyce.

Mat. 23.

Mat. 23.

And now/O Lozde oure God/thou that with a myghtye hande hast brought thy people out of Egypte/to get thyselfe a name/whych remaineth this daye: we haue synned/O Lozde/a done wickedly agaynst all thy rightuousnesse: yet let thy wrathfull

displeasure be turned awaye (I beseeche the) from thy cyte Jerusalem thy holy hill. And why? for oure synnes sake/and for the wickednesse of oure forefathers is Jerusalem & thy people abhorred/of all they that are aboute vs. Now therfore/O oure God/heare the prayer of thy seruant/and his intercession. O let not thy face shyne ouer thy Sanctuary/that lyeth waste.

O my God/encline thine eare/and hearken (at the least for thyne awne sake) open thine eyes: beholde how we be desolated/ yee and the cyte also/whych is called after thy name: for we do not call oure prayers before the in oure awne rightuousnesse: no: but only in thy greates mercyes. O Lozde/heare: O forgive Lozde: O Lozde conspyre/sterpe not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name.

As I was yet speakinge at my prayers/knowledgyng myne awne synnes/and the synnes of my people/makinge somyne intercession before the Lozde my God/for the holy hill sake of my God: yee whyle I was yet speakinge in my prayer/beholde. the m^a Gabriel (whom I had sene afore in the vision) came flyng to me/and touched me aboute the offeringe tyme in the eueninge. He in-
fourned me/and spake vnto me: O Daniel sayde he/I am now come to make the vnderstande it: for as soone as thou begamest to make thy prayer/it was so dyspyled/and therfore am I come to shewe the. And why? for thou art a man greatly beloued.

Wherfore/ponder the matter well/that thou mayest lerne/to vnderstande the bys-son. Lxx. weekes are determined ouer thy people/and ouer the holy cyte: that the wickednesse maye be consumed/that the synne maye haue an ende/that the offence maye be recored/and to bynging in euerlastyng rightuousnesse/to fulfill the byssons and the Prophetes/and to anointe the moost holy one. Vnderstande this then/and marcke it well: that from the tyme it shalbe concluded/to go and repayre Jerusalem agayne/vnto Christ (or the anointed) pryncer: there shalbe seven weekes. Then shall the stretes and walles be buyled agayne. lxx. weekes/ but w^h hard troublous tyme. After these. lxx. weekes/ shall Christ be slayne/and they shal haue no pleasure in hym. Then shall there come a people with the pryncer/and destroye the cite and the Sanctuary: & his ende shall come as the water flood. But the desolacyon shall contynue tyll the ende of the battell.

He shall make a stronge bonde with many/for the space of a weke: & when the weke is half gone/he shall put downe the slayne and

and meatoffryng. And in the temple there shalbe an abhominable desolacyon/ tyll it haue destroyed all. And it is concluded/that this wastynge shall contynue vnto the ende.

There appeareth vnto Daniel a m^a clothed in lynen/whych sheweth hym wherfore he is sent.

The x. Chapter.

In the thyrde yere of kyng Cyrus of Persia/there was shewed vnto Daniel (otherwise called Balthasar) a matter/ yee a true matter/ but it is yet a longe tyme vnto it. We bnder-stande the matter well/ & perceaued what the bysion was. At the same tyme/ I Daniel mourned for the space of thre weekes/so that I had no lust to eate byed: as for fleshe & wyne there came none within my mouth: No/ I dyd not onys anoynte my self/ tyll the whole thre weekes were out.

Vpon the xxiiij. daye of the first moneth/ I was by the greates founteyne/ called Tigris: I lyft vp myne eyes/and lohed: and beholde/ a man clothed in lynen/ whose loynes were girded by with syne golde of Araby: his body was lyke the Chysolite stone/ his face (to loke vpon) was lyke lychtenyng/ his eyes as the flame of fyre/ his armes & fete were lyke sayre gylstering metall/ but his voyce of his wordes was lyke the voyce of a multitude.

I Daniel alone sawe this vision/ the men that were with me/ sawe it not: but a greates fearfulness fell vpon them/so that they fled awaye/ & theyd them selues. I was left there my self alone/ & sawe this greates bysion/so longe tyll there remayned nomore strength within me: yee I lost my coloure clene/ I wasted awaye/ and my strength was gone. Yet herde I the voyce of his wordes: and as soone as I herde it/ sayntnesse came vnto me/ & I fell downe flat to the grounde vpon my face. And beholde/ an hande touched me/ whych set me vp vpon my knees & vpon the palmes of my handes/ sayinge vnto me: O Daniel/ thou well beloued man: take good hede of the wordes/ that I shall saye vnto & / & stode right by/ for vnto the am I now sent.

And when he had sayde these wordes/ I stode by trembling. Then sayde he vnto me: feare not Daniel: for why I sence I first daye that thou set thyne herte to vnderstande/and dydest chasten thy selfe before thy God: thy wordes haue bene herde. And I had come vnto the/ when thou beganest to speake had not I pryncer ouer the kyngdome of Persia withstande me. xx. dayes. But lo/ Michael one of the chefe prynces/ came to helpe me/ hym haue I left by the kyng of Persia/ & am come to shewe the/ what shall happen vnto thy people in the latter dayes: for it wyll be longe yet of the bysion be fulfilled.

Now when he had spoken these wordes vnto me/ I fast downe my head to the grounde and helde my tynge. Beholde/ there touched my lippes one very lyke vnto a man. Then opened I my mouth/ & sayde vnto him/ that stode before me: O my Lozde/ my synnes are loosed in the vision/ and there is no more strength within me: Now may my Lozdes seruant then talke with my Lozde: seinge there is no strength in me/ so I cannot take my breath: & this there touched me agayne/ one moche lyke a man/ and comforted me/ sayinge: O thou man so well beloued/ feare not: be content/ take a good herte vnto the/ & be stronge. So when he had spoken vnto me/ I recovered/ & sayde: Speake on my Lozde/ for thou hast refreshed me. Then sayde he: knowest thou wherfore I am come vnto &? now wil I go againe to fight w^h the pryncer of Persia. As soone as I go forth/ lo/ I pryncer of Persia shal come. Neuertheles/ I wyll shewe the the thinge/ that is fast noted in the scripture of twelfth. And as for all ponder matters/ there is none that helpeth me in them/ but Michael your prayner.

A prophesie of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypte/ & of the bonde therof/ and of the battell with the kyngdome of Persia. Of the Jewes that are vnto the kyng of Egypte/ whom Antiochus the kyng of Persia pers-
secuteth/ whych figureth vnto vs Antichrist. The pryde of Antiochus.

The xi. Chapter.
In the fyrst yere of Darius of Persia/ I stode by hym/ to comforte hym/ & to strength him/ and now wil I shewe the the truely. Beholde/ there shall stande by yet thre kynges in Persia/ but the fourth shalbe sarte richer then they all. And when he is in the cheffest power of his riches/ he shall prouoke euery man agaynst & realm of Persia. Then shall there arys yet a myghtye kyng/ that shall rule with greates domynion/ & do what hym list. And as soone as his kyngdome cometh by/ it shalbe destroyed/ and decayed to warde the foure wyndes of the heauen. They that come after hym/ shall not haue such power & domynion as he: but his kyngdome shalbe scatted/ yee euen amonge other then those. And the kyng of Persia shalbe myghty/ then his other prynces. Agaynst hym there shall one make himself stronge/ & shal rule his domynion with greates power.

But after certayne yeres they shalbe forned together/ and the kynges daughter of the south shall come to the kyng of the North/ for to make frendshipp/ but she shall not open the power of that arme/ nether shall she be able to endure thowow his myght: but she/ and such as brought her (yee and he that begat

begather / & comforted her for her tyme / that
be deliuered by. Out of the branches of her
roote / there shall one stande by in his leader
which with power of armes shall go thow
the kynges lande of the north / & handle hym
according to his strength. As for their Idols
& princes / with their costly Jewels of golde
& syluer / he shall carry them awaye captiues
into Egypte / & he shall pteuaple agaynst
kyng of the north certayne yeares. And whē
he is come into the kynges realme of the south /
he shall sayne to turne agayne into his
awne lande. Wherfore his sonnes shall be dis-
pleased / and shall gather together a myghty
greate host of people: and one of them shall
come / & go thow like a water flowe: then
shall he returne / & go forth with despyng
& boastyng into his awne lande.

Then the kyng of the south shall be angry /
and shall come forth to fight agaynst the kyng
of the north: yee he shall bringe a greate mul-
titude of people together / & a greate hea-
re shall be geue in to his hande: these shall he car-
ry awaye with greate pryde / for so moche as
he hath cast downe so many thousandes / ne-
uertheless he shall not pteuaple. For the kyng
of the north shall gather (of the new) a greate
heape of people then afoze / & come forth (af-
ter a certayne tyme & yeares) with a myghty
hoste & excedyng greate good.

At the same tyme there shall many stande
by agaynst the kyng of the south / so that the
wicked chyldren of thy people also shall ex-
alte themselves (to fulfill the bysion) & then
fall. So the kyng of the north shall come to
laye sege / & to take the stronge fenced cities:
And the power of them of the south shall not
be able to abyde hym / & the best men of the
people shall not be so strōge / as to resist him.
Shortely / when he cometh / he shall haue
him as he list / & no man shall be so hardy as to
stande agaynst him. He shall ride in the plea-
sant countrey / which thow him shall be de-
stroyed. He shall set his face to all his power
to optayne his kyngdome / and to be lyke it.
Yee that shall he do / and geue hym unto the
daughters amonge women / to destroye hym.
But he shall saye / nether shall he optayne
his purpose. After this shall he see his face
unto the Jles / & take many of the. A prince
shall stoppe him / to do hym a shame / belyde
the confusyon that els shall come unto him.

Thus shall he tourne agayne to his awne
lande / & stumbe / & fall / & be nomore sounde:
so be that came by him & by hym byolde /
shall stande in his place / & haue a pleasant
kyngdome: and after fewe dayes he shall be de-
stroyed / & that nether in ioynt / nor in bat-
telle. In his steade there shall arysse a byle
person / not holden worthy of a kynges deg-

nyte: this shall come in craftely / and op-
tayne the kyngdome with saye wordes: he
shall fight agaynst the armes of the myghty
(and destroye them) yee and agaynst the prince
of the couenaunt.

So after that he hath taken truce with
him / he shall handle dyscreetfully: that he may
get by / & overcome him with a small floche:
& so with craftynesse to get him to the fatter
place of the lande / and to deale otherwyse /
then ether his fathers or graundfathers dyd.
For he shall destroye the thing / that they had
robbed & spoyled / yee & all their substance:
ymagynyng thoughtes agaynst the strong
holdes / & that for a tyme. His power & herie
shall be sterred by in a greate armye agaynst
the kyng of the south: where thow the kyng
of the south shall be moued then unto battell /
with a greate & myghty hoste also. Neuer-
theless / he shall not be able to stāde / for they
shall conspyre agaynst him. Yee they shall eate
of his meate / shall hurte him: so the his hoste
shall fall / & many be slayne downe.

These two kynges shall be mynded to do
myselfe / and take of dyscreet at one table. &. Mar. 3. 1.
but they shall not prosper: for why / the ende
shall not come yet / unto the tyme apointed.
Then shall he go home agayne into his awne
lande with great good / & let his herie agaynst
the holy couenaunt / he shall be busy agaynst
it / & then returne home. At the tyme appoynt-
ed he shall come agayne / & go towarde the
south: so shall it happen otherwise then at
the first / yet ones agayne. And why / the shippes
of cythim shall come upon him / that he may
be smitten & turne agayne: that he may take
indignacyon agaynst the couenaunt of ho-
lynesse / to medle agaynst it. Yee he shall tur-
ne him / & drawe soch vnto him / as laue the
holy couenaunt.

He shall set myghty men to inhabow the
Sanctuary of strength / to put downe the
dayly offeringe / & to set by the abhomy-
nable desolacyon. And soch as bryake the cou-
enaunt shall he flatter with saye wordes.
But the people shall knowe their God / shall
haue the ouerhande and prosper. Those also
that haue vnderstanding amonge the peo-
ple shall enfourme the multitude: and for a
longe season / they shall be persecuted with
swearde / with fyre / with captiuitie and with
takynge awaye of their goodes. Now whē
they fall / they shall be sett by in a lytle helpe:
but many shall cleue vnto them saynedly.

Ye some of those which haue vnderstan-
dyng shall be persecuted also: & they maye
be tryed / purged and clenfed / till the tyme
be out: for there is yet another tyme appoynt-
ed. The kyng shall do what him lyst / he shall
exalte and magnifye himselfe agaynst all /
that is

Apoc. 17. 2.

37.

that is God. Yee he shall speake marvelous
thyngs agaynst the God of all goddes / wher-
in he shall prosper / so longe till the wra-
th be fulfilled / for the conclusyon is deuysed al-
redy. He shall not regarde the God of his fa-
thers / but his lust shall be vpon women: Yee
he shall not care for any God / for he shall ma-
gnifye him selfe aboue all. In his place shall
be worshippe the myghty Idols: and the God
whom his fathers knewe not / shall be ho-
noure with golde and syluer / with pteuous
stones and pleasant Jewels.

Thys shall he do / sekynge helpe and suc-
coure at the myghty Idols & straunge Goddes.
Soch as will receaue him / and take him for
God / he shall geue them greate worshippe &
power: yee and make them lordes of the mul-
titude / & geue the land with rewardes.
In the latter tyme shall the kyng of the south
cryue with him: and the kyng of the north
in lyke maner shall come agaynst him with
charrettes / hoymen and with a greate nauy
of shippes. He shall come in to the landes /
destroye and go thow: he shall entre also in
to the saye pleasaunt lande. Many cities
and countrees shall decaye / excepte Edom /
Moab & the best of the chyldren of Ammon /
which shall escape from his hande. He shall
stretch forth his handes vpon the countrees /
& the lande of Egypte shall not escape hym.
For thow his goynge in / he shall haue do-
minion ouer the treasures of syluer & golde /
& ouer all the pteuous Jewels of Egypt / Ly-
bia and Ethiopia. Neuertheless the tyding
out of the East & the north shall trouble him:
for the whych cause he shall goo forth to de-
stroye & curse a greate multitude. The tētes
of his palace shall be ptech betwixte the two
sees / vpon the byll of the noble Sanctuary /
for he shall come to the ende of it / & then shall
no man helpe him.

He prophesyeth the resurreccyon of the dead. The
darchuncle of the prophecye of Daniel.

The .xij. Chapter.

In the tyme wyl come also / that the
greate prince Michael / which sta-
beth on thy people syde / shall arysse
by / for there shall come a tyme of
trouble / soch as neuer was / sens there bega-
ne to be any people / vnto that same tyme.
Then shall thy people be deliuered / yee all
those that be found written in the boke. Many
of the that slepe in the dust of the earth / shall
awake: some to the euerylastyng lyfe / some
to perpetuall shame and reppose. The wyse
(soch as haue taught other) shall glyste / as
the thynnyng of heaue: and those that haue
instructe the multitude vnto godlynesse / shall
be as the starrs / wylde without ende.

And thou O Daniel / thou by these wordes /

a scale the boke till that tyme. Many shall
go aboute here and there / & then shall knowe
ledge increase. So Daniel looked / and be-
holde / there stode other two: one vpon the
hoze of the water / the other vpon ponder syde.
And one of the sayde vnto him / whych was
clothed in lynen / and stode aboue vpon the
waters of the floude: How longe shall it be
to the ende of these wonderous wordes? Apoc. 17. 2.

Then herde I the man with the lynen clo-
thes / which stode aboue vpon the waters of
the floude: when he helde by his ryght and
left hande vnto heauen / and swaue by hym
which lyueth for euer: that it shall tary for a
tyme / two tymes & half a tyme: & when the
power of the holy people is clene scattered a-
bode / the shall all these thynges be fulfilled.

I herde it well / but I vnderstode it not:
Then sayde I: O my lord / what shall I saye?
Then answered he: So thy waye
Daniel / for these wordes shall be closed by a
sealed / till the last tyme: & many shall be pu-
rified / clenfed & tried. But the vngodly shall
lyue wickedly / and those wicked / as many of
the as they be / shall haue no vnderstandinge. Mat. 23. 35.
As for soch as haue vnderstandynge / they
shall regarde it. And from the tyme forth that
the dayly offeringe shall be put downe & the ab-
hominable desolacion sett by / there shall be a
thousand two hundredeth & thre dayes. O well
is him / that waiteth / & cometh to the thou-
sande .ij. C. & xxx. dayes. So thou thy waye
now / till it be ended: take thy rest / and byde in
thy lot / till the dayes haue an ende.

The ende of the Prophecye
of Daniel.

2 2 2

The boke of the
Prophecye of Iseas.

The tyme wherin Iseas prophesied. Iseas by
taking an hartol to his wyfe / signifieth the foollarye
of the people. The best ruled of the offspring of Isehu
and of the Israelites / is prophesied.

The .xix. Chapter.

His is the worde of the
Lord / that came vnto Iseas
the sonne of Beerin in the daye
of Iseas / Iohanan / Iseas
Iezeiah kynges of Iuda: &
in the tyme of Ieroboam the
sonne of Ioseph kyng of Israel.

For when the Lord spake vnto Iseas
he sayde vnto him: So thy waye / take an hus-
lott to thy wyfe / and get chyldren by her: for
the lande hath committed greate whoredome.
Ise. 1. 2.

1000

Wherefore will I be vnto Ephraim as a moth /
to the house of Juda as a caterpyler.
When Ephraim sawe his synnes / and
Juda his dysease: Ephraim wente vnto As-
sur / and sent vnto kynge Tareb: yet coude
not he helpe you: ne ease you of youre pay-
ne. I am vnto Ephraim as a Lyon / and as a
Lyon whelp to the house of Juda. Euen I /
I will spoyle them / and go my waye. I will
take the with me / & no man shall rescue the.
I will go / and returne to my place / tyll they
ware faynt / and seke me.

As the scorp caneth a man to retourne to God. The
wychednes of the Preses.

The. vii. Chapter.

Job. v. b.

After two dayes shall he quyen vs / in
the thirde daye shall he
saye vs by &c.
What is / for a
cruel space wil
be afflict & trou-
ble vs /
but he
will heale vs
agayne and re-
store vs to
foundnes. The
thirde daye / that
is / without idg
delay or longe
carpaunce.

In their aduersyte they shall seke
me / and saye: come / let vs turne a-
gayne to the Lorde: for he hath mi-
ten vs / & he shall heale vs: he hath
wounded vs / & he shall bynde vs by agayne:
after two dayes shall he quyen vs / in
the thirde daye he shall saye vs by / so that we shall
lyue in his sight. Then shall we haue vnder-
standynge / & endenoure our selues to know
the Lorde. He shall go forth as the sprynge
of the daye / & come vnto vs as the euenynge
and morynge rayne vpon the earth.

Ephraim / what shall I do vnto the? /
Juda / how shall I intreate the? seing youre
loue is lyke a moynynge cloude / & lyke a dew
that goeth early awaye. Wherefore haue I cut
downe the Prophetes / & let them be slayne
for my wordes sake: so that they punishment
shall come to lyght. For I haue pleasure in
buryng hyndnes / and not in offrynge: yee in
the knowledge of God / more then in burnt-
sacrifice. But eue like as Adam dyd. so haue
they broken my couenaunt / and set me at
naught. Galaad is a cite of wicked doers / of
malycious people and bloudshedders. The
multitude of the Preses is lyke an heape of
thoues / murderers & bloutheuys: for they
haue wrought abhominacyon. Horrible
thinges haue I seene in the house of Israel /
these playeth Ephraim the harlot / & Israel
is despyled: but Juda shall haue an hartie for
hys selfe / when I returne the captiuite of
my people.

As the byces and wantonnes of the people.

The. viii. Chapter.

When I undertake to make Israel
whole / then the vnglacousnesse
of Ephraim and the wickednes of
Samarita cometh to lyght: then
go they aboute with lyes. At home / they be
theues: and without they fall to robberyng.
They confesse not in their hertes that I re-
membere all their wickednes. They go about
with their awne inuencions / but I se them
well ynough. They make the hynde and the

prynces / to haue pleasure in their wyched-
nes & lyes. All these burne in aduoutry / as
it were an ouen that the baker heateth / whē
he hath leste kneadynge / tyll the dome be le-
uended. Euen so goeth it this daye with oure
kynge and prynces / for they begynne to be
woode bionchen thozow toyme: they ble sa-
mpliarie with soch as dysplease them. They
with the ymagynacyon of their hertes are lyke
an ouen: their slepe is all the nyght lyke the
slepe of a baker / in the morning is he as hote
as the flame of fyre: they are all together as
hote as an ouen.

They haue deuoured their awne iudges /
all their kynge are fallen: yet is there none
of them that calleth vpon me. Wherefore must
Ephraim be mixte amonge the Heathen. Ephra-
im is become lyke a cake / that no man tur-
neth: strangers haue deuoured his strenght /
yet he regardeth it not: he wareth full of
gray hearres / yet will he not knowe it: & the
pyrde of Israel is cast downe before their
face / yet will they not turne to the Lorde their
God: ne seke him for all this.

Ephraim is lyke a dove / that is begyled /
and hath no herte. Now call they vpon the
Egyptians / now go they to the Assyrians:
but while they be goynge here and there / I
shall spyde my net ouer them / & drawe the
downe as the soules of the ayre: & according
as they haue bene warned / so will I punish
them. I do be vnto them / for they haue forsa-
ken me. They must be destroyed / for they
haue set me at naught. I am he that haue re-
demed them / and yet they dissemble with me.
They call not vpon me with their hertes / but
lye houlynge vpon their beddes. Where as
they come together / it is but for mrate and
drynche / and me will they not obeye. I haue
taught them / and defended their arme / yet
do they ymagin myschefe agaynst me. They
turne them selues / but not a right / & are be-
come as a byrde bowe. Their prynces shall
be slayne with the swearde / for the malice
of their tinges / soch blasphemyes haue they
lerned in the land of Egypte.

The destruction of Juda and Israel / because of
their ydolatrie.

The. ix. Chapter.

Set I home to thy mouth / & blowe:
get the wynd (as an eagle) vnto
the house of the Lorde: for they haue
broken my couenaunt / & transgres-
sed my lawe. Israel can saye vnto me: thou
art my God. we knowe the: but he hath re-
fused the thinge that is good / therefore shall
the enemy folowe vpon hym. They haue or-
dened kynge / but not thozow me: they haue
made prynces / and I must not knowe of it.
Of their syluer and golde haue they made
them

them Images / to bynge them selues to be-
struccio. They call / Samarita / Walbetah
awaye for my wothfull indignacyon is gone
forth agaynst the. How longe will it be / or
they can be clemented: for the cause came from
Israel / the worke man made it / therefore can
it be no God / but euen to a spyders webbe
shall the cause of Samarita be turned. They
haue comen wynde / therefore shall they reape
a storme.

As that by
the selues
they haue
great trouble
as much to
be as to
be in the
mour.

Their sene shall beare no coze / there shall no
meel be made of their increase: though they
reape / yet shall strangers deuoure it by. Is-
rael shall perishe / the Gentiles shall intreate
hym as a foule best. Since they wete by to
the Assyrians / they are become lyke a wyld
beast / as to alle in the deserte.

Ephraim geueth rewardes to get louers /
therefore are they scattered amonge the Heathen /
there will I gather the by. They shall soone
be weery of the burthen of kynge & prynces.
Ephraim hath made many alters to do wic-
kednes / therefore shall the alters turne to
hys synne. Though I sware them my lawe
neuer so moch / they counte it but straunge
doctryne. Where as they do sacrifice / offe-
ryng the flesh and eatinge it: the Lorde will
haue no pleasure therein: but will remembre
their wychednes / and punish their synnes.
Israel turneth agayne into Egypt / they haue
forgotten hym that made them / they buyde
churches / & Juda maketh many stronge cy-
ties: therefore will I sende a fyre into their cy-
ties / and it shall consume their places.

Of the hunger & captiuite of Israel.

The. x. Chapter.

Not thou trumpe / Israel /
make no boastyng more then the
Heathen / for thou hast committed
aduoutry agaynst thy God: I radi-
ge rewardes hast thou loued / more then all
coze dozes. Therefore shall they nomore en-
ioye the come flowe & wyne preses / & their swe-
te wyne shall sayle the. They will not dwell

Agayn.

in the Lordes lande / but Ephraim turneth
agayne into Egypte / & eateth vnclene thin-
ges amonge the Assyrians. They poure out
no wyne for a drinck offrynge vnto the Lord /
neither geue they hym their slayne offrynge:
but they be vnto the as mourning meates /
wherein all they that ate them / are despyled.
For the byrde that they haue soche hit vnto /
shall not come into the house of the Lorde.
What will ye do then in the solenne dayes /
and in the feast of the Lorde? Lo they shall
get them awaye for the destruction: Egypte
shall receaue them / & Noph shall bury them.
The nettles shall ouergrowe their plea-
sant goodes / and burrens shall be in their ta-
bernacles. Be ye sile / Israel / the tyme of

distacion is come / the dayes of recompen-
singe are at hande. As for the Prophecie / ye
holde hym for a foole: and him that is rygh in
the spete / for a mad man: so greute is youre
wickednes and malice. Ephraim hath made
him selfe a watchman of my God / a Prophecie
is become a snare to do hurte in euery stre-
te / & abhominacyon in the house of his God.
They be gone to farre / & haue destroyed the
selues / lyke as they dyd afore tyme at Sa-
bad. Therefore their wychednes shall be reme-
mbered / and their synnes punished.

I sode Israel lyke grapes in the wylder-
nes / & sawe their fathers as the fyre fyges in
the toppe of the fyge tre. But they are gone
to Baal Peor / & vnto a vaine. awaye fro me to that
vaine full ydol / & are become as abhominable
as their louers. Ephraim is lyke a byrde / so
shall their glory also: In so moch / they shall
nether begette / conceaue ne beare
chyliden. And though they bynge by eny / yet
will I make the chylidie amonge me. Yet two
shall come to them / when I depatte fro the.
Ephraim (as me thynke) is planted in wel-
thyenesse / lyke as Cyprus / but now must she
bynge her awne chylidie forth to the slaughter.

The Lorde thou shalt geue the: what shalt
thou geue them? geue them an vnfruitfull
woman and drye byesses. All their wyched-
nesse is done at Baigail / there do I abhorre
them. For the vnglacousnes of their awne
inuencions / I will dyspue them oute of my
house. I will loue them nomore / for all their
prynces are vnfaithfull. Ephraim is hewen
downe / their rote is dryed by / so that they shall
bynge nomore frute: yee and though they
bynge forth eny / yet will I slaye euen the
best beloued frute of their body. My God
shall cast the awaye / for they haue not bene
obedient vnto hym / therefore shall they goo
a straye amonge the Heathen.

Agayn Israel and his ydols.

The. xi. Chapter.

Irael was a goodly byne / but he
hath brought forth vnprofytable
frute: yee the more frute he had / the
more alters he made: & more good I
dyd to their lads / & more sedyng he sowed they
to their images. Their herte is deuided / there-
fore will they be destroyed. The Lorde shall
bryake downe their images / he shall destroye
they alters. When shall they saye: we haue
no kynge / for why? we haue not feared the
Lorde. And what shall then the kynge do to
vs? They comen together / and sweare bay-
ne othes: they be confederate together / there-
fore groweth their punishment / as the we-
des in the sowmes of the lande.

They that dwell in Samarita haue wor-
shipped the calfe of Bethauren: therefore shall
the pre-

the people mourne ouer them / yee and the prestes also / that in their welthyngs reioyced with them: and why? it shall passe awaye from them. It shall be brought to the Assyrians / for a present vnto king Sardanapallus. Ephraim shall receaue full punishment: Israel shall be con-founded for his awne ymaginacions / Samaria with his king shall banysh awaye / as the scumme in the water. The hye places of Auen where Israel do synne / shall be cast downe: thylles & thornes shall growe vpon their altars. Then shall they saye to the moste high: couer vs / & to the hylls: fall vpon vs.

Israel / thou hast synned as Gabaab did afore tyme / where they remayned: whilste not the bawles then come vpon the wycked chyl-dren / as well as vpon the Gabaonites: I will chasten them / euen after myne awne desyre / & people shall be gathered together ouer the / when I punish the for their greates wicked-nesse. Ephraim was vnto me / as a cow that is bled to go to plowe / therefore I loued him / & fell vpon his sayre neck. I dyed for Ephraim / Iuda plowed / & Jacob played the husbilde man: that they myght seme vnto rightuous-nes / and reape the frutes of welldoinge: that they myght plowe vpon their fresshe lande / and see the Lorde / till he came / & lemed them rightuousnes.

But now they haue plowed the wicked-nesse / therefore shall they reape synne / & eate the frute of lyes. Seing thou puttest thy con-fidence in thine awne wayes / and leaneest to the multitude of thy wyrtues: there shall growe a sedicion amogge thy people. All thy stronge cities shall be layed waste / euen as Salmanna was destroyed by his familiars / thow-rom hym that was awnged of Arbell / in the daye of batell / where the mother perished w her chyliden. Euen so shall it go with you (O Bethel) because of your malpicious wicked-nes. As he as the morninge goeth awaye / so shall the hyng of Israel passe.

Agaynst the unkyndnes of Israel.

The xi. Chapter.

When Israel was younge / I loued him: & called hym my sonne out of the lande of Egypt. But the more they were called / the more they wente backe / offring vnto Idols / and censuring Ima-ges. I lemed Ephraim to go / & bare them in myne armes / but they regarded not me / that wolde haue helped them. I led them by coar-des of frendshype / & with bandes of loue. I was euen he / that layed the rock vpon their neckes. I gaue them their fodder my self / that they shulde not go agayne into Egypt. And now is I dur their hyng: for they wolde not turne vnto me. Therefore shall I swearde be-gynne in their cyties / the scoare & they haue

la yed by / shalbe destroyed and eaten: and that because of their awne ymaginacions. My people hath no lust to turne vnto me / their prophetes laye the yoke vpon the / but they ease them not of their burthen.

What greates thynges haue I geuen the / O Ephraim: how saythfully haue I defende-d the / O Israel: haue I dealt with the as with Adama: or haue I intreated the lyke Seboim? No / my herte is otherwise mynded. Yee my mercy is to feruent: therefore haue I not turned me to destroye Ephraim in my wyrtull displeasure. For I am God and no man / I am euen that holy one in the myddel of the / though I came not within the cyte.

The Lorde roareth like a Lyon / that they maye folowe hym: yet as a Lyon roareth he / & they maye be astrayed lyke the chyliden of the see: & they maye be scatted awaye fro Egypt / as men scatte bydes: & strayed awaye (as do-ues bte to be) from the Assyrians lande: and because I wolde haue them tary at home / sayeth the Lorde. But Ephraim goeth aboute me with lyes / and the house of Israel dissem-bleth. Only Iuda holdeth him with God / and with the true holy thynges.

Agaynst the wayne trust of the people.

The xii. Chapter.

Ephraim heareth the sayre / and folo-weth after heaill wynde: he is euer increasynge lyes and destruccyon. They be confederate with the As-syrians / their opie is caried into Egypt. The Lorde hat a courte to holde with Iuda / and will punish Jacob: After their awne wayes & accorpyng to their awne inuencions / shall he reedpente them. He toke his brother by the heile / when he was yet in his mothers wbe: and in his strength he wrestled with God. He stroue with the Iungell / & gat the byctore: so that he prayde and despyed hym. He sonde him at Bethel / & there he talked with vs.

Yee the Lorde God of hostes / euen the Lorde him selfe remembred hym: Then tur-ne to thy God / kepe mercy and equitye / and hope still in thy God. But the marchant hath a false weyght in his hande / he hath a pleasure to occupie extorcion. Ephraim thin-keth thus: Cuth / I am ryche / I haue good ynough: In al my wyrtues I haue not one faulte be founde / that I haue offended. Yet am I the Lorde thy God / euen as when I brought the out of the lande of Egypt / and set the in thy tentes / & as in the hye feast dayes.

I haue spoken thowom the prophetes / and theye dyuerse blyssions / and declared my self by the ministracion of the prophetes. But at Galaad is the abhominacion / they are fallen to banyte. At Gaigall they haue flane oxen: and as many heapes of stones as they

had in their lande forowes / so many alters haue they made. Jacob fled in to the land of Syria / and Israel serued for a wyfe / and for a wyfe he kepte threpe.

By a prophet the Lorde brought them out of Egypt / and by a prophet he preserued them. But Ephraim hath prouoked him to displeasure thowom his abhominacions: there-fore shall his bloude be poured vpon him self / and the Lorde his God shall rewarde hym his blasphemies.

Of the abhominacions of Israel.

The xiii. Chapter.

The abhominacion of Ephraim is come also in to Israel. He is gone backe to Baal / therefore must he dye. And now they synne more and more: of their synner / they make them molte Images / lyke the Idols of the Heathen / and yet all is nothing but the worcke of the craft-man. Not withstanding they preach of the same: who so wyll hym the calues / offereyth to men. Therefore they shalbe as the morninge cloude / and as the dew that early passeth a-waye / & lyke as dust that the wynde taketh a-waye from the floze / and as smoke & goeth out of the chymney.

I am the Lorde thy God / which brought the out of the lande of Egypt: that thou shuldest knowe no God but me onely / & thou shuldest haue no Sauoure but only me. I toke diligent hede of the in the wyldernesse & dyed lande. But when they were well fedde & had ynough / they waxed proude / and forgot me. Therefore wyll I be vnto them as a Lyon / & as a Leopard in the waye to the Assyrians. I will come vpon them as a beere / that is robbed of her wyfely / & I wyll breake that stubburne herte of theirs. There wyll I deuoure them as a Lyon: yee the wyld beastes shall teare them.

Israel / thou doest but destroy thy self / In me only is thy helpe. Where are thy hynges now / that shulde helpe the in all thy cyties: yee and thy iudges / of whom thou saydest: geue me a hyng and prynces: well / I gaue the a hyng in my wyrt / and in my displeasure wyll I take him from the agayne. The wickednesse of Ephraim is bounde to-gether / & his synne lych hyd. Therefore shall forowes come vpon him / as vpon a woman & trauagyleth. An indiscrete sonne is he: for he confydreth not / that he shulde not haue bene able to haue endured in the tyme of his byrt / had not I defended him from the graue / and deliuered him from death.

Death / I wyll be thy death: O hell / I wyll be thy hyng. Yet can I geue no comfort / for when he is now the goodlyest amonge the chyliden / the East wynde (eue the wynde of the

Lorde) shall come downe from the wylder-nesse / and dye by his condytes / and dync he by his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria / they shalbe made waste / and why? they are disobediēt vnto their God. They shall perishe with the swearde / their chyl-dren shalbe slayne / and their women great with chylde shalbe ryppe by.

The destruction of Samaria.

The xiiii. Chapter.

Israel / turne the now / vnto the Lorde thy God / for thou hast take yere. ybid. a. a greates fall thowome thy wicked-nesse. Take these wordes with you / when ye turne to the Lorde / & saye vnto him: O forgeue vs all oure synnes / receaue vs graciously / and then wyll we offere the bul-locks of oure lypyes vnto the. But shalbe nomoze oure helpe / nether wyll we ryde vpon horses eny more. As for the wyrtues of oure handes / we wyll nomoze call vpon them: for it is thou that art oure God / thou shewest euer mercy vnto the fatherlesse.

O yf they wolde do this / I shulde heale their sores: yee with all my herte wolde I loue them: so that my wyrt shulde cleane be turned awaye from them. Yee I wolde be vnto Israel as the dew / and he shulde growe as the lyte / and his rote shulde breake oute as Libanus. His bryanches shulde sprede out abrode / and be as sayre as the olyue tre / and smell as Libanus. They that dwell vnder his shadowe / shulde come agayne / and growe vpon as the come / & flourish as the hyne: he shulde haue as good a name / as the wyne of Libanus.

O Ephraim what haue I to do w Idols eny more: I wyll graciously heare hym / and lede him forth. I wyll be vnto the as a grene fyre tre / vpon me shalt thou fynde thy frute who so is wyfe / shall vnderstande this: & he that is right enstrucke / wyll regarde it. For the wayes of the Lorde are rightuous / soch as be Godly wyll walcke in them: As for the wicked / they wyll stumble therein.

The ende of the prophecy of Oseas.

¶

The booke of Joell the Prophete.

A prophecye agaynst the Jewes. He exhorteth the
prieſtes to praye & ſay praye for the myſterye that was
commynge at hande.

The fyrſt Chapter.

as a. die.
come ſapth in
the prologe of
Dlee / & thoſe
propheſſes which
ſhewe not the
tyme of their
prophecye. by
propheſſes in the
tyme of the pro
phet that ſan
beth neſt before
the / which de
clareth the ty
me of hys pro
phete.

In this is the worde of the
Lorde / that came unto Joel
ſonne of Phatuel: Heare ye
elders: pſſe this well / all
ye that dwell in the lande: yf
ever there happened ſuch a
thyng in your dayes / or in
the dayes of your fathers.
Tell your chyldren / & let them
ſhewe it unto their chyldren / &
ſo they to certifie their poſterite
therof. Loke what a caterpillar
hath leſte / that hath a grethopper
eaten by: what the grethopper leſte /
the locuſte eaten by: & what the locuſte
hath leſte / that hath the blaſtyng
conſumed. Wa-

Deut. xxxij. d.

ke by ye dyſchardes / & wepe: mourne
all ye wyneſuppers / becauſe of your
ſwete wyne / for it ſhall be taken
awaye fro your mouth. Yee a myghty
and an innumerable people ſhall
come by into my lande: theſe have
teeth lyke the teeth of Lyons / & chaſt
bones lyke the bones of Iponelles.
They ſhall make my byneparde
waſte / they ſhall pyl of the barches
of my fygetrees / ſtreye the bare / caſt
the awaye / and make the bynches
wyte.

Waite thy mone as a byrgin doth
for her ſelfe with ſack / becauſe of her
byrde grome. For the meate & bynch
offryng ſhall be taken awaye from the
houſe of the Lorde: and the prieſtes
the Lodes miniſters ſhall mourne.
The ſelde ſhall be waſted / the lande
ſhall be in a myſerable caſe: for the
cozne ſhall be deſtroyed / the ſwete
wyne ſhall come to conſuſion / & the
oyle utterly deſolate. The houlbande
men & the wyne gardeners ſhall
loke pteouſly & make lamentacyon / for
the wheate / wyne & barley / & becauſe
the harneſt upon the ſelde iſo clene
deſtroyed. The grapegatherers ſhall
make grete mone / when the vineyard
& fygetrees be ſo bitterly waſted.
Yee all the pomgarmentes / palmtreeſ
/ aple trees / & the other trees of the
ſelde ſhall wythe awaye. Thus the
mery cheare of the chyldren of men
ſhall come to conſuſion.

Byde you / & make your mone / ye
prieſtes: mourne ye miniſters of the
auter: goo your waye in / and ſleepe in
ſack cloth / ye officers of my God: for
the meate & bynch offryng ſhall be
taken awaye from the houſe of your
God. Proclame a faſtyng / call the
congregacyon / gather the elders & all
the inhabytters of the lande together
in to the houſe of the Lorde your God /
& crye unto the Lorde:

Joel. ij. d.

alas / alas for this daye. And why? the
daye of the Lorde iſt at hande / & cometh
as a deſtroyer fro the Almighty. Shall
not meat be taken awaye before our
eyes / the myght alſo & lope from the
houſe of our God? The ſelde ſhall periſh
in the grounde / the garners ſhall be
waſte / & ſtoyes ſhall be broken downe /
for the cozne ſhall be deſtroyed. What
a ſyghyng make the cattell? the bullockes
are very euell lyghyng / becauſe they
have no paſture: and the ſhepe are ſamel
ſhed awaye.

The Lorde / to the wyll crye: for the
fyre hath conſumed the goodly paſtures
of the wylderneſſe / and the flame hath
bynt by all the trees of the ſelde. Yee
the wyld beaſtes crye alſo unto the: for
the water ryuers are dried by / and the
fyre hath conſumed the paſtures of the
wylderneſſe.

The prophecye the commynge & crueltie
of theſe enemies. An exhortacyon to moue
them to conſert.

The ij. Chapter.

Blowe out the trumpet in Syon / &
crye by my holy hill: that al ſoch
as dwell in the lande / maye tremble
at it: for the daye of the Lorde cometh
/ & iſt harde at hande: a darcke daye /
a gloomyng daye / a cloudy daye / yee
a ſtoyng daye / lyke as the moynyng
ſpyedeth out upon the hylls: ſameſyde
a grete & myghty people: ſoch as have
not bene ſeng & byngyng / nether ſhall
be after theſe ſo euermoze. Before him
ſhall be a conſumyng fyre / and behynde
him a burning flame. The land ſhall
be as a garden of pleaſure before him /
but behynde him ſhall it be a very waſte
wylderneſſe / and there iſt no man / that
ſhall eſcape him. They are to loke upon
lyke harden / & runne lyke hoyle men.
They ſhall byp upon the hylls / as it were
the ſounde of charettes: as the flame of
fyre & conſumeth the ſtrawe / and as a
myghty people ready to the batell.

The ſolke ſhall be aſtayed of hym /
all faces ſhall be as blacke as a pot. Theſe
ſhall runne lyke grauntes / & leape ouer
the walles lyke men of warre. Every man
in his going ſhall kepe his araye / and
not goo oute of his path. There ſhall
not one byp another / but eche ſhall
kepe hym ſolke waye. They ſhall
breake in at the wyndowes / & not by
the doores: they ſhall come in to the
citty / & runne by the walles: they ſhall
clyme by the houſes / & ſtreye in at the
wyndowes lyke a theſe. The earth ſhall
quake before him / yee the heuens ſhall
be moved: the ſunne & moone ſhall
be darkened / & the ſtarres ſhall
wythe awaye their wyne. The Lorde ſhall
ſhewe his voyce before hym / for hym
hoyle iſt grete / ſtronge & myghty to
fulfyl his commaundement. This iſt that
grete & marvellous

Joel. ij. c.
what ſayth

ious fearfull daye of the Lorde: And who
iſt able to abyde it.

Spec. bl. c.
Dut. xij. d.
xxx. d.

Joel. lxxv. d.
Joel. xij. d.

Joel. lxxv. d.

Joel. lxxv. d.

Joel. lxxv. d.
Joel. lxxv. d.
Joel. lxxv. d.

Now therfore ſayeth the Lorde: Turne
you vnto me with all your hertes / with
faſtyng / wepyng and mourninge / rente
your hertes / & not your clothes. Turne
you vnto the Lorde your God / for he iſt
gracious & mercifull / longe ſufferyng &
of grete compaſſion: & ready to pardone
wickednes. Then (no doute) he alſo ſhall
turne / & forgiue: and after his chaſte
nyng / he ſhall let your increaſe remayne
/ for meate & bynch offrynges vnto the
Lorde your God: Blowe out with the
trumpet in Syon / proclame a faſtyng /
call the congregacyon / gather the people
to gether: warne the congregacyon / gather
the elders / byngyng the chyldren & ſuck
lyngs to gether. Let the byrgone go forth
of hys charyte / & the byrde out of her
cloſet. Let the prieſtes ſerue the Lorde
betwixt the porch & the auter / wepyng
& ſayyng: be favourable / O Lorde /
be favourable vnto thy people: let not
thyne heretage be brought to ſoch conſuſion
/ leſt the Heathen be lordes therof. Where
fore ſhoulde they ſaye amonge the
Heathen: where iſt now their God?

Then ſhall the Lorde be gelous ouer
his lande / & ſpare his people: yee the
Lorde ſhall anſwere / & ſaye vnto his
people: Beholde / I will ſende you
cozne / wyne / & oyle / ſo that ye ſhall
have plenty of them: & I will nomoze
geue you ouer to be a reproſe amonge
the Heathen. Agayne / as for hym of
the North / I ſhall byrde him farre from
you: & ſhute him out in to abyde / and
waſte lande / his face ſhall be toward
the eaſt ſee / and hys bynder partes
toward the vtmoſt ſee. The ſynche of
hym ſhall go by / and hys ſylthy corrupcion
ſhall fall vpon hymſelfe / becauſe he
hath deale ſo proudly. Feare not (O lande)
but be glad and reioyce / for the Lorde
will do grete thynges. Ye not ye aſtayed
nether (O ye beaſtes of the ſelde) for the
paſtures ſhall be grene / and the trees
ſhall beare their fruite: the fygetrees &
bynchardes ſhall geue their increaſe.

Be glad then (O ye chyldren of Syon)
& reioyce in the Lorde your God: for he
hath geue you a teacher of ryghteouſnes:
he iſt he ſhall ſende you downe ſhowers
of rayne / early and late in the firſt
moneth: ſo that the garners ſhall be
full of cozne / and the preſſes plenteous
in wyne and oyle. And as for the
yeares of the grethopper / locuſte / blaſtyng
& caterpillar / my grete hood / which I
ſent amonge you / I ſhall reſtoze them
to you agayne: ſo that ye ſhall have
prough to eate / and be ſatysfied: and
praye the name of the Lorde your God
/ that ſo marvellouſly hath deale with you.

And my people ſhall neuer be confounded

any moze. Ye ſhall well knowe / that I
am in the myddelt of Iſrael / and that I
am your God: yee & there iſt none other
/ & my people ſhall no moze be brought
to conſuſion.

After this / will I poure out my ſpyre
byd all fleth: and your ſonnes & your
daughters ſhall prophete: your olde men
ſhall dreame dreames / & your yonge
men ſhall ſe viſions yee in thoſe dayes
I will poure out my ſpyre vpon ſeruauntes
and maydens. I will ſhewe wonders
in heauen aboue / & tokens in the earth
beneath: bloude and fyre / and the
vapoure of ſmoke. The ſunne ſhall be
turned in to darckneſſe / & the moone
into bloude: before the grete & notable
daye of the Lorde come. And the tyme
ſhall come: & whoſoeuer calleth on the
name of the Lorde / ſhall be ſaued. For
vpon the moſt Syon & at Jeruſalem
there ſhall be a ſaluacyon / lyke as the
Lorde hath promyſed: yee and amonge
the other remnant / whom the Lorde
ſhall call.

Of the iudgement of God agaynſt the
enemyes of his people.

The iij. Chapter.

Take hede: in thoſe dayes & at
the ſame tyme / when I turne agayne
the captiuite of Iuda & Jeruſalem:
I ſhall gather all people together / &
byngyng them in the valley of Joſaphat:
and there will I reaſon with the: becauſe
of my people a heretage of Iſrael: who
they have ſcattered aboute in the nacjons
/ & parted my lande: yee they have caſt
lottes for my people / the yonge men
have they ſet in the wyndes / & ſolde
the byrdeſſes for wyne / & they ſhall
mightheaue to bynche. Thou Iſrael &
Sion & all ye borders of the Phillyſtyneſ
/ what have ye todoe to me? whyll ye
deſpyſe me? well / yf ye will neceſſe
deſpyſe me / I ſhall recourence you /
euil vpon your head / & a right warly:
for ye have taken awaye my ſyluer &
golde / my ſayre & goodly Jewels / &
brought the in to your godes houſes.
The chyldren alſo of Iuda and Jeruſalem
have ye ſolde vnto the Grekes / that ye
might byngyng them farre fro the
borders of their auncie countrees.

Beholde therfore / I will rayſe them
out of the place / where ye have ſolde
them: & will rewarde you euen vpon
your head. Your ſonnes & your
daughters will I ſell thozow the handes
of the chyldren of Iuda / & ſo they
ſhall geue the forth to ſell / vnto the
of Saba / a people of a farre coſtre: for
the Lorde hymſelfe hath ſayde it. Crye
out theſe thynges amonge the Gentiles
/ proclame warre / waite vpon the
giuantes / let them drawe nye / let the
come by all the lufy warryours of the
earth: he you ſweardes of your
plowſhars / and ſpeares of your
ſpyles & ſythes. Let the man ſaye:
I am ſtronge. Muſtre you / and
I will come

underſtand
theſe / as did
moſt and other:
this propheſſe
crye ye haue
alſo. Act. ij. c.

Romans. ij. d.

Joel. lxxv. d.
Joel. lxxv. d.
Joel. lxxv. d.

Joel. lxxv. d.
Joel. lxxv. d.

Joel. lxxv. d.

When sayde the Lorde vnto me: the ende cometh vpon my people of Israel / I will no more ouersee the. In that daye shall I songes of the temple be turned into sorow / sayeth the Lorde God. Many deed bodges shall lye in euery place / as he cast forth secretly. Heare this / O ye that oppresse & pooze / & destroye the nedye in the lande / saying: when will the new moneth be gonne / that we maye sell by-calle / and the Sabbath / that we maye haue scarcenesse of come: to make & bulshel litle / and the Syckle greater: we shall set by false waightes / & we maye get & pooze vnder vs with their money / & the nedye also for quere: yee let vs sell the chaffe for come.

Amos. vi. 5

Jeremy. xv. 6

Coby. 5. 2

Jeremy. vi. 6

The Lorde hath sworne against the pride of Jacob: these wordes of theirs will I neuer forget. Shall not the lande tremble / and all they that dwell therein / mourne for this? Shall not their destruction come vpon them like a water streame / and flowe ouer them / as the floude of Egypte? At the same tyme (saith the Lorde God) I will cause the Sunne to go downe at none / & the land to be darcke in the cleare daye. Your hye seales will I turne to sorow / and poure songes to mourning: I will byringe sack cloth vpon al backes / & baldnes vpon euery head: yee loke a mourninge will I sende them / as is made vpon an only begotten sonne / and they shall haue a miserable ende.

Beholde the tyme cometh (saith the Lorde God) & I will sende an hunger in to the earth: not the hunger of bred / nor the thyrst of water: but an hunger to heare the woide of the Lorde: so that they shall go from the one see to the other / yee from the north vnto the east / runnyng aboute to seeke the woide of the Lorde: & shall not fynde it. In that tyme / shall the saye birgins and the ponge me perre for thyrst / yee euen they that sweare in the offence of Samaria / and saye: as truly as thy God lyueth at Dan / and as truly as thy God lyueth at Betsaba. These shall fall / and neuer ryse by agayne.

Threatenynge agaynst Israel. No man can escape the hande of God.

The. ix. Chapter.

Thus sayde the Lorde standing vpon the aulter / and he sayde: my people the doze cheke / that the postes maye make withall. For their couetousnesse shall fall vpon all their heades / & they possesse shall be daye wyth & swerde. They shall not be awaye / there shall not one of the escape / nor be deliuered. Though they were buried in the hell / my hande shall fetch them from thence: though they clymme by to heauen / yet shall I cast them downe: though they hyde them selues vpon the toppe of Carmel

Isa. xlviii. 18

yet shall I seeke them out / and byringe them from thence: though they clymme from my syght in to the depe of the see / I shall commaunde the serpente / euen there to bite the. If they goo awaye before their enemyes in to captiuite / then shall I commaunde my swerde / there to slaye them.

Thus will I sett myne eyes vpon the / for their harme is not for their wealth. For when the Lorde God of hostes toucheth a lande / it consumeth awaye / and all they that dwell therein / must nedes mourne: and why? they destruction shall aryse as euery streame and runne ouer them / as the floude in Egypte. He that hath his dwellinge in heauen / & groundeth his tabernacle in the earth: he that calleth the waters of the see / and poureth them out vpon the playne grounde: his name is the Lorde. O ye chyldren of Israel / are ye not vnto me / euen as the Mooryans / sayeth the Lorde: haue not I brought Israel out of the lande of Egypte / the Philistynes from Capthoz / and the Syrians from Assyria? Beholde / the eyes of the Lorde are vpon the realme / & synneth / to rote it cleane out of the earth: & uertheles / I will not utterly destroye the house of Jacob / sayeth the Lorde.

For lo / this I promise: though I sette the house of Israel amonge all nacyns (like as they be to sette in a spere) yet shall not the smallest grauell stone fall vpon the earth: But all the wicked doers of my people / that saye: & the plage is not to nye / to come so hastily vpon vs: those shall perishe with the swerde. At that tyme will I buyde agayne the tabernacle of Dauid / that is fallen downe / and hedge by his gappes: and loke what is broken / I shall repaie it: yee I shall buyde it agayne / as it was a foze tyme / & they maye possesse the remnaunt of Edom / yee & all such people as call vpon my name in the / sayeth the Lorde / whych doth these thynges.

Beholde / the tyme cometh (saith the Lorde) that the plowman shall ouer take & mow / and the treades of grappes / hym that sowe the seede. The mountaynes shall droppe swete wyne / and the hilles shall be frutefull / and I will turne the captiuite of my people of Israel: they shall repaie the waste cyties / and haue them in possession: they shall plante byn-yardes / and drynke the wyne therof: they shall make gardens / & enioye the frutes of them.

And I will plante the vpon their anie grounde / so that I will neuer rote them out agayne fro the lande which I haue geue the / saith the Lorde thy God.

The ende of the prophecy of Amos.

The boke of the
Prophete Abdy.

Agaynst Edom / & the trust that they had in riches.



This is the byspon that was shewed vnto Abdy: thus hath the Lorde God spoken vpon Edom: we haue herde of the Lorde that there is an embassage sent amonge the Heathen: wylt vs aryse / and fyght agaynst them. Beholde / I will make the small amonge the Heathen / so that thou shalt be utterly despyed. The pride of thyne herte hath lyft the by / thou that dwellest in the stronge holdes of stone / & hast made the an hye seate: thou sayest in thyne herte: who shall cast me downe to the grounde? But though thou wenter by as hye as the Eagle / & maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thence. Yf the theues and robbers came to the by nyght / thou takinge thy rest: woulde they not steale / tyl they had y-nough? Yf the grape gatherers came vpon the / wolde they not leaue the some grapes? But how shall they rype Esau / and seke out his treasures?

Yee the men that were sworne vnto the / wylt byrre & out of the borders of thyne awne lande. & they that be now at one to the / shall discreaue the / & ouercome the: euen they that eate thy bred / shall betraye the / & euer thou perceaue it. Shall not I at the same tyme destroye the wyse men of Edom / & those that haue vnderstanding / fro the mount of Esau? Thy gyauntes (O Cheman) shall be strayed / so / thozow & daughter they shall be all ouerthrowne vpon the mount of Esau. Shame shall come vpon the / for the malice & thou shewdest to thy brother Jacob: yee for euer more shalt thou perishe / & that because of the tyme / when thou dydest set thy selfe agaynst him / euen when the enemyes carped awaye his hood / and when the aleattes came in at his portes / and cast lottes vpon Jerusalem / and thou thy self wast as one of them.

Thou shalt nomoze se the daye of thy brother / thou shalt nomoze beholde the tyme of his captiuite: thou shalt nomoze reioyse ouer the chyldren of Iuda / in the daye of their destruction / thou shalt triumphe nomoze in the tyme of their trouble. Thou shalt no more come in at the gates of my people / in the tyme of their decaye: thou shalt not se their mylery in the daye of thier fall.

Thou shalt sende out no man agaynst their hood / in the daye of thier aduersyte: neither shalt thou stande wapyng any more at the

corners of the stretes / to murther such as are fled: or to take them prisoners / that remayne in the daye of their trouble. For the daye of the Lorde is harde by vpon all & Heathen. Like as thou hast done / so shalt thou be dealt with: all / yee thou shalt be rewarded euen by thyne head. For lyke wyse as ye haue dyonched vpon myne holy byll / so shall all Heathen dynche continually: yee dynche shall they / & swallowe by / so that ye shall be / as though ye had neuer bene.

But vpon the mount Syon / there shall a remnaunt escape: these shall be holy / and the house of Jacob shall possesse euen those / that had the selues afoze in possession. Moreover / the house of Jacob shall be a fyre / the house of Joseph a flame / & the house of Esau shall be the strawe: which they shall kindle and consume / so that nothyng shall be left of the house of Esau / for the Lorde himselfe hath sayde it. They of the South shall haue the mount of Esau in possession: and loke what lyeth vpon the ground / that shall the Philistynes haue: the playne feldees shall Ephraim & Samaria possesse: and the mountaynes of Galaad shall Benjamin haue. And thys hood shall be the chyldren of Israel prisoners: now what loke they from Canaan vnto the Zarephath / in the Sepharad / that shall be vnder the subiection of Jerusalem: and the cyties of the South shall enheret it. Thus they that escape vpon the byll of Syon / shall go by to punysh the most of Esau / and the kyngdome shall be the Lordes.

The ende of the boke of the
Prophecy of Abdy.The boke of the
Prophete Jonas.

The. i. Chapter.

The. ii. Chapter.

The woide of the Lorde came vnto Jonas the sonne of Amithai / saying: Arise / & get the to Ninue / & get the to Ninue / that grete cyte: & preache the vnto them / how that their wickednes is come by before me. And Jonas made hym ready to be vnto the. & charlyd the presence of the Lorde / and gat hym downe to longe: so the Joppa: where he founde a wyppre ready for saylers therin to go vnto Charlyd. So he payde his fare / & coude be no thynge: but he wente aborde / that he myght go wyth them vnto Charlyd / from the presence of the Lorde. Joppa is an wyppre: But the Lorde hurled a grete wynde in to the of Joppa.

where was so the see/and there was a myghty tempest in the see: so that the shippe was in teper of goinge in peces. When the margners were a frayde/ and cryed every man unto his god: & the goodes that were in the shippe/ they cast into the see / to lychten it of them. But Jonas gat hym under the hatches / where he layed him downe and slombzed.

So the master of the shippe came to him and sayde unto hym: why slomberest thou? wip/call upon thy God: for God(happely) will thynke upon us / that we perishe not. And they sayde one to another: come / lett us cast lottes: that we maye knowe/for whose cause we are thus troubled. And so they cast lottes/and the lot fell upon Jonas.

Then sayde they unto him: tel us, for whose cause are we thus troubled? what is thyne occupacon? whence comest thou? what countre man art thou/ and of what nacion? He answered them: I am an Ebzeue / and I feare the Lorde God of heauen/whych made both the see and drye lande. Then were the men exceedingly afrayed/ & sayde unto hym: why didest thou so? (for they knewe/ that he was fled from the ptesence of the Lorde / because he had tolde them) and sayde mozeouer unto hym: what shall we do unto the / that the see maye cease from troublinge us? (for the see wrought and was troublous) he answered them: Take me / and cast me in to the see / so shall it lett you be in rest: for I wote/it is for my sake/that this great tēpest is come upon you.

Nevertheless/ the men assayed with rowynge/ to bryng the shippe to lande: but it wolde not be / because the see wrought so/ & was so troublous agaynst them. Wherfore they cryed unto the Lorde/ & sayde: O Lorde let us not perishe for this mans death/ nether laye thou innocent bloude unto our charge: for thou/ O Lorde/ hast done / even as thy pleasure was.

So they toke Jonas / and cast hym in to the see/and the see lette ragynge. And the men feared the Lorde exceedingly/ doynge sacrifices & makinge bowes unto the Lorde.

Jonas is swallowed of a whale. The prayer of Jonas.

The .ii. Chapter.

But the Lorde prepared a greate fythe/ to swallowe up Jonas. So was Jonas in the belly of the fyth / thre dayes & thre nightes. And Jonas prayd unto the Lorde his God/ out of the belly of the fyth/ and sayde: In my trouble I called unto the Lorde/ & he herde me: out of the belly of the fyth/ & thou herdest my voyce. Thou haddest cast me downe depe in the myddell of the see / and the floude compassed me

about: yee all the wayes and roules of wa-ter went ouer me/ I thought that I had bene cast awaye out of the syght: but I wyll yet agayne lōke towards thy holy temple.

The waters compassed me/ even to the very soule: the depe laye aboute me / & the wydes were wyapte aboute myne head. I went downe to the botome of the hylls / and was barred in wyth earth for ever. But thou / O Lorde my God / hast brought up my lyfe agayne out of corrupcion. When my soule fainted within me/ I thought by the Lorde: & my prayer came in unto the / even in to thy holy temple. They that holde of bayne ban-tyes/ will forsake his mercy. But I wyll do the sacrifice wyth the voyce of thankesge-uyng/ and will paye that I have bowed: for why? saluacion cometh of the Lorde. And the Lorde spake unto the fyth/ and it cast out Jonas agayne upon the drye lande.

Jonas is sent agayne to Ninive. The repentance of the kyng of Ninive.

The .iii. Chapter.

Then came the worde of the Lorde unto Jonas agayne/ sayenge: bp / & get the to Ninive that greate cytye/ & preach unto them the preachinge which I bade the. So Jonas arose/ & wente to Ninive at the Lordes commaundement. Ninive was a greate cytye unto God / name-ly/ of thre dayes journey.

And Jonas wente to / and entred in to the cytye: even a dayes journey / & cryed/ sayenge: There are yet xl. dayes and then shall Ninive be overthowen. And the people of Ninive beleved God/ and proclaimed fastynge / and arrayed them selues in sack cloth / as well the greate as the small of them. And the cy- dinges came unto the kyng of Ninive/ which arose out of his seate / & dyd his apparell of / and put on sack cloth / and late hym downe in ashes.

And it was cryed and commaunded in Ninive/ by the auctorite of the kyng and bys lordes/ sayenge: se that nether man or best / ore or shepe take ought at all: and that they nether fede ner drynke water: but put on sack cloth both man and best/ and crye mightely unto God: yee se that every man turne from his euill waye / and from the wychednesse/ that he hath in hande.

Who can tell? God maye turne / & repen- te/ and cease from his fierce wrath/ that we perishe not. And when God sawe their wo-ries/ how they turned from their wicked wa-yes/ he repented on the euill/ whych he sayde he wolde do unto them/ and dyd it not.

Jonas is reproved of God.

The .iiii. Chapter.

Wherfore

Wherfore Jonas was sore dyscon- cent & angrie. And he prayed unto the Lorde/ & sayde: O Lorde was not this my sayinge (I praye the) when I was yet in my countre? therfore I hastid rather to fle into Chathis / for I know well ynough / thou art a mercifull God/ full of compassion/ longe suffering / & of great kynd- nesses/ & repenest when thou shuldest take pri- nismēt. And now O Lorde/ take my lyfe fro me (I beseeche the) for I had rather dye then lyue. Then sayde the Lorde: art thou so angrie? And Jonas gat hym out of the cite/ and satt downe on the east side thereof: & there made him a boother/ & satt vnder it in the shadow/ till he might se/ what shulde chaunce vnto the cytye.

And the Lorde God prepared a wyde by- ne/ whych sprange by ouer Jonas / that he myght haue shadowe aboute his head/ to de- lyuer him out of his payne. And Jonas was exceeding glad of the wyde byne.

But bpō the nexte moztow agaynst the spring of the daye. The Lorde ordered a worme/ whych smote the wyde byne / so that it withered awaye. And when the Sunne was bp God prepared a treuent east wynde: and the Sunne bett ouer the head of Jonas/ that he fainted agayne/ and withed vnto his soule/ that he myght dye/ and sayde: It is better for me to dye/ then to lyue. And God sayde vnto Jonas: Art thou so angrie for the wyde byne? And he sayde: yee very angrie am I/ even vnto the death. And the Lorde sayde: thou hast compassion vpon a wyde byne/ wheron thou bestowdest no labour/ nether maydest it grow: whych sprange by in one nyght & perished in another: And shuldest thou then haue com- passion vpon Ninive that greate cytye/ wher- in there are aboute an. C. & xx. thousand per- sonnes/ that knowe not their ryght hand fro the left/ besydes much catell?

The ende of the Prophecy of Jonas.

The boke of the Prophete Micheas.

Of the destruction of Samaria because of their Idolatrye.

The .i. Chapter.

This is the worde of the Lorde/ & came vnto Micheas the Mozaistite / in the dayes of Iothan/ & Asas & Zechechiah kynges of Iuda: whych was dwelled hym bpō Samaria & Ierusalem. Heare all ye people / marche thys well O earth/ and all that therein is: Yee the Lorde God hym selfe be wytnesse amonge you/ euē the Lorde fro his holy temple. For

why? beholde/ the Lorde shall go oute of his place/ & come downe/ & treade vpon the hye thynges of the earth. The mountaynes shall consume vnder him/ & the balleyes shall cleue asunder: lyke as waye consumeth at the fyre/ & as the waters runne downwarde. And all this shall be for the wychednesse of Iacob/ & the synnes of the house of Israel.

But what is the wychednesse of Iacob? Is not Samaria? which are the hye places of Iuda? Is not Ierusalem? Wherfore I shall make Samaria an heape of stones in the felde/ to laye aboute the vineyard: her stones shall I cast in to the balleye/ & discouer her foun- dacions. All her images shall be broke downe/ and all her wyngynge shall be bzent in the fyre: yee all her idols wyll I destroye: for why? they are gathered out of the byre of an whoze / & in to an whozes byre shall they be turned agayne. Wherfore I wyll mourne & make lamentaciō/ bare & naked wyll I go: I must mourne like the dragons/ & take sorow as the striches: for their woulde is past remedy: And why? it is come in to Iuda / & hath cou- ched the porte of my people at Ierusalem alyre.

Thou at Bethphaza/ welter thy self in the dust & ashes. Thou dwellest at Sephir/ get the hence with shame. The proude shall boost nomoze for very sorowe: and why? her neyghboure shall take fro her what she hath. The rebellious cytye hopeth / & it shall not be to euill: but for all the plage that shall come fro the Lorde/ euē in to the porte of Ierusa- lem. The greate noyse of the charittes shall feare the / that dwell at Lachis/ whych is an occasyon of the synne of the daughter of Sion/ for in the came bp the wychednesse of Israel.

Yee the sen her couriers in to the lād of Beth. The houses of Ives wyll dysceane the kyngs of Israel. And as for the / thou that dwel- lest at Mozaia/ I shall byng a possessione vpon the / & the plage of Israel shall reach vnto Mozaia. Make the balde/ & haue the/ be- cause of thy tender chyldre: Make the cleane balde as an Aegle / for they shall be carryed awaye captiue from the.

The crynges agaynst the synfull people.

The .ii. Chapter.

Do vnto the / that I maye to do harme/ & deuyse byng racounesse vpon their beddes / to perforce it in the cleare daye: for ther power is agaynst God. Why they couet to haue lād/ they take it by violence / they robbe men of their houses.

Thus they oppresse a mā for his house/ & every man for his heretage. Wherfore thus sayeth the Lorde: Beholde agaynst this house/ wolde haue I deuyled a plage / wherout ye

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shall not plucke your necke: y^e shall nomore go so proudly: for it will be a perious tyme. In that daye shall this terme be v^{se}d / and a mourninge shall be made ouer you on this manner: I shall be utterly desolate / the po^{re} of my people translated. When will he parte vnto vs the lande / he hath taken from vs?

Nevertheless there shall be nomore to deuide the thy^e po^{re} in the congregacon of the Lorde. Cuth holde your tunge (saye they.) It shall not fall vpon this people / we shall not come so to confusyon / sayeth the house of Jacob. Is the sp^{re}te of the Lorde so cleane awaye? or is he so mynde? C^{re}uth it is / my wordes are trewly vnto the that I speake right: but my people doth the contrary / therefore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned your selues to fyght / the women of my people haue ye shot out from their good houses / and take awaye my excellent gyftes from their chyldren. W^h get you hence / for here shall ye haue no rest.

Because of their Idolatrye they are corrupte / & shall miserably perishe. If I were a fleshy felowe / & a preacher of lyes / & tolde the that they myght fyre bebbynge & boling / & be dyoncken: that were a prophete for this people. But I will gather the in dede / & Jacob / & dyne the remnant of Israel all together. I will cary them one with another / as a flocke in the folde / and as the cattell in their stalles / that they may be deliuered of other men. Who so breaketh the gawpe / he shall go before. They shall breake by the porte / & go in & out at it. Their hynges shall go before them / and the Lorde shall be vpon the head of them.

Agaynst the tyranny of p^{ri}nces / & false prophetes.

The .xiiij. Chapter.

Eate / & ye heades of the house of Jacob / & ye leaders of the house of Israel: Shulde not ye know what were lawfull & ryght? But ye hate the good / & loue the euil: ye plucke of mēnes synnes / & the flesh fro their bones: ye eate the flesh of my people / & flay of their synne: ye breake their bones / ye choppe them in peces as it were in to a cauld^{re} / & as flesh into a pot. Now the tyme shall come / that when they call vnto the Lorde / he shall not heare the / & but hyde his face from them / because that they haue deale so wyckedly.

And as concerninge the prophetes that disceare my people / thus the Lorde sayeth agaynst them: When they haue eny thyng to saye vpon / then they preach that all shall be well: but ye a man put not come thyng in

to their mouthes / they preach of warre agaynst him.

Therefore your bysion shall be turned to night / & your prophete to darcknesse. The Sunne shall go downe ouer those prophetes / & the daye shall be darcke vnto them. When shall the bysion seers be ashamed / and the soothsayers confounded: yee they shall be layne / all the packe of them / to stoppe their mouthes / for they haue not Gods word. As for me / I am full of strength / & of the sp^{re}te of the Lorde / full of iudgment & boldnesse: to shewe the house of Jacob their wyckednesse / & the house of Israel their synne.

O heare this ye rulers of the house of Jacob / & ye iudges of the house of Israel: ye abhorre the thyng that is lawfull / & towarde asyde the thyng that is streight: ye buyde by Sion with bloude / & Jerusalem to doynge wynges. O ye iudges / ye geue sentence for gyftes: O ye prelates / ye teach for lucre: O ye prophetes / ye prophete for money. Yet will they be taken as those that holde vpon God / and saye: Is not the Lorde amonge vs? Cuth / there can no misfortune happen vs. Therefore shall Sion (for your sakes) be plowed lyke a felde: Jerusalem shall become an heape of stones / and the byll of the temple shall be turned to an hye wodde.

Of the callenge of the Gentiles / and conuersyon of the Jewes.

The .lviij. Chapter.

But in the latter dayes it will come / out in the latter dayes / & the byll of the Lorde house shall be lett by hyer then eny mountaynes or hylls: yee & people shall please vnto it / & the multitude of Gentiles shall haste the thither / sayeg: Come / let vs go by to the byll of the Lorde / & to the house of God of Jacob: that he maye teach vs his waye / & that we maye walcke in his pathes. For the lawe shall come out of Sion / & the worde of God from Jerusalem / & shall geue sentence amonge the multitude of the heathen & resourne the people of farre countries: so & of their sweates they shall make plowshares / & synthes of their speares.

One people shall not lyft by a sweate agaynst another / yee they shall nomore learne to fyght: but every man shall lyt vnder his vinegarde & vnder his sygetre / and no man to feare him awaye: for the mouth of the Lorde of hostes hath spoken it. Therefore / where as all the people haue walched every man in the name of his a^une God / we will walcke in the name of oure God for euer & euer. At the same tyme / sayeth the Lorde / will I gather by the lame & the outcastes / & such as I haue chastened: & will geue vnto the lame / & make of you castles & a great people / and

and the Lorde hym selfe shall be their kynge vpon the mount Sion / from this tyme forth for euer more. And vnto the (O thou tower of eder / thou stronge holde of the daughter Sion) vnto the shall it come: euen the lord wyse & a kyngdome of the daughter Jerusalem: why then art thou now so heuy? is there no kynge in the? are they counceilers awaye? thou art so payned / as a woman in her trauaile: And now (O thou daughter Sion) be soye / let it greue the as a wyfe laboring to chyld: for now must thou get the out of the cytie / and dwell vpon the playne felde: yee vnto Babilon shall thou go / there shalt thou be deliuered / and there the Lorde shall lowse the from the hande of thyne enemyes.

Now also are there many people gathered together agaynst / saying: what / Sion is cursed / we shall seure lust vpon her. But they knowe not the thoughtes of the Lorde / they vnderstande not his counsell / that shall gather them together as the sheues in the barn. Therefore get the by / O thou daughter Sion / and thou shalt see the com^{er}: for I will make thy hoire grow / and thy clawes braste / that thou maye grynde many people: their goodes shall thou appropriate vnto the Lorde / and their substaunce vnto the ruler of the whole worlde.

Of the destruction of Jerusalem.

The .lxx. Chapter.

After that shalt thou be robbed the selfe / O thou robbers daughter: they shall laye sege agaynst vs / and myte the iudge of Israel with a rodde vpon the cheke. And thou Bethleem Ephrata / art lytle amonge the thousandes of Iuda / Out of the shall come vnto me / which shall be the gouernour in Israel: whose out goynge hath bene from the begynnyng / and from euerlastynge. In the meane while he plageth them for a season / vntill the tyme that the (which shall beare) haue borne: then shall the remnant of hye byrthzen be conuerted vnto the chyldren of Israel. He shall stande fast / and geue lode in the strength of the Lorde / and in the victorie of the name of the Lorde his God: and when they be conuerted / he shall be magnified vnto the farthest partes of the worlde.

When shall there be peace / so that the Christian maye come in to oure lande / & trade in oure houses. We shall bynge by shepherdes and by p^{ri}nces vpon the shepe / and the lande of Syntod with their naked weapens. Thus shall he deliuer vs from the Assyrian / who he commeth within oure land / and setteth his tote within oure borders.

And the remnant of Jacob shall be amonge

the multitude of people / as the dewe of the Lorde / and as the droppe upon the gras / that tarieth for no man / and wayteth of no body. Yee & residue of Jacob shall be amonge the Gentiles / and the multitude of people / as the lye amonge the beestes of the wodde / and as the Lyons whelpes amonge a flocke of shepe: which (when he goeth thowow) treadeth downe / teareth in peces / & there is no man that can helpe. Thyne hand shall be lyft vpon thyne enemyes / and all thyne aduersaries shall perish.

The tyme shall come also / sayeth the Lorde / that I will take thyne hoires from the / and destroye thy charities. I will breake downe the cyties of thy lande / and ouerthrowe all thy stronge holdes. All witchcraftes will I rote oute of thyne hande / there shall no more saythaynges be within the. Thyne Images will I destroye oute of the / so that thou shalt nomore bome thy selfe vnto the woiches of thyne a^une handes. Thy groues will I plucke by the rotes / and breake downe & cyties. Thus will I be auge also / vnto all & heathen & I will not heare.

An exhortacion to heare the iudgment agaynst Israel / beyng vnto hynde. What manner of sacrifices do please God.

The .lxxi. Chapter.

Euen now what the Lorde sayeth: I say / reproue the mountaynes / & lett the hylls heare thy voyce. O heare the punysshment of the Lorde / ye mountaynes / & ye mightie foundacions of the earth: for the Lorde will reproue his people / & reason to Israel: O my people / what haue I done vnto you? where in haue I hurte the? geue me answer. Because I brought you from the lande of Egypte / and deliuered the out of the house of bondage: Because I made Moses / Aaron and Miriam to lede the: & I made you my people / what Balach & king of Moab had I imagined agaynst the / and I made you my people / what Balach & sonne of Beor gaue him / from Sethim vnto Balgal / & ye maye knowe the loutynge kynednes of the Lorde.

What acceptable ynge shall I offere vnto the Lorde? shall I bowe my knee to the hye God? Shall I come before hye with brene offerynges / and with calues of a yeare olde? Hath the Lorde a pleasure in many thousandes / or innumerable streames of oyle? O shall I geue my synne bozne for myne offences / & the frute of my body for the synne of my soule? I will heare the / O m^{an} / what is good / and what the Lorde requyeth of the: Namely / to do right / to haue pleasure in louynge hym / to be lowly / & to walcke with the God: that thou mayest be called a cite

camest forth to helpe thy people / to helpe thyne anoynted. Thou smotest downe þe head the house of þe vngodly / & discoueredst his foundations / eue vnto þe necke of him. Selah.

Thou curst his septers / the Captayne of his men of warre: which come as a storme my wind to scatere me abrope / & are glad whē they maye eat vp þe poore secretly. Thou makest awaye for thyne horses in the see / euen in the mude of great waters. Whē I heare this / my body is vexed / my kyppes tremble at þe voyce therof / my bones corrupte / I am a frayd where I stande. & that I might rest in the daye of trouble / that I myght go vnto our people / which are already prepared.

For the fyge trees shal not be grene / & the bynes shal beare no frute. The labour of þe olyue shal be but lost / & the lande shal bring no come: the shepe shal be taken out of þe fold / and there shal be no catel in the stalles.

But as for me / I will be glad in the Lorde / and will reioyce in God my Sautour. The Lorde God is my strength / he shal make my fete as the fete of hertes: & he which geueth the bycote / shal bring me to my hye places synginge vpon my psalmes.

The ende of the prophesy of Abacuc.

The booke of the Prophete Sophony.

Threatninges agaynst Iuda & Ierusalem because of their Idolatrye.

The fyrst Chapter.



This is the worde of the Lorde / which cam vnto Sophony the sonne of Chusi / the sonne of Gedaliah / the sonne of Amariah / the sonne of Hezekiah in þe tyme of Iosiah the sonne of Amion kyng of Iuda. I will gather by all thynges in the lande (sayeth the Lorde) I will gather by man & beast: I will gather by the foules in the ayre and the fysh in the see (to the greate decaye of the wylched) and will utterly destroye the men out of the lande / sayeth the Lorde. I will stretch out myne hande vpon Iuda / and vpon all soch as dwell at Ierusalem. Thus will I rote oute the remnant of Baal from this place / & the names of the Remurings and prestes: yee & soch as vpon their house toppes worshype & bowe them selues vnto the hoste of heauen: which I meane by the Lorde / & by their Malchom also: which starte a backe fro þe Lorde / & nether seke after þe Lorde / ner regarde him.

Reg. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deut. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Be still at the presence of the Lorde God / for the daye of the Lorde is at hande: yee the Lorde hath prepared a daye of slaughter / and called bys gettes thereto. And thus shall it happen in the daye of the Lorde a daye of slaughter: I will byset the princes / the kinges / the chyldren / and all soch as were straunge clothinge. In the same daye also will I byset all those / that treade ouer the thesholde so proudly / which fyll their Lodes house with trowber and la thede. At þe same tyme (sayeth the Lorde) there shal be herde a greate crye from the synnyposte and an howlyng fro the other poste / and a greate murthure from the bylles. Howe ye that dwell in the myll / for all the marchaunt people are gone / & all they that were laden with synner / are roted out.

At the same tyme will I seke thozow Ierusalem with lanternes / & byset them that continue in their dyegges / and saye in theyr hertes: Cusch / the Lorde will do nether good ner euell. Their goodes shal be spoyled / and their houses layed waste: they shal buyde houses / and not dwel in them: they shal plante bynyardes / but not drinke the wyne / therof. For the greate daye of the Lorde is at hande / it is herde by / & cometh on a pace. Horrible is the tydings of the Lodes daye then that the gyaunte crye out: for that daye is a daye of wrath / a daye of trouble & heynesse / a daye of utter destruction & mysery / a darcke & glomyng daye / a cloudy & stormyng daye / a daye of þe noyse of troppettes & of warres / against the stronge cities & hie towres. I will bringe the people in to soch vexacion / that they shal go aboute like blinde men / because they haue synned agaynst the Lorde. Their bloude shal be shed as the dust / & theyr bodies as the myre. Neither shall theyr synner ner their golde shal be able to deliuered them in þe wrothful daye of the Lorde / but the whole lande shal be consumed thozow the fyre of his gelousy: for he shall soone make clene riddance of all them that dwel in the lande.

The moueth to returne to God / prophesyinge vnto the one destruction / & to the other deliuerance.

The ii. Chapter.

Come together and gather you / O straunge people: oꝝ the thyng go forth that is concluded / and oꝝ the tyme be passed awaye as the dust: oꝝ the fearfull wrath of the Lorde come vpon you / yee oꝝ the daye of the Lodes sope bypleasure come vpon you. Seke the Lorde all yee meke harted vpon earth / ye that worche after his iudgment: seke ryghtynesse / seke toholynesse: þe ye maye be defended in the wrothful daye of the Lorde. For Gaza shal be destroyed / & Ascalon shal be layed waste / they shal cast out Amod at the noone daye / and

and Accaron shal be plucked by by the rotes. And vnto you I dwell vpon the see coast / ye murtherous people: the worde of þe Lorde shal come vpon you. O Canaan thou lande of the Philistynes / I will destroye the / so that there shal no man dwell in the eny moze: and as for the see coast / it shal be bydmenes cottages & shepe folde: yee it shal be a porcyon for soch as remayne of the house of Iuda / to fede ther vpon. In the houses of Ascalon shal they rest towarde nyght: for the Lorde theyr God shal byset the / & turne awaye their captiuite. I haue herde the despyte of Moab / & the blasphemies of the chyldren of Ammon / how they haue shamefully intreated my people / & magnified them selues within the borders of their lande. Therfore as truly as I lyue (sayeth the Lorde of hostes the God of Israel) Moab shal be as Sodome / & Ammon as Gomorra: euen dye thozow hedges / salt pyttes and a perpetuall wyldernes. The residue of my folcke shal spoyle the remnant of my people shal haue them in possession. This shal happē vnto them for theyr pryde / because they haue deale so shamefully with the Lorde of hostes people: & magnified the selues aboute the. The Lorde shal be gryme vpon the / & destroye all þe goddes in the lande. And all þe flesch of þe Heathen shal worshype him / eury man in his place.

Ye Moab also shal perishe by my swerde: yee he shal stretch out his hande ouer the north / and destroye Astar. As for Rimmon / he shal make it desolate / drye and waste. The flockes & all þe beastes of the people shal lye in yd nuddes of it / pellicanes & storkes shal abyde in the upper postes of it / foules shal lye in the wyndowes / & rauens shal fyrt vpon the balches / for the borders of Cedze shal be ryuen downe. This is the proude and carelesse cytie / that sayde in her herte: I am / and there is els none. How is the made to waste / that the beestes lye therein? who goeth by / mocketh her / and popteth at her with his synger.

Agaynst the gouerners of Ierusalem. Of the calyng of all the Gentyles. A comfort to the residue of Israel.

The iii. Chapter.

O to the abhominable / synnyposte & cruell cytie: which will not heare / ner be reformed. Her trust is not in the Lorde / nether will she holde her to her God. Her rulers within her are as roaringe Lyons: her iudges are as wolues hynde them till the noone. Her prophetes are lyght personnes and vnfaithfull me: her prestes bnhaloue the Sanctuary / and do wroge vnder the pzetence of the lawe. But

the Lorde that doth no bryght / was amonge the / eury morning shewing the his lawe clearly / & ceased not. But þe vngodly will not lerne to be ashamed. Therfore will I rote oute thys people / and destroye their towres: yee and make their stretes so wyde / that no man shal goo therein. Their cytyes shal be broken downe / so that no body shal be left / ner dwell there eny moze.

I saye vnto them: O feare me / and be content to be reformed. That their dwellinge shal be not be destroyed / and that there shal be happen vnto them none of these thynges / wherwith I shal byset the. But neuertheles they stande by early / to folowe the fleshynges of theyr awne ymaginacions. Therfore ye shal wayte vpon me (sayeth the Lorde) vntill the tyme that I shal come: for I am determined / to gather þe people & to bringe þe kynngdomes together / that I maye poure oute myne anger / yee all my wrothfull displeasure vpon the. For all the worlde shal be consumed with the fyre of my gelousy. And then will I cleanse the kyppes of the people / & they maye euerich one call vpon the name of the Lorde / & serue him with one bulder. Soch as I haue subdued / and my chyldren also whom I haue scattered abrode / shal bringe me presentes beyonde the waters of ethiopia.

In that tyme shall thou nomoze be confounded / because of all thy ymaginacions / wherthozow thou hadde offended me: for I will take awaye the proude booke of thine honoure from the / so þe thou shalt nomoze triumphe because of my holy hyll. In þe also will I leaue a smal poore symple people / which shal truill in the name of þe Lorde. The remnant of Israel shal do no wyckednes / ner speake lyes: nether shal there eny disceatfull tinge be founde in their mouthes. For they shal be fed / and take their rest / and no man shal make them afrayed. Beue thynges O daughter Syon / be ioyful O Israel: reioyce and be glad fro thy whole herte / O daughter Ierusalem / for the Lorde hath taken awaye thy punishment / and turned backe thine enemyes. The kyng of Israel / euen the Lorde himselfe is with the: so that thou ne dost nomoze to feare eny myffortune.

In that tyme it shal be sayed to Ierusalem: feare not / and to Syon: lett not thyne handes be slacke / for the Lorde thy God is with the / it is he that hath power to saue: he hath a speciall pleasure in þe / & a marvelous loue toward the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heynesse / will I gather together / & take oute of thy congregacion: as for the shame & reproche that hath bene layed vpon the / it shal be farre from the. And so / in that tyme will I destroye

all

all those that be in the land: I will helpe the lame / and gather by the cast awayes: yee I will get them praye and honoure in all landes / where they haue bene put to shame. At the same tyme will I bringe you in / and at the same tyme will I gather you. I will get you a name & a good repoyte amonge all people of the earth / when I turne backe your captiuitie before your eyes / sayeth the Lorde.

The ende of the prophete of Sophony.

The booke of the prophete Aggeus.

The tyme of the prophete of Aggeus. An exhortacion to buyde the temple againe.

The first Chapter.

In the seconde yere of kynge Darius / in the .viij. moneth / the first daye of the moneth / came the worde of the Lorde (by the prophete Aggeus) vnto Zorobabel the sonne of Salathiel the prince of Iuda / & to Iesus the sonne of Iosedech the hye p[re]st / saying: Thus speaketh the Lorde of hostes / & sayeth: This people both saye: The tyme is not yet come to buyde by the Lordes house. Then spake the Lorde by the prophete Aggeus / & sayde: Ye your selues can finde tyme to dwell in tyled houses / & shall this house lye wast? Conspyre now your awne wayes in your hertes (sayeth the Lorde of hostes) ye some moche / but ye bringe litle in: ye eate / but ye haue not ynough: ye drinke / but ye are not fylled: ye decke your selues / but ye are not warme: and he that earneth eny wage / putteth it in a broken p[re]se.

Thus sayeth the Lorde of hostes: Conspyre your awne wayes in your hertes / get you vp to the mountayne / fetch wood / & buyde by the house: that it maye be acceptable vnto me / and that I may thewe myne honoure / sayeth the Lorde. Ye looked for moche / & lo it is come to litle: & though ye bringe it home / yet do I blowe it awaye. And why so / sayeth the Lorde of hostes? Quen because that my house lye wast / & ye renne every man vnto his awne house. Wherefore the heauen is forbydden to geue you eny dew / and the earth is forbydden to geue you encrease. I haue called for a drouth / both vpon the lande / & vpon the mountaynes / vpon come / vpon wyne / & vpon oyle / vpon every thyng & the grounde bringeth forth / vpon men and vpon cattell / yee and vpon all handylaboure.

Now when Zorobabel the sonne of Salathiel / & Iesus the sonne of Iosedech the hye p[re]st with the remnant of the people / herde the voyce of the Lorde their God / and the wordes of the prophete Aggeus (like as the Lorde their God had sent him) the people byd leaue the Lorde. Then Aggeus the Lordes angell sayde in the Lordes message vnto the people: I am with you / sayeth the Lorde. So by the sp[irit]e of the Lorde / was led by the sp[irit]e of Zorobabel the prince of Iuda / and the sp[irit]e of Iesus the sonne of Iosedech the hye p[re]st / & the sp[irit]e of the remnant of all the people: & they bet to come / came and laboured / in the house of the Lorde of hostes their God.

The sheweth that the goodlynesse of the second temple greater than the first / because of the coming of Christ. Iamner.

The .iiij. Chapter.

In the .xiiij. daye of the .viij. moneth / in the seconde yere of kynge Darius / the .xxi. daye of the .xiiij. moneth / came the worde of the Lorde by the prophete Aggeus / saying: speake to Zorobabel the sonne of Salathiel prince of Iuda / & to Iesus the sonne of Iosedech the hye p[re]st / and to the residue of the people / & saye: I who is left amonge you / I sawe this house in her first beauty: But what thinke ye now by it? Is it not in your eyes / eu[e] as though it were nothyng?ouerthelste be of good chere. Zorobabel (sayeth the Lorde) be of good comfort / I Iesus thou sonne of Iosedech the hye p[re]st: take good hertes vnto you also / all ye people of the lande / sayeth the Lorde of hostes & do accordinge to the word (for I am with you / sayeth the Lorde of hostes) like as I agreed with you / when ye came out of the land of Egypt: & my sp[irit]e shall be amonge you / feare ye not.

For thus sayeth the Lorde of hostes: yet once more will I make heauen and earth / the see & the drye lande yee I will moue all heathen / & the comforte of all heathen shall come / and so will I fyll this house with honoure / sayeth the Lorde of hostes. The silver is myne / & the golde is myne / sayeth the Lorde of hostes. Thus the glory of the last house shall be greater then the first / sayeth the Lorde of hostes: & in this place will I geue peace / sayeth the Lorde of hostes.

The .xv. daye of the .ix. moneth in the seconde yere of kynge Darius / came the worde of the Lorde vnto the prophete Aggeus / saying: Thus sayeth the Lorde God of hostes: I like the p[re]stres concerning the lawe / & saye: yf one beate holy flesh in his coate lapp / & with his lappe do touch the bread / po- tage / wyne / oyle / or eny other meate: shall he be holy also? The p[re]stres answered & sayde: No. Then sayde Aggeus: Now yf one bringe despyed

despyed to a deere carcase / touch eny of these: shall it also be vnclene? The p[re]stres gaue answer & sayde: yee / it shall be vnclene. Then Aggeus answered and sayde: enen sois this people & this nacyon before me / sayeth the Lorde: & so are all the workes of their handes / yee and all that they offere / is vnclene.

And now (I praye you) conspyre from this daye forth / and how it hath gone with you aforthe: euer there was layed one stone by another in the temple of the Lorde: that whē yecame to a cozne heape of .xx. busshels / there were scarce ten: and that when ye came to the wyne p[re]st for to powze out .L. pottes of wyne / there were scarce .xx. ffloz / I smote you with heate / blasting & hayle stones in all the labours of your handes: yet was there none of you / that wolde turne vnto me / sayeth the Lorde. Conspyre then from this daye forth and aforthe / namely / from the .xv. daye of the .ix. moneth / vnto the daye that I foundacyd of the Lordes temple was layed: march it well / is not the sede yet in the barne? haue not the bynes / the figetrees / the p[og]ranates & olyue trees bene yet vnfrutefull: but from this daye forth / I shall make the to prospere.

Moreouer the .xv. daye of the moneth came the worde of the Lorde vnto Aggeus agayne / saying: Speake to Zorobabel the p[ri]nce of Iuda / and saye: I will make both heauen and earth / and ouerthrowe the seate of the kynngdomes / yee & destroye the mighty kynngdome of the Heathē. I will ouerthrowe the charettes / and those that syt vpon them / so that both horse and man shall fall downe / every man vnto his neyghbours swerde. And as for the / Zorobabel (sayeth the Lorde of hostes) thou sonne of Salathiel my seruauit: I will take the (sayeth the Lorde) at the same tyme / & make the as a scale / for I haue chosen the / sayeth the Lorde of hostes.

The ende of the prophete of Aggeus.

The booke of the prophete Zacharye.

The indueth the people to returne to the Lorde / and to eschue the wickednes of their fathers. He p[re]p[ar]eth the waye for Christ and the Apostles.

The first Chapter.

In the eyght moneth of the seconde yere of kynge Darius / came the worde of the Lorde vnto Zacharye the sonne of Barachias / the sonne of Addo / the prophete / saying: the Lorde hath bene sore displeased at your forefathers. And saye thou vnto the: thus sayeth the

Lorde of hostes. Turne you vnto me (sayeth the Lorde of hostes) & I will turne me vnto you / sayeth the Lorde of hostes. Be not ye like your forefathers / vnto whom the prophete cried a forye tyme / saying: Thus sayeth the Lorde God of hostes: Turne you from your euell wayes / & from your wyched ymagynacions. But they wolde not heare / ner re- gaude me / sayeth the Lorde. What is now be- come of your forefathers and the prophete: are they yet still aliyue? But ydnot my wordes & statutes (which I commanded by my seruantes the prophetes) touch your forefathers: wpo this / they gaue answer & sayde: yue as the Lorde of hostes deuyld to do vnto vs / accordinge to our awne wayes & ymagynacions / eu[e] to hath he dealede w vs.

Upon the .xv. daye of the .ix. moneth / which is the moneth Sebat / in the seconde yere of Darius / came the worde of the Lorde vnto Zacharye the sonne of Barachias / the sonne of Addo the prophete / saying: I sawe bynyght / and lo / there sat one vpon a reade horse / & stode it yll amonge the myrte trees / that were beneth vpo the grounde: & behynde him were there reade / spechid / and whyte horses. Then sayde I: O my Lord / what are these? And the angell that talched with me / sayde vnto me: I will shewe the what these be. And I man that stode amonge the myrte trees / answered and sayde: These are they / whom the Lorde hath sent to go thorow the woilde. And they answered the angell of the Lorde / that stode amonge the myrte trees / & sayde: We haue gone thorow the woilde: and beholde all the woilde dwell at ease / and are carelesse.

Then the Lordes angell gaue answer / and sayde: O Lorde of hostes / how longe wilt thou be humer / vnto Ierusalem and to the cytyes of Iuda / with whom thou hast bene despyed now the .lxx. yeres. So the Lorde gaue a longye and a comfortable answer vnto the angell that talched with me. And the angell that comoned with me / sayde vnto me: Crye thou / and speake: Thus sayeth the Lorde of hostes: I am exceedinge gelous ouer Ierusalem and Syon / and sore displeased at the carelesse Heathē: for where as I was but a litle angyre / they dyd their best that I myght destroye them. Therefore thus sayeth the Lorde: I will turne me agayne in mercy towards Ierusalem / so that my house shall be buylded in it / sayeth the Lorde of hostes: yee and the plonmet shall be layed abrode in Ierusalem / sayeth the Lorde of hostes.

Crie also / & speake: thus sayeth the Lorde of hostes: My cytyes shall be in good prosperite agayne / & the Lorde shall yet coforte Syon / and

and chose Jerusalem. Then lift I up mine eyes and sawe and beholde / four hoines. And I sayde vnto the angel / that talketh to me: what be these? he answered me: these are the hoines / whych haue scatred Iuda / Israel and Jerusalem abrode. And the Lord shewed me iij. carpenters. Then sayde I: what wil these do? he answered / a sayde: these are the hoines / whych haue so tro- ued Iuda abrode / that no man durst lift up his head: But these are come to scape them awaye / and to call out the hoines of the Gen- tiles / whych lift up their home ouer the land of Iuda / to scatre it abrode.

The renewinge of Jerusalem and Iuda.

The. ii. Chapter.

I lift up mine eyes agayne / a loke / a beholde / a man / a measure line in his hande. Then sayde I: wher goest thou? And he sayde vnto me: to measure Ierusalem / & I maye se how longe & how brode it is. And beholde / the an- gell that talked to me / went his waye forth. When went there out another angel to mete him / a sayd vnto him: Runne / speake to this poge man / a saye: Ierusalem shall be inhabited without enuill / for the very multitude of people & catel / & that be therein. Yee I myselfe (sayeth the Lord) will be vnto her a wall of fyre rounde aboute / & will be honoured in her.

Get you forth / & flee from the lande of the north / sayeth the Lord / ye whom I haue scatred in to four windes vnder heauē / sayeth the Lord. Save thy selfe / & sayd: thou that dwellest with the daughter of Ba- bylon / for thus sayeth the Lord of hostes: With a glorious power hath he sent me out to the death / which spoiled you: for who so toucheth you / that touche a ple of his awne eye. Beholde / I will lift up mine hand ouer them: so that they shall be spoiled of those / which afore serued them: & ye shall knowe / that the Lord of hostes hath sent me.

Be glad / & reioyce / O daughter of Sion / for lo / I am come to dwell in the myddest of the / sayeth the Lord. At the same tyme there shall many deathen cleue to the Lord / and shall be my people. Thus will I dwell in the myddest of the / & thou shalt knowe / that the Lord of hostes hath sent me vnto the. The Lord shall haue Iuda in possession for his parte in the holy grounde / and shall Iuda be Ierusalem yet agayne. Let all flesh be styll be- fore the Lord / for he is rylen out of his ho- ly place.

Of the late and hie estate of Christ vnder the si- gure of Iehia the pade. A prophete of Christ.

The. iii. Chapter.

And he shewed me Iesua / & hys prest / standynge before the angel of the Lord. Satan stood at his right hande to resist him. And the Lord sayde vnto Satan: The Lord reioyce / (thou Satan) yee the Lord that hath chosen Jeru- salem / reioyce the. Is not this a bande taken out of the fyre? Now Iesua was clothed in a bncleue rayment / and stood before the angel: which answered a sayde vnto those. & stood before him: take awaye the soule clothes fro him. And vnto him he sayde: Beholde / I ha- ue take awaye the synne fro the / & wil deche the with chaunge of rayment. He sayde mo- reouer: set a saye myter vpon his head. So they set a saye myter vpon his head / & put on clothes vpon him / & the angel of the Lord stood there. Then the angel of the Lord te- stified vnto Iesua / a spake / thus sayeth the Lord of hostes: If thou wilt walke in my wayes / & kepe my watch: thou shalt rule my house / & kepe my courtes / & I will geue the place amonge these that stande here. Heare Iesua thou hys prest / thou and thy frides that dwell before the / for they are iudicious people. Beholde / I will byngge forth the bzaunch of my seruauit: for lo / the stone / I haue layed before Iesua: vpon one stone walbe. iij. eyes. Beholde / I will hewe hym out / sayeth the Lord of hostes / a take awaye the synne of that lade in one daye. Then shall euery man call for his neyghboure / vnder the byne & vnder the fyge tre / sayeth the Lord of hostes.

The byson of the golden candelstyk / and the co- polition thereof.

The. iiii. Chapter.

And the angel / that talked with me / ca- me agayne / & waked me by / as a man that is rapt out of his slepe / a sayde vnto me: what seyst thou? And I sayde: I haue loke / a beholde / a can- delsticke al of golde / w a boll vpon it / a hys bll. lampes thre / & vpon euery lampe bll. stalk / And iij. olyue trees therby / one vpon the right syde of the boll / & the other vpon the left syde. So I answered / a spake to the angel / that talked with me / sayenge: O my lord what are these? The angel that talked with me and we- red a sayde vnto me: knowest thou not what these be? And I sayde: No / my lord. He an- swered / a sayde vnto me: this is the word of the Lord vnto Zorobabel / sayenge: Neither thozow an host of men / ner thozow strength / but thozow my spete / sayeth the Lord of hostes. What art thou / thou greute moun- tayne / before Zorobabel / thou must be maye be euen. And he shall byngge by the fyre stone so that men shall crye vnto hym: good lucke / good lucke.

Moreo-

Moreouer the worde of the Lord came vnto me / sayenge: The handes of Zorobabel haue layed the foundacy of this house / hys handes shall also finish it: & ye maye knowe how that the Lord of hostes hath sent me vnto you. For he that hath bene despyed a lytle season / shall reioyce / when he seyth the tynne weight in Zorobabels hande. The. bii. eyes are the Lordes / whych go thozow the whole worlde. Then answered I / a sayde vnto him: what are these iij. olyue trees vpon the right & left syde of the candelsticke? I spake moze- ouer / a sayde vnto him: what be these iij. olyue bzaunches / whych thozow the twog olde pyres / emptye the selues in to the golde? He answered me / a sayd: knowest thou not / what these be? And I sayde no / my Lord. The sayde he: these are the two olyue bzaunches / & stande before the ruler of the whole earth.

The bysp of the flying boke / signifyinge the curse of theus / & loch as abuse the name of God. By the by- syon of the measure / is signified the byngynge of Iuda to Babylon.

The. v. Chapter.

I turned me / lyftynge by mine eyes / a loke / a beholde / a flying boke. And he sayde vnto me: what seist thou? I answered: I se a flynge boke of xx. cubytes lōge / & x. cubytes bzo- de. Then sayde he vnto me: this is the curse / & goeth forth ouer the whole earth: for all theuers shall be iudged after this boke / & all sweaters shall be iudged accordynge to the same / I wil byngge it forth / sayeth the Lord of hostes / so that it shall come to the house of the thefe / & to the house of him / that falsely sweareth by my name: & shall remayne in his house / & consume it / with the tymbre & stones ther- of. Then the angel that talked with me / wēt forth / a sayde vnto me: lift up thine eyes and se / what this is that goeth forth. And I sayde: what is it? He answered: this is a measure goynge out. He sayde mozeouer: Euen thus are they / that dwell vpon the whole earth / to loke vpon. And beholde / there was lyft by a talent of leade: a lo / a woman sat in the myd- dest of the measure. And he sayde: this is by- godlynde. So he call her in to the myddest of the measure / and threwe the lōpe of leade by in to an whole.

Then lyft I up mine eyes / a loke / a be- holde / there came out. iij. women / & the wynde was in their wynges / for they had wynges lyke the wynges of a stozke / a they lyft by the measure betwixte the earth & the heauē. Then spake I to the aungell / that talked to me: why- ther will these beate the measure? And he sayde vnto me: in to the lande of Synear / to buyde the an house: which when it is prepared / the measure shall be set there in his place.

Emas. p. d.

By the. iij. charcttes / he describeth the prosperite of. iij. kyngdomes.

The. vi. Chapter.

Moreouer I turned me / lyftynge by mine eyes / a loke / a beholde there came. iij. charcttes out from be- wyte two hylls / whych hylls were of bzaile: In the fyrst charct were reade Apoca. vi. a. hoyle / in the secōd charct were blacke hoyle / in the thyrde charct were whyte hoyle / in the fourth charct were hoyles of dyuerse colours & stronge. Then spake I / and sayde vnto the angel that talked with me: O Lord / what are these? The angel answered / a sayd vnto me: these are the. iij. windes of the heauē / which be come forth to stāde before the ruler of all the earth. That with the blacke hoyle wēt in to the lande of the north / & the whyte folowed them / and the speckled hoyles wente forth to ward the south. These hoyles were very strong / & wente out: and sought to go and take their journey ouer the whole earth. And he sayde: get you hence / & go thozow the worlde. So they wente thozow out the worlde. Then cryed he vpon me / and spake vnto me / sayenge: be- holde / these that go towarde the north / shall lyll my watch in the north countre.

And the worde of the Lord came vnto me / sayenge: Take of the pzeloners that are come from Babylon: namely / Helai / Tobiah and Jdaia: and come thou the same daye / and go in to the house of Josiah the sonne of So- phony. Then take golde and syluer / & make crownes therof / and set them vpon the head of Iesua the sonne of Josedech / the hys prest / and speake vnto hym: Thus sayeth the Lord of hostes: Beholde the man whose name is the bzaunche: and he that shall sprynge by after hym / shall buyde by the temple of the Lord. yee eue he shall buyde by the temple of the Lord. He shall beate the pzaile / he shall lyt vpon the Lordes crone / and haue the do- mynacyon.

A Prest shall be dealso vpon hys crone / & a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple of the Lord / for a remembraunce vnto He- lem / Tobiah / Jdaia and Heni the sonne of Sophony. And loch as be farre of / shall come and buyde the temple of the Lord / that ye maye knowe / how that the Lord of hostes hath sent me vnto you. And thus shall come to passe / yf ye will hearken diligently vnto the voyce of the Lord your God.

The esymacyon of fasting without merce. The byspynge of charite / and the obduracye of the people.

The. vii. Chapter.

DD. iii. Zachary.

In the fourth year of king Darius / that the word of the Lord came unto Zachary in the fourth day of the month / which is called / Caddu: what time as Sarafar & Bogomelech & the men that were with the sent unto Bethel for to pray before the Lord: & that they shulde say vnto the prestes / which were in the house of the Lord of hostes / & to the prophetes: Shuld we wepe in the fyfte moneth / and absterne / as I haue done now certayne yeares? Then came the word of the Lord of hostes vnto me / sayenge: Speake vnto all the people of the land / and to the prestes / and saye: when ye fasted and mourned in the v and vii. moneth (now thys. iij. yeares) vnto ye fast vnto me? When ye ate also and dronke / vnto ye not eate & drinke for youre amne selues? Are not these the wordes / whych the Lord spake by hys prophetes a foze tyme / when Jerusalem was yet inhabited and welthy / the and the cytyes rounde aboute her: when there dwelt me / both towarde the south and in the playne countrees?

And the word of the Lord came vnto Zachary / sayenge: Thus sayeth the Lord of hostes: Execute true iudgement: shewe mercy and lounge kyndnesse / euery man to his brother. Do the wyddowe / the fatherlesse / the straunger / and pooze no wronge: and let no man ymagen euell agaynst his brother in his hert.ouerthelies they wolde not take hede / but turned their backs / and stopped their eares / that they shulde not heare: yet they made their hertes as an adamant stone / lest they shulde heare the laue and wordes / which the Lord of hostes sent in hys holy spete by the prophetes afoze tyme.

Wherefore the Lord of hostes was very wroth at them. And thus is it come to passe / that lyke as he spake and they wolde not heare: even so they cryed / and I wolde not heare (sayeth the Lord of hostes) but scattered them amonge all Gentiles / whom they knewe not. Thus the lande was made to be desolate / & there traualled no man in it nether to / ner for / for that pleasaunt lande was utterly layed waste.

Of there turne of the people vnto Jerusalem / & of the mercy of God towarde them. Of good wordes. The calling of the Gentiles.

The viij. Chapter.

In the word of the Lord came vnto me / sayenge: Thus sayeth the Lord of hostes: I was in a great gelously ouer Syon / yet I haue bene very gelous ouer her in a great displeasure thus sayeth the Lord of hostes: I will turne me agayne vnto Syon / & will dwell in

the myddell of Jerusalem: so I Jerusalem shal be called a faithful & true cite / the hill of the Lord of hostes / yet an holy hill.

Thus sayeth the Lord of hostes: There shal yet olde men & women dwell agayne in the stretes of Jerusalem: yet a soch as go id staues in their handes for very age. The stretes of the cytye also shal be full of yonge boyes & damelles / playnge vpon the stretes.

Thus sayeth the Lord of hostes: yf the residue of thys people thynke it to be impossible in these dayes / shulde it therfore be impossible in my syght / sayeth the Lord of hostes: Thus sayeth the Lord of hostes: Beholde / I will deliuer my people from the lande of the east and west / and will bringe them agayne: that they maye dwell at Jerusalem. They shal be my people / and I will be their God / in treuth and ryghteousnesse.

Thus sayeth the Lord of hostes: lett youre handes be stronge / ye that now heare these wordes by the mouth of the prophetes which be in these dayes that I foundacyon is layed vpon the Lord of hostes house / that the temple maye be buylded. For why? before these dayes / nether men ner catell coulde wyne eny thyng / nether myght eny man come in & out in rest / for trouble: but I lett euery man go agaynst his neyghboure.

ouerthelies I will now intreate the residue of this people nomore as a foze tyme / sayeth the Lord of hostes / but they shal be a sede of peace. The bynyarde shal geue her fruite / & grounde shal geue her increase / & the heauens shal geue their dew: & I shall cause the remnant of this people / to haue all these in possesyon. And it shal come to passe / that lyke as ye were a curse amonge the heathen (O ye house of Juda & ye house of Israel) eue so will I deliuer you / that ye shal be a blessing: feare not / but lett your handes be stronge.

For thus sayeth the Lord of hostes: lyke as I deuylded to punyssh you / what tyme as your fathers prouoked me vnto wrath / sayeth the Lord of hostes / and spared not. Euen so am I determed now in these dayes / for to do well vnto the house of Juda & Jerusalem / therfore feare ye not. Now the thynges that ye shall do / are these: Speake euery man the treuth vnto hys neyghboure / execute iudgement truly / and peaceably withyn your portes / none of you ymagyn / euell in his hert agaynst his neyghboure / and loue no false othes: for all these are theynges that I hate / sayeth the Lord. And the word of the Lord of hostes / came vnto me / sayenge: thus sayeth the Lord of hostes: The fast of the fourth moneth / the fast of the fyth / the fast of the seventh / and the fast of the tenth / shall be ioye and gladnesse / and

and prosperous hys frastes vnto the house of Juda: Only loue the treuth & peace.

Thus sayeth the Lord of hostes: There shal yet come people / and the inhabitants of many cities: and they that dwell in one cytye / shal go to another / sayenge: wy / let vs go / & praye before the Lord / let vs seke the Lord of hostes / I wil go with you: yet moche people & myghtie Prathen shal come & seke the Lord of hostes at Jerusalem / & to praye before the Lord. Thus sayeth the Lord of hostes: In that tyme that ten men (out of al manner of languages of the Gentyles) take one Iewe by the hemme of his garment / & saye: we will go with you / for we haue herde / that God is amonge you.

The conuersion of the Gentyles. The comminge of Christ / syttinge on an asse.

The ix. Chapter.

In the word of the Lord shal be revealed at Bethach / & Damascus shal be his offeringe: for the eyes of all men & of the trybes of Israel shal lolie by vnto the Lord. The borders of Demath shal be harde therby / Cyprus also & Sidon / for they are very wise. Cyprus shal make herself stronge / heape by syluer as the sande / and golde as the clape of the stretes. Beholde / the Lord shal take her in / and haue her in possession: he shal smyte downe her power in to the see / and she shal be consumed by fyre. Thus shal Ascalon be / & be a strayed. Gaza shal be very soze / so shal Accaron also / because her hope is come to confucion. For the thinge of Gaza shal perishe / and at Ascalon shal no man dwell.

Strangers shal dwell at Asdod / & as for the pryde of Philistines / I shall rote it out. Their bloude will I take awaye fro their mouth / and their abhominacyons fro among their teeth. Thus they shal be left for our God / yet they shal be as a pynce in Juda / & Accaron like as Jebuly. And so will I compasse my house rounde about with my men of warre / goinge to and fro: that no oppresseure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly / O daughter Sion be glad / O daughter Jerusalem. For lo / thy king commeth vnto the / euen the ryghteous & Sauoure: Lowly & symple is he / he rydeth vpon an asse / & vpon the foale of an asse I will rote out the charrettes from Ephraim / & the horse from Jerusalem / the bachel bowes shal be destroyed. He shal geue his doctrine of peace vnto the heathen / & his dominyon shal be fro the one see to the other / & fro the floudes to the endes of the world.

Thou also thouzow the bloude of thy counte: shalt let thy prisoners out of the pitte

wherin is no water. Turne you now to the stronge holde / ye shal be in prison / & longe tyme to be deliuered: And this daye I bringe the word / & I will rewarde the double agayne / for Juda haue I bent out as a bowe for me / and Ephraim haue I fylled. Thy sonnes (O Sion) will I raise by agaynst the Ghebes / & make the as a giantes / I wearde the Lord God shal be sene aboute them / and his darteres shal go forth as the lightenyng. The Lord God shal blowe the trompet / & shal come forth as a flame out of the south.

The Lord of hostes shal defende them / they shal consume and deuoure / and subdue them with synge stones. They shal bynche & rage / as it were thozow wyne. They shal be fylled like the batens / & as the hornes of the bullocke. The Lord their God shal deliuer them in / & as a flock of his people: for the stones of his Sanctuary shal be set vp in his lande. How prosperous & goodly a thinge shal be / the cozne shal make the yonge men cheareful / & the new wyne the maydens.

The people is moued to requyre the doctrine of the Lord. The Lord promyseth to byter & comfort the house of Israel.

The x. Chapter.

I will geue you the latter rayne / so shal I geue you the former rayne / & geue you the latter rayne prouough for all the increace of the seide: for bayne is the answere of foolys. The souldiers se lyes / & tel but bayne dyes: & comfort that they geue / is nothinge worth. Therfore go they astraye like a flocke of shepe / & are troubled / because they haue no shepheard. My wythfull dyspleasure is moued at the shepherdes / & I will bytet the goates. For the Lord of hostes will graciously bytet his flocke / the house of Juda / and holde the as a goodly saye horse in the batell. Out of Juda shal come the helmet. the nase the bachel bowe / & all the princes together. They shal be as the giantes / which in the batell treade downe the myze vpon the stretes. They shal fyghe / for the Lord shal be with them / so the hozsmen shal be confounded.

I will comforte the house of Juda / and I will preserue the house of Joseph. I will turne them also / for I pittie the: & they shal be lyke as they were / when I had not cast them of. For the Lord am their God / and will heare them. Ephraim shal be as agaynt / and they herte shal be cheerefull as thozow wyne: yet their chyldren shal se it / and be glad / & their herte shal reioyce in the Lord. I will blowe for them & gather them together / for I will redeme them. They shal increace / as they increased afore. I will sowe the amonge the people / that they may thynke vpon me

in farre

Jerusalem. The Prophecy

in farre countrees: they shall lyue with their chyldre / & turne agayne. I wyll byng them agayne also from the lande of Egypte / and gather the out of Assyria. I wyll carpe the in to the lande of Galaad & to Libanus & they shall wante nothyng. He shall goo upon the see of trouble / & smyte the see waues: so that all the depe foudes shall be dyled by. The proude boolding of Assur shall be cast downe / & the scepter of Egypte shall be take awaye. I wyll comforte them in the Lord / that they maye walche in his name / sayeth the Lord.

The destruction of the temple. The care of the sayth. Full is comitted to Christ by the father. A greuous byspon agaynst Jerusalem and Juda.

The xi. Chapter.

When thy dozes / O Libanus / that the fyre maye consume thy Cedre trees. Howle ye fyre trees / for the Cedre is falle / yee all that proude are wasted awaye. Howle ye oke trees of Baalan / for the myghtye stronge modis cut downe. When maye heare the shepherdes mourne / for their gloze is destroyed. When maye heare the Lyons whelpes reare / for the pyde of Jordan is wasted awaye.

Thus sayeth the Lord my God: fede the shepe of the slaughter / whych shall be sayne of those that possesse them: yet they take it for no synne / but they that sell them / saye: The Lord be thanked / I am rich: yee their awne shepherdes spare them not. Therefore wyll I nomore spare those that dwell in the lande (sayeth the Lord) but so / I wyll deliuer the people / euery man in to his neyghbours hand / and in to the hande of his kyng: & they maye smyte the lande / and out of their handes will not I deliuer them.

I myselfe fede the slaughter shepe (a poore flocke hereby) & toke vnto me two staves: the one I called louynge mekenesse / the other I called wo / & so I kepte the shepe. The shepherdes destroyed I in one moneth / for I mighte not awaye with the / nether had they eny delite in me. When sayde I: I wyll fede you nomore / the thyng that dyeth / let it dye: & that wyll perishe / let it perishe / & let the remnaite eate / euery one the flesh of his neyghbour. I toke also my louynge meke staffe / & brake it: & I myghte dissanull the couenaunt / which I made with all people. And so it was bydon in that daye.

When the poore symple shepe that had a respecte vnto me / knewe thereby that it was the woide of the Lord. And I sayde vnto the: yf ye thyncke it good / byng byther my pryce: yf no / then leaue. So they wayd downe xxx. syluer pens / & value that I was pyfied at. And the Lord sayde vnto me: cast it vnto the potter (a goodly pyper for me to be valued

at of them) and toke the xxx. syluer pens / and cast them to the potter in the house of the Lord. Then brake I my other staffe also (namely wo) that I myghte toke the brotherhead betwixte Juda and Israel. And the Lord sayd vnto me: Take to the staffe of a foolish shepherde: for lo / I will rapte by a shepherde in the lande / which shall not take after the thynges that he loke / nor care for such as go astray: he shall not heale the wounded / he shall not noyze the thyng that is whole: but he shall eate the flesh of such as be fat / & teare their clawes in peces.

I toke the shepherde / & leaue the flocke. The sword shall come vnto his arme & vnto his ryght eye. His arme shall be cleane dyled by / and his ryght eye shall be soze blynded.

The destruction and buyldinge agayne of Jerusalem.

The xii. Chapter.

When I burchen which the Lord hath deuyled for Israel. Thus I sayeth the Lord / which spredde the heauens abode / layde the foundacion of the earth / and geueth me the breath of life: Beholde / I wyll make Jerusalem a cuppe of surfet / vnto all the people that are rounde aboute her: yee Juda hym selfe also shall be in the lege agaynst Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone for all people / so that all such as lift it by / shall be toarne & rente / & all the people of the earth shall be gathered together agaynst it.

In the daye / sayeth the Lord / I will make all houses abashed / & those that ryde vpon them / to be out of their wyttes. I wyll open myne eyes vpon the house of Juda / & smyte all the houses of the people with blyndnesse. And the prynces of Juda shall saye in their hertes: The inhabytens of Jerusalem shall geue me consolacion in the Lord of hostes their God. In that tyme wyll I make the prynces of Juda lyke an hote burninge oven / & wodd / and lyke a cresset of fyre amonge the strawe: so that they shall consume all the people rounde aboute them / both vpon the right hande and the left. Jerusalem also shall be inhabyted agayne: namely / in the same place where Jerusalem standeth.

The Lord shall preserve the tentes of Juda like as a forte tyme: so that the gloze of the house of Dauid and the gloze of the cytezens of Jerusalem / shall be but lytle regarded / in comparison of the gloze of Juda. In that daye shall the Lord defende the cytezens of Jerusalem: so that the weakest then amonge them shall be as Dauid: and the house of Dauid shall be lyke as Gods house / and as the Angell of the Lord before them.

At the same tyme wyll I go aboute to destroye

Jerusalem.

Of zachary.

xciii.

destroye all such people as come agaynst Jerusalem. Moreover / vpon the house of Dauid & vpon the cytezens of Jerusalem / wyll I poure out the sprete of grace and praye / so that they shall loke vpon me / who they haue pearced: and they shall bewep him / as men mourne for their only begotten sonne: yee & be soze for hym / as men are soze for their first chyld.

Then shall there be a greete mourninge at Jerusalem / lyke as the lamentacion at Berothaim in the feilde of Baggadon. And the lande shall be wagle euery kyndred by them selues: & he kyndred of the house of Dauid the selues alone / & their wyues by them selues: & the kyndred of the house of Nathan the selues alone / & their wyues by them selues: & the kyndred of the house of Leui the selues alone / & their wyues by them selues: & the kyndred of the house of Semei the selues alone / & their wyues by them selues: In the manner / all the other generacions / euerychone by the selues alone / and their wyues by them selues.

The well of grace and cresset Christ. Of the cleane redymption of Iobate / & of false prophetes.

The xiii. Chapter.

In that tyme shall the house of Dauid and the cytezens of Jerusalem haue an open well / to wash of synne and vncleynesse. And then (sayeth the Lord of hostes) I wyll destroye the names of ydolcs out of the lande: so that they shall nomore be put in remembraunce.

As for the false prophetes also & the vncleane sprete / I shall take the out of the lande: so that yf anye of the prophete anye more / his awne father and mother that begat hym / shall saye but n him: & thou shalt dye / for thou speakest lyss vnder the name of the Lord: yee hym awne father and mother that begat hym / shall wounde him / who he prophecieth. And then shall those prophetes be confounded / euery one of his bysion when he prophecieth: nether shall they weere sackclothes anye more / to dysceue men with all. But he shall be sayne to saye: I am no prophete: I am an husbanne man / for so am I taught by Adam from my youth by. And yf it be sayde vnto hym: how came these woundes then in thyne handes? He shall answer: Thus am I wounded in the house of myne awne frendes.

As for the shepherde / vpon my shepherde / and vpon the prynces of my people / sayeth the Lord of hostes: Smyte the shepherde / and the shepe shall be scattered abode / and so wyll I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lord) that in all the lande two partes shall be roted out / but the thyrde parte shall remayne chastyt. And the same thyrde parte wyll I byng

thorow the fyre / and will cleanse them / as the syluer is clenched: yee & the fyre the lyke as golde is tryed. Then shall they call vnto my name / and I wyll heare them: I wyll saye: it is my people. And they shall saye: The Lord is my God. & the word of the church under the figure of Jerusalem. Of the kyngdome of the Lord.

The xiiii. Chapter.

Beholde / the daye of the Lord cometh / that thou shalt be spoiled & robbed: for I will gather together all the heathen / to fyght agaynst Jerusalem: so that the cite shall be wonne / the houses spoiled / and the women defyled. The half of the cyte shall go a waye in to captiuyte / & the residue of the people shall not be carped out of the cyte. After that shall the Lord go forth to fight agaynst those heathen / as men be to fyght in the daye of battell. When shall his fete stande vnto the most olyuete / that is vnto the east side of Jerusalem: And the most olyuete shall cleue in two / eastwarde & westwarde / so that there shall be a greete halley: & the half most shall remoue towards the north / & the other towards the south. And ye shall be vnto the halley of my hylls / for the halley of the hylls shall reach vnto Asai. Yee shall ye / lyke as ye fled for the earthquake in the dayes of Othah kyng of Juda. And the Lord my God shall come / & all sayntes with him: In that daye shall it not be lyght / but colde & frost. This shall be that specyall daye / which is knowen vnto the Lord: nether daye nor nyght / but aboute the euenynge tyme it shall be lyght. In that tyme shall there be waters of lyfe runne out from Jerusalem: the half parte of them towards the east see / & the other half towards the bittermost see / & shall contynue both so long as tyme. And the Lord hym selfe shall be kyng ouer all the earth.

At the tyme shall there be one Lord only / and his name shall be but one. When shall go aboute the whole earth / as vpon a seide: fro Othra to Remmon / & fro the south to Jerusalem. She shall be set by / & inhabyted in her place: fro Ben Iamys porte / vnto the place of the fyre porte / and vnto the corner porte: and from the tower of Hananeel / vnto the hynges wyne presses. Where shall men dwell / and there shall be no more cursinge / but Jerusalem shall be safely inhabyted. Whys shall be the plage / wherewith the Lord wyll smyte all people / that haue fought agaynst Jerusalem: namely / their flesh shall consume awaye / though they stande vpon their fete: their eyes shall be corupt in their holes / and their tynge shall consume in their mouth.

In that daye shall the Lord make a great sedecion amonge them / so that one man shall take

That is / the vnderstanding of the word of God. Towards the east see / and towards the bittermost see: that is all the world ouer.

take another by the hande / & laye his hande
vpon the hande of his neyghboure. And shall
fght also agaynst Jerusalem / & the goodes
of all the heathen shalbe gathered together
routde aboute: golde and syluer and a very
great multitude of clothes. And so shall this
plage go oute by horses / mules / camels / asses /
& all the beastes that shal be in the host / lyke
as pondeur plage was. Every one & remay-
neth then of all the people / which cam agaynst
Jerusalem / shall go by yearly / to worshype
the hyngel (even the Lorde of hostes) & to kepe
the feast of tabernacles. And loke what ge-
neracyon vpon earth goeth not by to Jeru-
salem / for to worshype the hyngel (even the
Lorde of hostes) vpon the same shall come no
rayne. If the hyngel of Egypte go not by / &
come not / it shall not rayne vpon the nether.

D This shalbe the plage wherewith the Lorde
will smyte all heathen / that come not by to
kepe the feast of tabernacles: yee this shalbe
the synne plage of Egypte and the synne plage
of all people / that go not by to kepe the feast
of tabernacles.

At that tyme shall the rydyng gery of the
horses be holy vnto the Lorde / & the kettels
in the Lordes house shall be lyke the basens
before the altar: yee all the kettels in Jeru-
salem and Juda / shalbe holy vnto the Lorde
of hostes: and all they that laye offerynges /
shall come take of them / & dryght them there
in. And at that tyme there shal be no mo Ca-
nankes in the house of the Lorde.

The ende of the Prophecy
of Zachary.

The boke of the Prophet Malachy.

A complaynte agaynst Israels her prestes.

The first Chapter.

In the heuy burthe / which
the Lorde sheweth agaynst
Israel by Malachy. I haue
loued you / sayeth the Lorde: &
yet ye saye: wherin hast thou
loued vs? Was not Elau Ja-
cobs brother / sayeth the Lorde: yet haue I lo-
ued Jacob / and hated Elau: yee I haue made
his hillis waste / & his heretages a wilderness
for dragons. And though Edom saye: well /
we are destroyed / we will goo buylde by a-
gayne the places that be wasted: yet (sayeth
the Lorde of hostes) what they buylde / that
bryke I downe: so that it was called a curse
lande / and a people / whom the Lorde hath
cursed bene angry withall.

Yours eyes haue sent it / & ye your selues

must confesse / that the Lorde hath brought
the lande of Israel to great honoure. Shuld
not a sonne honoure his father / & a seruante
his master? If I be now a father / where is
myne honoure? If I be the Lorde / where am
I feared? sayeth the Lorde of hostes.

How to you prestes / & despyle my name.
And ye saye: wherin haue we despyled thy
name? In this / that ye offere vncleane byrd
vpon myne altar. And ye saye: wher
in haue we offered any vncleane thinge vnto
the? In this that ye saye: the altar of the Lorde
is not to be regarded. If ye offere blind / is
not that euell? And ye offere the lame and
sick / is not that euell? Yee offere it vnto the
prynces / shall he be content with the / or accepte
thy personne / sayeth the Lorde of hostes?

And now make your prayer before God /
that he maye haue mercy vpon vs: for soch
thynges haue ye done. Shalbe regarde your
personnes / thynke ye / sayeth the Lorde of
hostes: Yee what is he amonge you / & will
do so much as to shut the doores / or to handle
the byrd vpon myne altar for naught? I haue no
pleasure in you / sayeth the Lorde of hostes:
and as for the meatofferinge / I will not ac-
cepte it at your hande. For from the rydyng
by of the sonne vnto the goinge downe of the
same / my name is grete amonge the Gen-
tiles: yee in euery place shall there sacrifice
be done / & a cleane meatofferinge offered vnto
my name: for my name is grete amonge the
heathen / sayeth the Lorde of hostes. But ye ha-
ue vnhallowed it / in that ye saye / the altar of
the Lorde is not to be regarded / & the thinge
that is set there vpon / not worthy to be eaten.

Now saye ye: It is but laboure and tra-
uayle / and thus haue ye thought to come at it
(sayeth the Lorde of hostes) offeringe rob-
bery / yee the lame and the sycke. Ye haue
brought me in a meatofferinge / whiche I ac-
cepte it of your hande / sayeth the Lorde:
Cursed be the dissembler / whiche hath in his
flocke one that is male / and when he maketh
a bowe / offereth a spotted one vnto the Lorde.
For I am a grete hyngel (sayeth the Lorde
of hostes) and my name is fearefull amonge
the heathen.

Threatenynges agaynst the prestes beinge sedu-
cers of the people.

The second Chapter.

Now (saye ye prestes) this com-
maundement toucheth you: ye ye
will not heare it / nor regarde it / to
geue glory vnto my name / sayeth
the Lorde of hostes / I will sende a curse vpon
you / & will curse your blessings: yee curse
them will I / ye do not take heed. Behold /
I will corrupte your seede / and cast downe
in your faces: even the donge of your so-
mynne

scynne feastes and that shal cleue fast vpon you
And ye shall knowe / that I haue sent this
commaundement vnto you: that my coue-
nant which I made with Leui / myght stande
sayeth the Lorde of hostes.

I made a couenaut of life & peace with
him: this I gaue hym / that he myght stande
in awe of me: and so he byd feare me / and had
my name in reuerence. The lawe of truth
was in his mouth / and there was no wicked-
nesse founde in his lippes. He walked with
me in peace and equitye / and byd turne ma-
ny one awaye from their synnes. For the
prestes lippes shulde be sure knowledge / &
men maye seke the lawe at his mouth / for he
is a messenger of the Lorde of hostes. But
as for you / ye are gone cleue out of the waye /
and haue caused many multitude to be offended
at the lawe: ye haue broken the couenaut
of Leui / sayeth the Lorde of hostes. Therefore
will I also make you to be despyled / and to
be of no reputacyon amonge all the people:
because ye haue not kepte my wayes / but
bene partfall in the lawe.

Haue we not all one father? Hath not one
God made vs: why doth euery one of vs then
despyle his owne brother / and so breake the
couenaut of our fathers? Now hath Juda
offended: yee the abhominacyon is done in
Israel & in Jerusalem / for Juda hath des-
pyled the Sanctuary of the Lorde / which he lo-
ued / & hath kepte the daughter of a strange
God. But the Lorde shall destroye the mas-
s & both this (yee both the master and the scolar)
out of the tabernacle of Jacob / with hym
I offereth by meatofferinge vnto the Lorde of
hostes. Now haue ye brought it to this
pointe agayne / that the altar of the Lorde
is couered with teares wepyng and mour-
nyng: so that I will nomore regarde the
meatofferinge / neither will I receaue or ac-
cepte any thyng at your handes. And yet ye
saye: wherfore? Cuse because I wher as the
Lorde made a couenaut betwixt the & I
wife of thy youth / thou hast despyled her: yet
is she thyne owne companyon & married wyfe.

So byd not the one / & yet had he an ex-
cellent spere. What byd then the one? He
sought the lawe promysed of God. Therefore
loke well to your spere / & lett no man des-
pyle I wife of thy youth. If thou hatest her
put her awaye / sayeth the Lorde God of Is-
rael and geue her a clothinge for the soome /
sayeth the Lorde of hostes. Loke well then
to your spere / and despyle her not. Ye
greue the Lorde with your wordes / and yet
ye saye: wherewith all haue we greued hym?
In this / & ye saye: All that do euell are good
in the sight of God / and soch please him. Wher
is where is the God that punisheth?

Of the messenger of the Lorde John Baptiste.
Of the daye of the Lorde / of Eliah.

The third Chapter.

Behold / I will sende my messan-
ger / which shall prepare the waye
before me: & the Lorde whome ye wolte
haue / shal soone come to his temple /
yee euen the messenger of the couenaut
whom ye longe for.

Behold / he cometh / sayeth the Lorde of
hostes. But who maye abyde the daye of his
commynge? Who shalbe able to endure / wher
he appeareth? For he is lyke a goldfynthes
fyre / & lyke wallthers sope. He shall syt hym
downe to trye and to cleanse the syluer / he shall
pouge the chyldren of Leui / & purifie them
lyke as golde & syluer: that they maye bring
meatofferynges vnto the Lorde in righteou-
nes. Then shall the offeringe of Juda & Je-
rusalem be acceptable vnto the Lorde / lyke
as from the begynnyng and in the prayes /
a fore tyme. I will come & punish you / and
I myself will be a wyf wytnes agaynst the
wytches / agaynst the aduouterers / agaynst
false sweaters: yee and agaynst those / that
wrynged kepe backe the byrlynges
deuety: whiche were the wyddowes & the so-
cherles / & oppresse the stranger / and feare
not me / sayeth the Lorde of hostes. For I
am the Lorde & chaunge not / & ye (O chyl-
dren of Jacob) will not leane of: ye are gone
awaye from myne ordinaunces / & leng & tyme
of your fathers haue ye not kepte them.

Turne you now vnto me / & I will turne
me vnto you / sayeth the Lorde of hostes: ye
saye: wher shal we turne? Shulde a man
byle falshede and disceate with God as ye byle
falshede and dysceate with me? Yet ye saye
wherin byle we disceate with the? In vtellies
and heauie offerynges. Therefore are ye cur-
sed with penury / because ye dissemble with
me / all the soyte of you.

Bynge euery vtelle in comyn barne / that
there maye be meat in myne house: and pro-
ue me withall (sayeth the Lorde of hostes)
ye I will not open the wyndowes of heauen
vnto you / and poure you out a blessing with
plenteuousnesse. Yee I shal reprove the consu-
mer for your sakes / so that he shal not eate
by the frute of your ground / neither shal he
brynarde be baren in the felde / sayeth the
Lorde of hostes: In so much that all people
shall saye / that ye be blessed / for ye shall be a
pleasante lande / sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me /
sayeth the Lorde. And yet ye saye: what
haue we spoken agaynst the? Ye haue sayed.
It is but lost labour / to serue God:
What profit haue we for keepynge bys com-
maundementes / and for walkynge humbly
before

Gene. xrb. c.
Roma. ix. h.
Iohu. xxiij. a.

Co offer to
slyde hebd
to do any thing
by hypocrisy
ye saye as ye
hath com-
maund
in bys word
but accordyng
to the man-
cers and her
mes of men
Dier. p. a.

D
Chap. l. h.

De his ho-
dys bys man-
are despyled.

Chenachis
the interper-
ter seeme to be
Iohu. xxiij. a.

Dier. p. xxiij.

Dier. p. xxiij.
in Reg. xxiij. a.

Zach. l. a

Leui. xxiij. a
Ag. l. d. b

Of the daye of the
Lozde / & of Elah.

The Prophecy, &c.

before the Lozde of hostes: therefore maye
me saye / that the proude are happye / and that
they which deale with vngodlynesse / are set
by: for they tempte God / and yet escape.

But they that feare God / saye thus one
to another: the Lozde conſidereth and hea-
reth it. Yee it is before hym a memoꝝvall
booke / wyrtten for / ſoch as feare the Lozde / &
remembꝛe his name. And in the daye that I
will make (ſayeth the Lozde of hostes) they
ſhal be myne awne poſſeſſyon: and I will fa-
uoure them / lyke as a man ſauoureth his
awne ſonne / that doth him ſeruyce. Turne
you therfore / and conſidꝛe what difference is
betwixte the ryghtuous and vngodly: be-
twixte him that ſerueth God / and hym that
ſerueth him not.

3d ſal. viij. a.

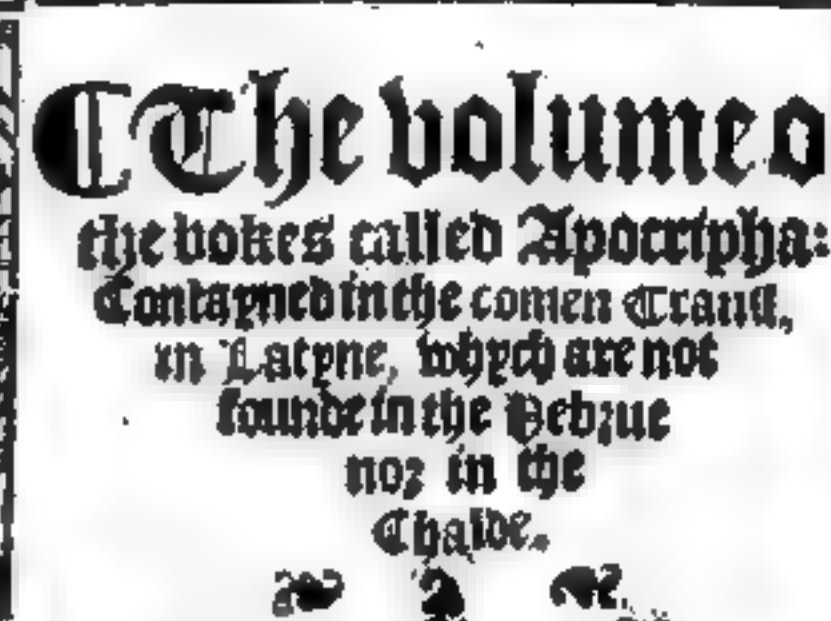
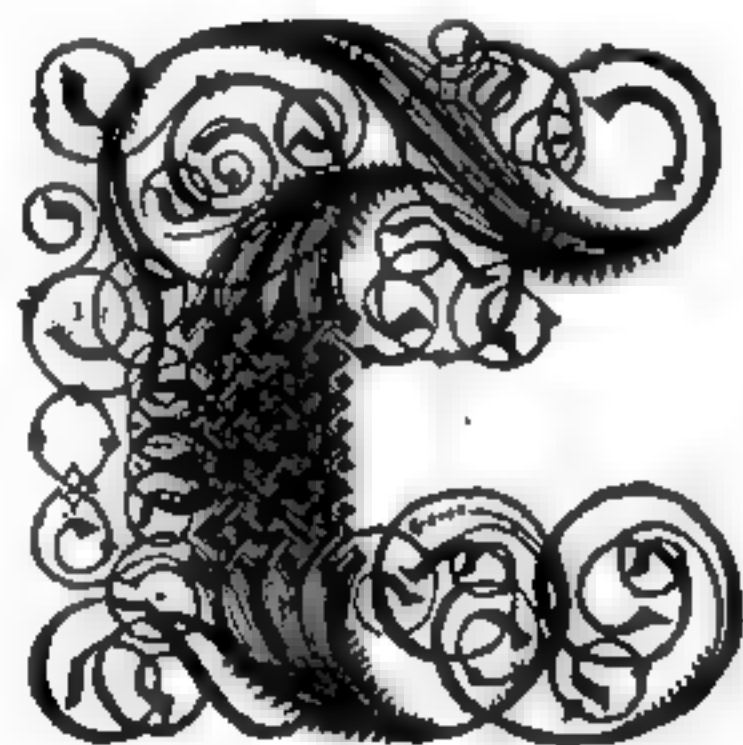
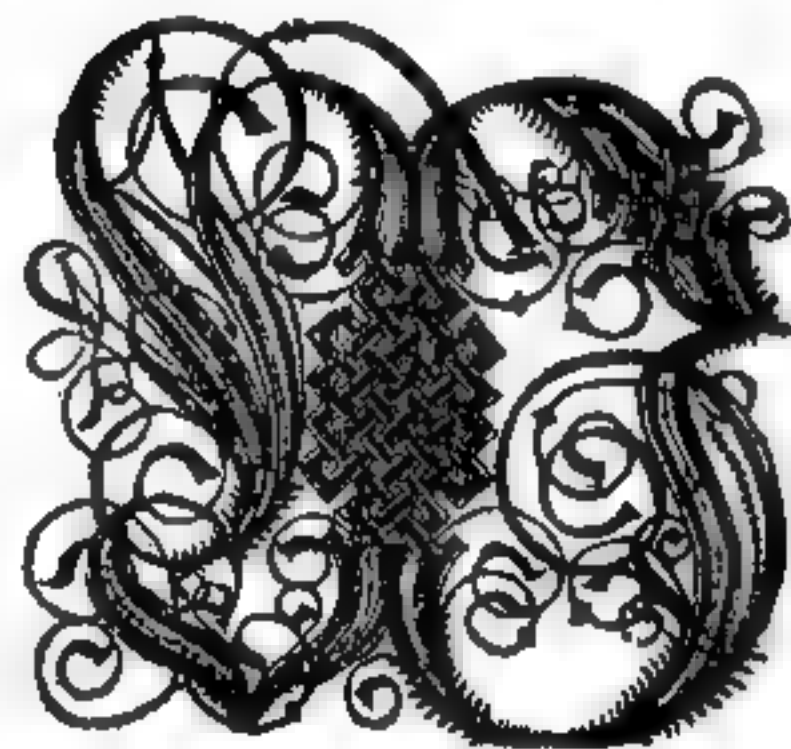
For march / the daye cometh that ſhall
burne as an oue: and all the proude / yee and
all ſoch as do wickednesse / ſhal be ſtraw: and
the daye that is for to come / ſhal burne them
by (ſayeth the Lozde of hostes) ſo that it ſhal
leue them nether rote ner bꝛaunch.

But vnto you that feare my name / ſhall
I Sonne of rightouſneſſe ariſe / & healt
ſhal be vnder his wynges: ye ſhal go forth / &
multiplie as the fat calves. Ye ſhall tread
downe the vngodly: for they ſhal be lyke the
aſhes vnder the ſoles of your ſete / in the
daye that I ſhall make / ſayeth the Lozde of
hostes.

Remember the lawe of Moſes my ſer-
uaunt / which I comytted vnto hym in
Deu. liij. b. a.
Deu. xli. b. a.
Deu. xli. b. a.
the prophet: before the comynge of the daye
of the grete and fearfull Lozde. He ſhall
turne the hertes of the fathers to their
chyldezen / & the hertes of the chyldezen
to their fathers / & I come not
and ſmyte the earth with
curſynge.

2d ſal. viij. a.

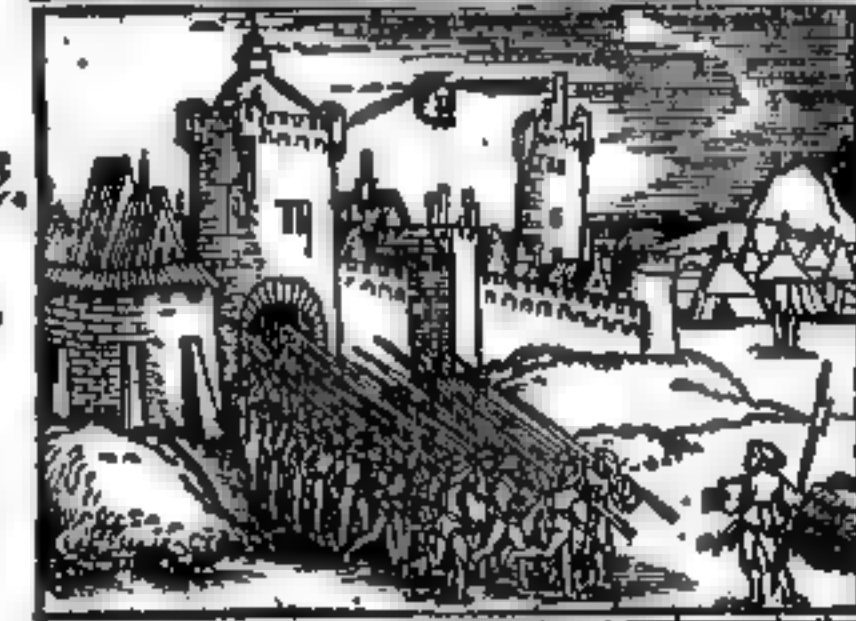
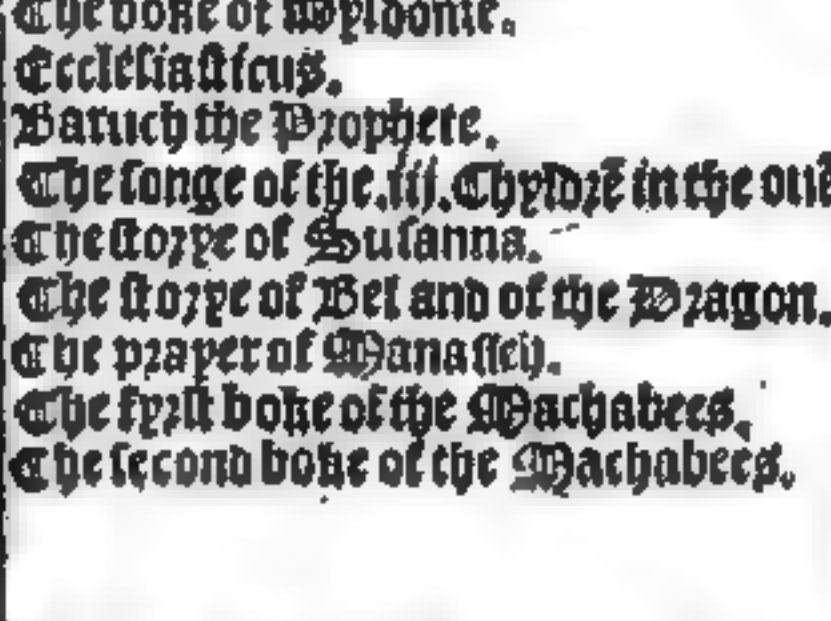
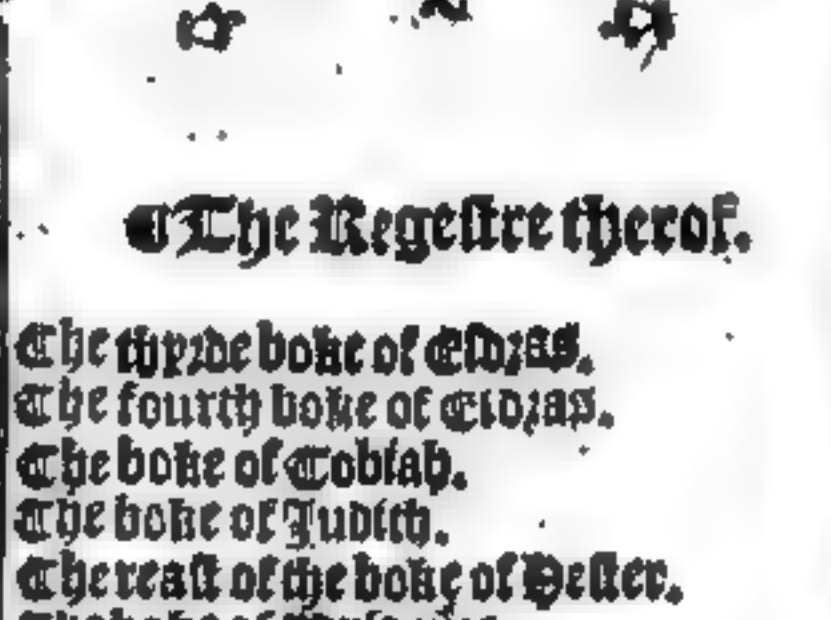
The ende of the prophecy of Malachy:
and conſequently of all the
Prophetes.



The volume of
the booke called Apocrypha:
Contayned in the comen Trad,
in Latyne, which are not
founde in the Hebrew
nor in the
Chalde.

The Regestre therof.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobiah.
The booke of Judith.
The reſt of the booke of Belſar.
The booke of Belſar.
Eccleſiaſticus.
Baruch the Prophete.
The ſonge of the lxxij. Chylde in the oue.
The ſtoꝛye of Sulanna.
The ſtoꝛye of Bel and of the Dragon.
The prayer of Manaſſes.
The firſt booke of the Machabees.
The ſecond booke of the Machabees.



To the Reader,



A consyderacon that the booke before are founde in the Hebrew tongue, receaved of all men: & that the other folowynge/ which are called a poctipha (because they were wont to be reade/ not openly & in comen/ but as it were in secret and aparte) are neither founde in the Hebrew nor in the Chaldee: in which tongues they have not of longe bene wyitten (in leste thyn it were happly the booke of Sapience) wher vpon it were now very harde to reade them: And that also they are not receaved nor taken as leuetytimate and

In the prologe
to the Prouer. leafull/as well of the Hebrewes as of the whole Church/as S. Hierome the with: we haue
to the Prouer. separat them/ & sett them asyde/ that they may the better be knowne: to thintent that men
maye knowe of which booke witness ought to be receaued/ and of which not. For the sayde
S. Hierome speakinge of the booke of Iudith (which is Apocriphe) sayth / that the auto- In the prologe
type therof is not deemed worthy & sufficient to confirme and stablysh the thynges that before Iudith.
lyght in dysputacon. And generally of all the booke called Apocriphe/ he sayth/ that men
maye reade them to the edifyinge of the people: but not to confirme & strengthen the doc- In the prologe
trine of the Church. I leaue out here the lawe (as they call it) of Canon. c. Sancta R. c. to the Prouer.

mans. xv. distinct. where he sheweth his iudgement. I p[re]sente the Glose of. c. Canones. xvi.
distinct. which sayeth that men reade the / but not in generall: as though he shoulde saye / that
generally and thozouly they are not allowed. And not wythout a cause: for that they haue
bene corrupted and falsified in many places / it appeareth sufficiently by Eusebius in his
boke called *Historia Ecclesiastica*: which thinge is easie to be knowe eu[n] now a dayes in
certe poyntes / namey in the boke of the *Machabees*: whose second boke *S. Hiero.* cōfesseth
that he founde not in the *Heb[re]ue* / by the meanes wherof it is become vnto vs the moze
suspect and the lesse receaued. In lyke maner is it of the thyrde and fourthe boke of *Esdras* /
which *S. Hierome* protesteth that he wolde not haue translated, esteemyng them for *hebra-*
mes: where as *Iosephus* yet in his boke of his *Antiquities* declarerh þe summe of the mat-
ter after the maner of a storre / as well of the boke of *Machabees* as of the. ii. of *Esdras*: al-
though he esteame the boke compiled from the reygne of kynge *Darius* vnto his
tyme / to be *Apocrypha*.

Itherfoze then/when thou wilt mainteyne any thyng for certen/rendyng a reason of
thy sayth/take heade to pꝛocede therein by the lpyunge & pythypꝛe Scriptures folowinge
S. Peter/which sayth: He that speaketh/let hym speake as though he spake the worde of
God. He sayth the worde of God/as a thyng most true & certen/opened by the Pꝛophetes &
Apostles /inspyred with the holy good:of whom we haue wytnesse moare cleare then the
daye. Lawers haupyng greate desyre to confyrme and stablysh their oppnyons by the lawe
of man/saye/that they shame to speake wpythout lawe: How moch moze feare and brade
then ought he to haue / that sayth he is a Chryſtyan/the whych holdeth nothym selfe / oꝝ
reasteth not in the lawes of the lpyunge God: but in mennes shuenconys / subgyng of
all thynges accorpyng to them/and leanyng to an vnccerten ymagynacon & phantasye.
Let vs therfoze that are buylded on the foundacyon of the holy Pꝛophetes & Apostles/ and
on the head corner stone(on which they them selues were solided/and which they preached/
that is Iesus Chryſt/the surer stone)leauē the thinges that are vnccerten to folowe the certer:
holdyng vs and reastyng vs in them/and fastenyng oure ancre there/as in a sure place.
For oure Chyſten sayth consysteth not in doutefull thinges/but in playne & moost certen
assuraunce/a in moost true perswasyon/taken and confirmed by infallible verite.

yn which God graunte vs to walche perpetuallye, to the intent that accordyng to the fulfillyng of his holy will in vs, and settinge alwey all thyngs contrary vnto hym, we maye lyue to his honour, and to the edyfyinge of his Church.

200 **Robert.** 192.

Defloras.

The thynde boke
of Eldrag.

Joseph holdeth palleours. After his death in Jercho-
was hys sonne made kyng in hys steade: whom the
kyng of Egypt putteth oute letteth in his brother
Joachim. Jerusalem is besyged / & beleching taken.

The first Chapter.



And Josias helde the feast of easter in Jerusalem vnto the Lorde/ and set the Paskeouer the. xiiij. daye of the fyrst moneth. He set the Pzeres also in ordze (accozdyng to their dayly courses) being arrayed in long garmentes in the temple of the Lorde. And he spake vnto the Leuytes the holy mynisters of Israel/ that they shulde halowe the selues vnto the Lorde / to set the holy arche of the Lorde/ in the house that King Salomon the sonne of Dauid had buyded/ and sayde: Ye shall no more beare the Arche vpon youre shoulders. Now serue youre Lorde/ & take charge of hys people of Israel / after youre byllages and youre trybes: accozdyng as King Dauid the King of Israel hath ordered/ & accozdyng as Salomon his sonne hath honozably prepared: yet loke that ye also serue in the temple / accozdyng to the ordzing & distribucyō of the principall men which are appoynted out of the tribes / to do service for the chyldre of Israel. Wyl the Paskeouer/ & prepare offeringes for your brethre / & do accozdyng to the commaundement of the Lorde / which he gaue vnto Moyses. And vnto the people that was founde Josias gaue. xxx. thousande of shepe / lambes / kyddes / & goates / & thze thousande oxē. These the Kinge (of his kynge lyberallite) gaue vnto the people / accozdyng as he had promysed: & to the Pzeres for the Paskeouer) he gaue two. M. shepe / & an hundredeth oren. Moreouer / Zechonias & Semeias / & Nathanael brethre / & Sababias / Zehiel / and Zolabad gaue them to the Paskeouer / fyue thousande shepe and fyue hundredeth bullockes.

And when these thynges were brought to passe/the Priests & the Leuytes stode goodly in their ordye/and had the vnleuened bred thorowout the trybes. And after the ordying of the pꝛyncipall men in the trybes/they offered vnto the Lorde in the syght of the people/accoꝛdyng as it is wꝛitten in the booke of Exodus/a so they roasted the Easter lambe as accoꝛdyng was. As for the thanke offerings and the other/they dight them in kettels and pottes/a set them before the people in good wyll/and afterwarde before them selues/a the Priests. For the Priests offered the fatt/

untill the tyme was expyred, but þe Lewites
prepared for them selues & for their brethren
the chyldre of Aaron. The syngers also & chil-
dren of Asaph stode in their order/ accordyng
as Dauid had deuised. So did Asaph Zacha-
ry & Buthum, which were appoynted by the
kyng. Moreover the porters & doore keepers
stode by þe doores & þe diligently, so þe none wēt
out of his standyng & seruyce: for their bre-
thren (the Lewites) prepared for them. & thus
were all thyngs perfourmed / that belonged
to the offeryng of the Lorde. In that daye
they helde the Passeouer/ & offered thankoffe-
rynges besyde the sacrifice of the Lorde/ ac-
cordyng to þe comaundemēt of kyng Josias.

So þe chylde of Israel which were then
present helde an honorable Pascheouer / & the
feast of swete bread. þis dayes lōge. Yee souþ
a Pascheouer was not kepte in Israel / fro the
tyme of the Prophet Samucl. And all the
kyngs of Israel helde not loch an Easter / as
this which kyng Josias helde / & þe prestes / &
Leuites / the Jewes & all Israel / of all the þe
were at Jerusalem. And in þe xviij. yere of þe re-
igne of Josias was this Pascheouer kepte. And
in a perfecte herte þe kyng Josias oꝛde all
hys woꝛkes / befoꝛe þe Loꝛde / & þe thynges þe
were wyrtē of him in times past / cōcerning
those þe synned & were vngodly agaynst the
Loꝛde befoꝛe all people / & þe sought not the
woꝛde of þe Loꝛde þe Israel. *¶* After al these
actes of kyng Josias / Pharaο þe kyng of E-
gypte went by & came towarde Carcass by
Euphrates / & Josias wēt to mete him. & then
sent the kyng of Egypte vnto Josias sayig:
What haue I to do w the / O kyng of Juda?
I am not sent of the Loꝛde to feght agaynst
the / soꝛ my warre is by Euphrates / go thou
thy waye home agayne in all the haste. And
Josias wolde not turne agayne by his cha-
rer / but vndertoke to fight agaynst him / and
berkened not vnto the woꝛde of the prophet /
which he tolde him out of the mouth of God /
but pitched a battayll agaynst him in þe felde
of Megiddo. And þe pꝛinces pꝛeassed to kyng
Josias. & then saydde the kyng vnto hys ser-
uauntes: Carry me awaye out of the battayll /
foꝛ I am soꝛe wounded. And immediatly his
seruauntes toke him awaye out of the fronte
of the battayll. & then sat he by þe seconde
charett / came to Jerusalem / dyed / and was
buried in his fathers sepulchre. And in all Is-
raell they mourned foꝛ Josias / yee the rulers
also wth theiꝛ wyues made lamentacyō foꝛ
him vnto this daye: And this was done euer
syll in Israel.

These thynges are wyrtten in the boke
of the stoyres of the kynge of Iuda / name-
ly / all the actes & moches of kynge Josias /
his kyngly power & maiesty / his vnderstan-
daas. ij. dyng

standing in the lande of God / what he byd / yee
things which are not wyttē in the boke of
kinge of Israel & Juda. And people toke Je-
chonas the sonne of Josias and made hym
kyng in steade of Josias his father / whē he
was xxxij. yere olde. And he reigned ouer
Israel thre monethes. And the kyng of Egyp-
te put hym downe / that he shuld not reigne
in Jerusalem / and rayled by a taxe of the
people: namely / an. c. talents of syluer &
one talent of golde. & he kyng of Egyp-
to made Joachum his brother kyng of Juda
& Jerusalem. As for the of the kynges coun-
sell to the kyng him selfe and Zarcades his
brother / he toke the / & caried the awaye pr-
soners in to Egyp-¹ / yfue a twentie yere old
was Joachum / when he was made kyng in
lande of Juda and Jerusalem / & he byd euell be-
fore the Lorde. After this / Nabuchodonosor
the kyng of Babilon came by / bounde him
with bandes of yron / & caried him vnto Ba-
bylon. Nabuchodonosor also toke all the vessels
that were halowed in the temple of the Lorde /
and all the Jewels / and caried the vnto Ba-
bylon / & brought the in to his awne tēple at
Babilon. Of his uncleannes & vngodlines / it
is wyttē in the boke of the actes of the kynges.
And Joachum his sonne reigned in his stea-
de: He was made kyng beyng xxij. yere
olde / & reigned but thre monethes. & dayes
in Jerusalem / & byd euell before the Lorde. So
after a yere / Nabuchodonosor sente caused
him be brought vnto Babilon to the holy ves-
sels of the Lorde / & made Sordachias his bro-
ther kyng of Juda and Jerusalem / when he
was xxi. yere olde: and he reigned x. yere.
And he byd euell also in the sight of the Lorde /
& careh not for the wordes that were spokē vnto
him by the prophet Jeremy at the mouth of
the Lorde. And where as he had made an othe
vnto kyng Nabuchodonosor / he manfowde
him selfe / & sell to hym haunge & a spynck
& a hert / & trasgreded all the statuts & ordina-
ces of the Lorde God of Israel. & he rulers
also & heades of the people of the Lorde byd
much euell / & became vngodly / more then the
pethen / beyng despyed in all maner of ab-
ominacions: yee & despyed the holy tēple of the
Lorde at Jerusalem. And the God of the fa-
thers sent his messangers vnto the / to tur-
ne them backe & to call the agayne fro the
synnes: for he wolde sayne haue spared the
for his holy tabernacles sake. Nevertheless /
they had his messangers in deticion: & loke
what God spake vnto the by his prophetes /
they made but a spoote of it. & his byng on so
longe / till the Lorde was wroth wth his people
for their vngodlines / and till he caused the
kynges of the Caldees to come by / which drew
their yonge men to the swerde / yee euē in the

compass of their holy tēple / & spared no body /
neither yonge ner olde / neither mayden ner
yonge man: but they were all deliuered in to
the power of the kynges of the Caldees / & all
the holy vessels of the Lorde and the kynges
treasures toke they / & caried the vnto Babi-
lon. As for the house of the Lorde / they bryt
it / & brake downe the walles of Jerusalem / set
fyr vpon her towres / destroyed all her noble
buyldinges and brought them to naught / &
the people that were not slayne to the swerde /
they caried vnto Babilon.

Thus became they prisoners & bondme
of the kyng of Babilon / till they were deli-
uered & raygned for them selues / when the
wordes of the Lorde were fulfilled / wherby
he promysed them by the mouth of the pro-
phet Jeremy / and till the lande had her rest:
namely / all the tyme that it laye waste: had
it rest and quyetnes. lxxvi. yeres.

Cirrus greeth spence to the Jewes to returne to
Jerusalem: & redyeth them the vessels of the tēple.
After these letters sende to Artaxerxes / which
accuse the Jewes for buyldinge of the tēple: and so in
the buyldinge of the tēple. the .v. yere of Darius.

The.iiij. Chapter.

Now when kyng Cyrus reigned
ouer the Persians / & when the Lorde
wolde persourne the wordes that
he had promysed by the mouth of the
prophet Jeremy: the Lorde rayled by the spere
of Cyrus / the kyng of Persians / so that he
caused thes wyrtynge to be proclaimed the-
roto oute bys whole realme / sayinge: Thus
sayeth the kyng of Persians: The Lorde of
Israel that hye Lorde hath made me kyng
of the lande / and commaunded me to buyde
him an house at Jerusalem in Jewry. If there
be eny now of youre people / the Lorde be wth
him / & go by with him to Jerusalem. And all
they that dwell rounde aboute the place / shall
helpe them / whether it be wth golde / wth
syluer / wth gyftes / wth hozis and necessa-
ry catell / & all other thynges that are brought
with a fre wyll to the house of the Lorde at
Jerusalem.

When the principall men out of the trybes
and byllages of Juda and Beniamin stode
by: so byd the pzetes also & the Leuites (whō
the Lorde had moued) to go by / & to buyde
the house of the Lorde at Jerusalem. And
they that were aboute them / helped the wth
all maner of golde / and syluer / and catell al-
so & wth many lyberall gyftes / and this byd
many one / whose mynde was stered by the-
to. Kyng Cyrus also brought forth the ves-
sels and ornaments / that were halowed vnto
the Lorde (wherby Nabuchodonosor the
kyng of Babilon had caried awaye fro Je-
rusalem / and consecrated them to his godd
and

and ymage) and deliuered them to Mithri-
datus his treasurer / & by hym they were de-
liuered to Salmanasar the debyte in Jewry.
And this was the nombze of the: Two thou-
sande .iiij. c. syluer boules. xxx. syluer ba-
sens. xxx. balens of golde. ij. m. .c. .lxx. be-
sels of syluer / and a thousande besyde. All the
vessels of golde and syluer were. lxx. m. .c. .lxx.
and. lxx. These were nombzed vnto Salma-
nasar / & them that were come agayne with
hym to Jerusalem out of the captiuite of Ba-
bylon. Now in the tyme of kyng Artaxer-
ses the kyng of Persia / these men: Valenus
& Mithridatus / Sabellius / Rathim / Bal-
themus / Semelius the Scribe / & other that
dwelt in Samaria & in other places vnder the
domynion therof / wrote a letter vnto kyng
Artaxerxes / wherin they complained vnto
the kyng of them in Jewry and Jerusalem.
The letter was made after this maner:

Syr / thy seruantes Rathimus the floz
wyrt / Sabellius the Scribe / & other iud-
ges of the counre in Celosyria & Phenyces.
Be it knowne & manifest to oure Lorde the
kyng / & the Jewes which are come by from
pou vnto vs into the rebellious & wicked ci-
tie / begynne to buyde it agayne / & the walles
aboute it / & to set by the temple of the new.
Now yf this cytye & the walles therof be set
by agayne / they shall not only refuse to geue
tributes and taxes / but also rebell bitterly
agaynst the kyng. And for somoch as they
take this in hande now aboute the tēple / we
thought it reason / to thynke no scome of it /
but to shewe it vnto oure Lorde the kyng / &
to certifye him therof: to thynke that yf it
please the kyng / he may cause it be sought
in the booke of olde: & thou shalt fynde soche
warynges wyttē / & shalt vnderstande / that
this cytye hath all waye bene rebellious and
disobedient / that it hath subdued kynges and
cytyes / and that the Jewes which dwell ther
in / haue euer bene a rebellious / obstynat /
vnsaythfull / & fyghtyng people / for the which
cause this cytye is wasted. Wherfore now
we certifye oure Lorde the kyng / & yf this
cytye be buyded & occupied agayne / and the
walles therof set by a new / thou canst haue
no passage into Celosyria and Phenices.

Then wrote the kyng to Rathimus the
floz wyrt / to Balthemus / to Sabellius
the Scribe / & to the other officers & dwellers
in Syria and Phenyces / after thes maner:
I haue red the epistle which thou sente vnto
me / & haue commaunded to make diligēt
search / & haue founde / that the cytye hath euer
refused kynges / that the same people are
disobedient / and haue caused much warre / &
that myghty kynges haue raygned in Jeru-
salem / which also haue rayled by taxes of

Syria and Phenices. Wherfore I haue com-
maunded those people / that they shall not
buyde the cytye / that they make no moze in
it / and that they procede no farther wth the
buyldinge: for so moche as it myght be the
cause of warre / & dyspleasure vnto kynges.

Now when Rathimus and Sabellius
the Scribe / & the rulers in the lande had red
the wyrtynge of kyng Artaxerxes / they gatt
them together / & came in all the haste to Je-
rusalem to an hoost of hozsmen / & to moche
people of fote / & forbade the to buyde. And so
they left of from buyldinge of the temple /
vnto the second yere of kyng Darius.

Darius maketh a feast. The.iiij. Sentences of the.iiij.
younge men of which the spyt is declared.

The.iiij. Chapter.

Kyng Darius made a great feast
vnto his seruantes / vnto all his
counre / & to all the officers of Medes
& Persia / yee to all the debytes &
rulers that were vnder him / from India vnto
Ethiopia / an hundred & .xxviij. countres.
So when they had eaten & dyoncken being
satysfied / and were gone home agayne. Da-
rius the kyng wote into his chambze / layed
hym downe to slepe / & so awaked.

Then the thre yonge men / that kepte the
kynges personne / and watched his body / com-
moned amonge them selues / & spake one to
another: let euery one of vs saye some thing / &
a loke whose sentence is wyrt and moze ex-
cellent then the other / vnto hym shall kyng
Darius geue greete gyftes / and clothe hym
wth purple. He shall geue hym vessels of
golde to dyyncke in / clothes of golde & cou-
erynges: he shall make him a costly charret &
a byddle of golde / he shall geue hym a bonet
of whyte sylke / & a cheyne of golde aboute
his neck: yee he shall be the seconde and prin-
cipall nexte vnto kyng Darius / and that
because of his wyldome / and shall be called
the kynges kynman.

So euery one wrote his meaning / sealed
it / & layed it vnder the kynges pelowe / and
sayde: when the kyng aryseth / we wyll geue
hym oure wyrtynge: and loke whose wyrt
the kyng and his chiefe Lordes iudge to be
the moost wysely spokē / the same shall haue
the byctory. One wrote: I wyne is a stronge
thyng. The second wrote: The kyng is stronge
get. The thre wrote: Women haue yet moze
strength / but aboute all thynges & truely be-
areth awaye & victory. Now when the kyng
was rylen vp / they toke their wyrtynge and
deliuered them vnto hym / and so he red the.
Then sent he forth to call al his chiefe lordes /
all the debytes and rulers of the countres of
Medes and Persia. And when they were set
downe in the counsell / the wyrtynge were
Red

red before them. And he commaunded to call for the younge men, that they myght declare their meanynges the felues by mouth. So when they were sent for, & came in, the King sayde vnto them: We be vs and make vs to vnderstande / what the thynges are that ye haue wyrtten.

Then beganne the fyrst (which had spokē of the strength of wyne) & sayde: O ye men / wyne is marvelous stronge / & ouercometh them & dryncketh it: it disceaueth the mynde / & byngeth both the poore man & the kynge to dotage and banite. Thus doth it also with the bondman and with the fre / with the poore & ryche: it taketh awaye their vnderstandyng / and maketh them carelesse and mery / so that none of them remembere any heuynes / dett or dewtie: It causeth a man to thynke also that the thinge which he doth / is honest and good: & remembreth not that he is a kynge / nor that he is in auctorite / & he ought not to do such thynges. Moreouer / when men are drynckynge / they forget all frendshyppe / all brotherly saythfulnes & loue: but as soone as they are drynke / they drawe out & swerde & wyl fight: & when they are layed downe fro the wyne / & so ryse by agayne / they can not tell what they dyd: Iudge ye now / is not wyne the ströge? For who wolde els take in hand to do such thynges? And when he had spokē this he helde his tonge.

The declaration of the.ii. last sentences of the poore men / propounded in the Chapter before: of which the last / that is / that hersey beareth the bycote in all thynges / is most comended & alowed. Marcus wyrteth letters to all the rulers vnder hym / that they shoulde wyte Zorobabel to the buydyng of Jerusalem.

The.iii. Chapter.

Then the seconde (which had sayde / that the kynge was stronger) beganne to speake / sayng: O ye men / are not they the strongest and most excellent / that conquere the lande & the see / & all that is in the see & in the earth? Now is the kynge lord of all these thynges / & hath domynion of them all: and loke what he commaundeth / it is done. If he sende his men forth a warfare / they go: & bryake downe bylles / walles & towres. They are slayne / and slaye (other men) them felues / & ouerpassen not the kynges wyrd. If they get the bycote they bringe & King all & spoyle. Like the wife & other that medle not with warres & fyghtynges / but tyll & grounde: when they reape / they bringe tribute vnto the kynge. And yf the kynge alone do but commaunde to kyll / they kyll: yf he commaunde to forgeue / they forgeue: yf he commaunde to smyte / they smyte: yf he byd bryue awaye / they bryue awaye: yf he commaunde to buyde / they buyde: yf he commaunde to bryake downe / they bryake downe:

yf he commaunde to plante / they plante. The comen people & the rulers are obediēt vnto hym. And the kynge in hys meane season sitteth hym downe / eateth / & dryncketh / & taketh his rest: then kepe they watch rounde about & King / & not one of the darre get him out of & waye / to do his awne busynes / but must be obediēt vnto the kynge as a wyrd. Judge ye now / O ye men / how shoulde not he go farre aboue / vnto whō men are thus obediēt? And when he had spokē this / he helde his tonge. The thirde whose name was Zorobabel / which had spoken of womens of truely / beganne to saye after this maner: O ye me / it is not & greete kynge / it is not the multitude of men / neither is it wyrt & excellency: who is it then & hath the lordshyppe ouer them? Haue not women bozne & kynge / & all the people & rule those thynges? Haue not women bozne the / & brought the by / & plante the bynes / wherout & wyne cometh? They make garmentes for all men / they geue honour vnto all men / & about women ca not men lyue. If they gather golde & siluer & all pcyous thynges / & se a saye well sauoured womā / they leane all to gether / & turne thei eyes only vnto & womā / & gaze vpon her / & haue more desyre vnto her / then vnto & syluer & golde / or any maner of pcyous thing. A mā leaueh his father & brought him by / he leaueh his awne natural coultre / & cleaueh vnto the womā: yee he leopardeh his lyf with the woman / & remembreth neither father / ner mother / ner coultre. By thys then ye must nedes knowe / & wemē haue & domynion ouer you. **Doth** it greue you? A mā taketh his swerde / & goeth his waye to slea / to kyll / to murder / to sayle vpon the see / & sech a lyf / & goeth in the darcknes: & when he hath stolen / disceaued & robbed / he bringeth it vnto his loue. Agayne / a man loyeth hys wyfe better then father & mother: yee many one there be / that rene out of thre wyrtes / & become bondmen for their wyues sake: many one also haue perished / & haue bene slayne / & haue lymed because of wemē. And now beleue me / I knowe a kynge which is greete in his power / and all landes stande in awe of hym / and no man darre laye hande vpon him: yett dyd I se / that Xpamē (the daughter of & greete kynge Babilus) the kynge's concubine / sat besyde & kynge vpon the ryght hande / & toke of his crowne fro his head / & set it vpon her awne head / & smote the kynge with her left hande. Moreouer / & kynge looked vpon her with open mouth: yf she laughed vpon him / he laughed also: but yf she toke any displeasure with hym / the kynge was sayne to flatter her / & to geue her good wordes / tyll he had gotte her saucur agayne. **O ye men / are not women then ströger? Create**

Great is the earth / & hys is the heauen that do these thynges: When the kynge & & Princes looked one vpon another. So he beganne to speake of & truely: O ye men are not we mē stronger? Great is the earth / hys is the heauen / wyrt is the course of the sunne / he compasseth the heauen rounde aboute / & fetcheth his course agayne to his awne place in one daye. & he not excellent that doth thys? Yee greete is & truely / & ströger then all thynges. All the earth calleth vpon the truely / the heauen prayeth it / all wo / kes wake and tremble at it / & wish it is no vnrighteous thyng. Wyne is vnrighteous: & King is vnrighteous: womē are vnrighteous: all & chyldre of men are vnrighteous / yee all their wo / kes are vnrighteous / & there is no truely in the / in their vnrighteousnes also: that they be destroyed & perished. As for the truely / it endureth / & is all waye stronge: it lyueth & conquereh for euermore wyrd without ende.

The truely accepteth no personnes / it putteth no difference betwixte riche or poore / betwixte the myghty or symple / but doth right vnto euery man / whether they be euill or good: & all men are louyngly dealt with all in the wo / kes of it. In the iudgement of it there is no vnrighteous thyng / but strögh / kynge & power & mayesty for euermore. Blessed be the God of truely.

And with that he helde his tonge / and all the people cried & sayde: Great is the truely / & aboue all. Then sayde the kynge vnto him: Alas what thou wylt / more then is appoynted in the wyrtynge / & I shall geue it the / for thou art founde wylf then thy companyons: thou shalt syt next me / and be my kynsman. Then sayde he vnto the kynge: Remembre the promyse & bowe / which thou hadst bowed & promised / in the daye when thou camest to the kynge dome / to buyde by Jerusalem / and to sende agayne all the beddes / & fowles / that were taken awaye out of Jerusalem: which Cynus separated / when he offred in Babilō / & wolde sende them agayne. And thy mynde was to buyde by the temple / which the Edomites byent / when Jerusalem was destroyed by the Chaldees. This only (O kynge) is & thyng that I requyre / thys is the mayesty / which I desyre & alke of the: that thou prouene the bowe / which thou id thys awne mouth hadt made vnto the kynge of heauen.

Then Marius the kynge stode by / & kyled him / & wrote a letter vnto all the debtyes and shryues / to all the lordes & nobles / that they shoulde conueye hym forth / & all the that wolde go by with hym. He wrote a letter also vnto all the Shyues that were in Celosyria & Phenices / & vnto Lpharus / that they shoulde bryake trees from Libanus vnto

Jerusalem / to buyde & cille withall. He wrote ouer he wrote vnto all the Jewes that were gone out of his realme into & wyrt because of the fredome / that no offyccer / no ruler / nor Shyue / shoulde come to their dozes: & that & their lande which they had conquered / shoulde be fre & not tributary: And that the Edomites shoulde geue ouer the cypres & byllages of & Jewes / which they had takē in: yee and that they shoulde yearly geue .xx. talentes to the buydyng of the temple. vntill the tyme & it were syned: & to the dayly halow yng & & byent thynges (as it is commaunded) ten talentes yearly also: And that all they which come fro Babilon to buyde the ctye / shoulde haue fre lybertye / they and their chyldren / & all the byrdes.

He wrote the greatesse also / & commaunded that the holy garment shoulde be geuen them / wherin they myght syt: & wrote that commaundement: & shoulde be geuen to the Leuites / vntill the daye / that the house were syned & Jerusalem buyded by: and commaunded that all they that watched the cite / shoulde haue their porcyons & wages.

He gaue ouer also all the beddes & Cynus had separated fro Babilon: & all that Cynus had geue in commaundment / & same chaig to be also / & it shoulde be done & sent vnto Jerusalem. Now when this yonge man was gone forth / he turned hys face toward Jerusalem / & prayed the kynge of heauen / & sayde: O & cometh the bycote / of the cometh wyrdome & cleame / & I am thy seruant. Blessed art thou / which hast geuen me wyrdome: & will I praye / O Lord / thou God of oure fathers.

And so he toke the letters / and wente vnto Babilon: And when he came thre / he tolde this vnto all his byrth / that were at Babilon / & they prayed the God of their fathers / that he had geue them rest & shryng & lybertie to go by / & to buyde Jerusalem & & temple (which is there called after the name of the Lord) and they reioyced with instrumentes and gladnesse seuen dayes longe.

They that retorne to Jerusalem are nombred. They beganne to laye the foundacyon of the temple / but are lett by the meane of enemyes: & so is the buydyng broken off by the space of two yeres.

The.ii. Chapter.

After thys were the principall men of all the byllages chosen in the trybes & hyndes / that they shoulde go by with their wyues & chyldre / with their seruantes & maydens / with all their catell and substance. And Marius the kynge sent with the a thousande bozme / to conueye them safely vnto Jerusalem: & their byrth were glad / playg by in strum / & & synge. And these are the names of the

Van.iii. men

b.

4.6.19.11.2

But the Heasben in the lande layed them
selues agaynst those that were in Jewry/
helpe by the buydyngge fro the / layed wayte
byo them p/ruely / stopped soche as brought
Iaa.b. any

any thinge to them/forbad them to buyde, & hyndered thole that made the passage, & the buydyng shulde not be synghed: & this contynued so longe as kynge Cyrys dyed: & so they put of the buydyng for the space of .ij. yeres, vntyll the raygne of kynge Darius.

Aggeus and Zachary prophete. They buyde the temple with out let or hynderance by the commaundement of Darius.

The.iiij. Chapter.

NOW the .iiij. booke in the second yere of the raygne of Darius, Aggeus & Zachary the sonne of a doo propheted vnto them in Jewry & Jerusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel & Jeshua the sonne of Josedec stode by, & began to buyde the house of the Lord at Jerusalem: when the prophetes of the Lord helped the. At the same tyme came Syennesis the vnder Shyrene in Syria & Phenices, to the land: whome the kynge & his companyons & sayde vnto the: who hath byddē & commaunded you to buyde the house, to make the rose & all other thinge agayne: And who are the woche men, that buyde them: Neuertheless the elders of the Jewes had soche grace of the Lord, & they wolde not be let, though they were prouoked therto, but buyded on still, vntyll the tyme that kynge Darius were certyfyed therof, & an answer receaued from hym. The letter that these men sent vnto kynge Darius, was after this maner.

Syennesis the vnder Shyrene in Syria & Phenices, & the landlozdes with their companyons, which are headrulers in Syria & Phenices, sende their salutation vnto Darius the kynge. We certyfy our Lord the kynge, that we came into the lande of Jewry, & went to Jerusalem: where we founde the buydyng of the greates house of God & the temple, with greates costely ston and with goodly tymber for the walles: yee they make greates halles with woche, & helpe one another, and it goeth forth prosperously in their handes, & with greates diligence & woche, yee it made. When asked we the elders, who had commaunded the to make by the house and the buydyng, and this we byd to the intent that we myght certyfy the perfectly, & write vnto the, the names of thole that were the rulers of the woche. So they gaue vs this answer: we are the seruantes of the Lord, which made heauē and earth: & as for this house, it hath bene buyded & set by afoze tyme by the greates & myghty kynge of Israel. But when our fathers prouoked God vnto wrath, & synned agaynst the God of Israel, he gaue the ouer into the power of Nabuchodonosor kynge of Babylon the kynge of the Caldees,

which brake downe the house, & byt it, and caried awaye the people prynces vnto Babylon. Neuertheless, in the fyrst yere that kynge Cyrys raygned at Babylon, Cyrys the kynge wrote & commaunded to buyde by this house agayne: & all the ornamente that Nabuchodonosor caried awaye fro Jerusalem vnto Babylon, & appoynted vnto his awne temple: these brought Cyrys forth agayne, & deliuered the to Zorobabel & to Salathiel the vnder Shyrene, commaunding them that they shulde buyde those same ornamente agayne to Jerusalem in to the temple, and to begynne fro the tyme forth, to buyde the temple agayne in his awne place. Then Salathiel shewed the foundacyon of the Lordes house at Jerusalem, & euer sence haue they buyded, & yet it is not ended. And therfore, O kynge, yee thou thinkest it good, let it be sought in the Lybaryes & rolles of kynge Cyrys: yf it be founde then, that it is done in the counsell & consent of kynge Cyrys, and of our lord the kynge be so mynded, let him write vnto vs therof.

Then commaunded kynge Darius, to seke in the Lybaryes: and so at Egbatanis in a lytle cytye in Media there was founde soche a wyrtynge: In the fyrst yere of the raygne of Cyrys, the same kynge Cyrys commaunded that the house of the Lord at Jerusalem shulde be buyded agayne (and ordour to be made there continually vnto the Lord) whose height shalbe .x. cubytes, & the bredth .x. cubytes, & the square vith the heuē stones, with a loft of tymber of the same countre, yee to a new loft, & the expences therof to be geuen of the house of kynge Cyrys. And the ornamente of gold & syluer, & Nabuchodonosor toke out of the house of the Lord at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afoze. Syennesis also the vnder Shyrene in Syria & Phenices, the Prynces & chieftain companyons, & the other that be headrulers in Syria and Phenices, shal not medle nor haue any thinge to do with that place.

Cyrys haue commaunded also, that they shal buyde the house of the Lord whole by, & haue ordeyned them, to helpe thole that be come out of captiuyte: yll the house of the Lord be finysshed: and out of the tribute and tarynge that is yearly raynt by in Syria & Phenices, bylygēt to geue them a certayne summe to the offerynge of the Lord: and the same to be deliuered vnto Zorobabel the oftycer: that he therewithall may ordeyne oren, rammes, lamber, & coyne, salt, wyne & oyle, and that continually euer yere: after the expences which the Pryests that be at Jerusalem, shew to be made dayly: this shalbe graunt vnto the without delaye, that they may offer

* i. E. d. v. a. s. * i. E. d. v. a. s.

sacrifices dayly to the best God, for the kynge and for his seruantes, and to praye for their lyues. Lett it be proclaimed also on euery tyme, that whosoever breaketh, or despyseth this commaundement of the kynge, shalbe hanged by a galow (made of his awne good) and all his goddes shalbe seased vnto the kynge. The Lord therfore (whose name is there called by) roke out and destroyed all the kynges and people, that undertake by violence to hynder the same, or to deale vn-courteously with the house of the Lord at Jerusalem. Darius the kynge haue ordeyned, that these thinges shalbe done with all diligence.

The temple is synghed and dedycat: and the feast of bakened brede is holden.

The.v. Chapter.

WHEN Syennesis the vnder Shyrene in Celosyria, and Phenices, & the other landlozdes with their companyons, obeyed the thinges that kynge Darius had ordeyned, were diligent in the holy woche, and were felow helpers with the olde rulers of the Jewes. And so the woche of the Sanctuary went forth and prospered, when Aggeus and Zachary propheted. And they perfourmed all thinges thowto the commaundement of the Lord God of Israel, & after the deuice of Cyrys, Darius, and Artaxerxes kynges of Persia. And thus was our house synghed vnto the .xiiij. daye of the moneth Adar in the .viij. yere of kynge Darius. And the chyldren of Israel the prestes and the Leuites, and the other that were come out of captiuyte, and soch as were ioyned vnto them, byd accorde as it is wyrtyn in the boke of Moyses. And in the dedycacion of the temple they offered an hundred oxen, an hundred rammes, iiii. hundred lamber, and .xiiij. goates for the synnes of all the people of Israel, after the nombre of the trybes of Israel. The prestes also & the Leuites stode arrayed in the prestly garmentes, after the trybes, ouer all the woche of the Lord God of Israel according to the boke of Moyses, and the porters by all the dozes.

And the chyldren of Israel with those that were come out of captiuyte helde the passage ouer the .xiiij. daye of the fyrst moneth, when the prestes and the Leuites were sanctified. They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kept the easter labe, for their brethren, for the prestes & for them selues. And the chyldren of Israel that came out of captiuyte, and escaped from all the abhominacions of the heathen, sought the

Lord, & kepte the feast of bakened brede .viij. dayes longe, eatyng & drynkyng & were merry befoze the Lord: that the Lord had turned the deuice of the kynge of Assyria, & comforted their handes to the woche of the Lord God of Israel.

The Lord caused the people to assemble and come to gether, and then readeth them the lawe. They kepte the feast of Tabernacles.

The.vi. Chapter.

AFTER hym, when Artaxerxes the kynge of the Persians raygned, there went vnto hym Eldas the sonne of Saraias, the sonne of Azarias, the sonne of Melchiah, the sonne of Sallum, the sonne of Saboc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boccus, the sonne of Abihu, the sonne of Phimeas, the sonne of Eleazar, the sonne of Aaron the fyrst prest. This Eldas went by from Babylon, for he had good vnderstandynge in the lawe of Moyses, that was geue of the Lord God of Israel, to be taught & done in dede. And the kynge sauoured him, & dyd hym greates woche & honoure, after all his desyres. There went by with him also certayne of the chyldren of Israel, of the prestes, of the Leuites, of the syngers, porters and mynisters of the temple at Jerusalem.

In the .viij. yere of the raygne of kynge Artaxerxes, in the .viij. moneth, that is in the .viij. yere of the raygne, they went from Babylon in the new moone of the .viij. moneth, & came the hye waye to Jerusalem after byd commaundement, lyke as the Lord had prospered their iourney. For in these Eldas gat greates instruccyon, that he shulde leaue none of the thinges behynde, which are in the lawe & commaundementes of God. And he taught whole Israel all rightuousnes & iudgment.

Then came the Secretaries of kynge Artaxerxes, and deliuered the wyrtynge (that were come from Artaxerxes the kynge) to Eldas the prest and reder of the lawe of the Lord: And this is the coppe of the letter. Kynge Artaxerxes sendeth his greetynge vnto Eldas the prest and reder of the lawe of the Lord: Of frendshipe & good wyll I haue ordeyned and charged, yf there be any of the Jewes, of the prestes and Leuites in my realme, which desyret and is content to go with the vnto Jerusalem, that he maye do it. Therfore yf eny be mynded to beare the company, let them come together, and goo with the (lyke as I am content & my .viij. frendes my counsellors) to se what they do at Jerusalem, & in Jewry, & hepe the thinges according as thou hast in the lawe of the Lord: and to bynne

to brynge the gyftes vnto God the Lorde of Israel: that I & my frendes haue promysed to Jerusalem: & all the syluer & golde that is in the countre of Babylon vnto the Lorde to Jerusalem: with the thinge that is geuen for the people in the Lorde's temple at Jerusalem: yee that I same syluer & golde maye be gathered: and oren/rammes/shepe and goates & other that be longe to these thynges: & that they maye offer sacrifices vnto the Lorde/ vpon the aulter of their Lorde / whych is at Jerusalem.

And whatsoeuer thou & thy brethren will do wth the syluer & golde / that do after thy mynde / and after the comaundement of the Lorde thy God: & lyke wyse with all the holy beuelis / that are geue the for the seyrce of I house of the Lorde thy God: & other thynges whatsoeuer is necessary for the to the worke of the temple: that shalbe geue the of I thynges treasure: & loke what thou with thy brethren wilt do with the golde and syluer: that do after the wyll of the Lorde. And I kynge Artaxerxes haue commaunded the keyers of I treasures in Syria and Phenices / I whatsoeuer Elsdas the prest and reder of I lawe of the Lorde both wyte / it shalbe geue him: tyll an. C. talentes of syluer / and of golde in lyke maner: Of coyne also an. C. measures / and tyll an hundredth beuelis of wyne / & other plenteous thynges without nombre. Let all thynges be done after the lawe of I best God: that the wyrt of God arys not in the reaulme of the king and of his sonnes. I comaunde you also / that ye requyere no taxer tribute of I prestes / Leuytes / syngers / and mynistres of the temple / ner of the wyrters: and I no man haue auctorite to medle eny thyng agaynst them. As for the Elsdas let thou iudges & arbyters in I whole lande of Syria and Phenices / after the wyrt dome of God: & learne all soch as are ignorant in the Lawe of God thy Lorde / & lett all the that offende agaynst the lawe / be punished: whether it be wyth death / or payne / to be condemned in money / or to be banished.

* 1. Chr. viij. d.

Then sayde Elsdas I wyrt. * Blessed be the God of oure fathers / that hath geuen so good & mynde and wyll in to the herte of the kynge / to magnifye his house that is at Jerusalem / and hath made me to be accepted in the syght of the kynge / of his counsell / of his frendes & of his nobles. And so I was satisfied in my mynde / accordyng as the Lorde my God helped me / and I chose oute men of Israel to go by with me. * And these are the heades (after their kyntred) & houses of their fathers) that wente by with me from Babylon / out of the kyngdome of Artaxerxes. Of I sonnes of Phares / Gersonus. Of I sonnes

of Siemarith / Amarus. Of the sonnes of David / Accus / the sonne of Cecilia.

Of the sonnes of Phares / Zachary: & with hym there turned agayne an hundred and tyttie men. Of the sonnes of the captayn of Moabylon / Saraci / and with hym. iij. C. and i. men. Of I sonnes of Zachary / Jeronias / Zechoy / and with hym. iij. C. and i. men. Of the sonnes of Salamaasias / Getholie / and iij. with hym. Of I sonnes of Zaphacia / Zarus / with hym. iij. C. and i. men. Of I sonnes of Job / Abdias / Zechi / and with hym. iij. C. and i. men. Of the sonnes of Eania / Salomo / the sonne of Josaphia / and with hym. an. C. and i. men. Of the sonnes of Beer / Zachari / Bebel / and with hym. iij. C. and i. men. Of the sonnes of Elsad / Iohannes / Ezechan / & with hym. C. & x. men. Of I sonnes of Adoniam / those that were the last / and these are their names: Eliphalam the sonne of Gebel and Semelas / and with hym. iij. C. and i. men. All these called I together by I wather Chis / where we pitched oure tentes thre dayes / and there I mustered them.

As for the sonnes of the prestes and Leuytes / I founde none there. Then sent I vnto Eleazar / and Ecceloni / and Mahan / & Malobam / and Enaathan / & Samas / and Josibimathan / Eunagan / Zachary / Mosollanum (these were the leders & men of experience) and I sent them word / that they shulde come vnto Loddeus / whych was by I place of the treasury / & commaunded them that they shuld speake vnto Loddeus and to his brethren & to those that were in the treasury / to sende vs soch men / as might execute the prestes offyce in the house of the Lorde oure God. And wth the myghtye hande of oure Lorde God / they brought vnto vs men of good experience / from amonge the sonnes of Moosius / the sonne of Leui / the sonne of Israel / Sebeiram & the sonnes & hys brethren A bin and A nin / of whom there were xviij. from amonge the chyldren of I sonnes of Cananeus / & their sonnes were. xx. men. And of them that serued in the temple / whos David had ordeyned / & the pryncypall men that mynistred for the worke vnto the Leuytes in the temple. iij. C. and. xx. men / whose names are all tohened by in wyrtynge.

Then commaunded I a saynge vnto I yonge men before the Lorde / that I myght desyre of him a prosperous journey & a good waye for vs / yee for vs / for oure chyldre and for I ratell / because of I layenges awayte / and I durst not requyre of the kynge men of hofe & of fote / to conuey vs safely agaynst oure enemyes / for we had sayde vnto I king / that the power of the Lorde oure God shuld be with them / that seke him with their whole herte.

herte. And therfore we besought God oure Lorde earnestly because of these thynges / & he was mercifull vnto vs / and hearde oure prayer. And I separated from amonge I rulers of the people / & from the Prestes of the temple. xij. men / & Sebeia & Asania / & ten men of their brethren with them. And I tolde them the golde & the syluer & all the prestly ornaments of the house of oure God / whych I king / & his counsell / & his Princes / & a whole Israel had geue. And when I had weped / I gaue the an. C. & i. talentes in syluer / & C. talentes of syluer beuell / an. C. talentes of golde / & of golde beuell seuē tymes twenty / & beuelis of other metall (yee of good metall) xij. gyfteringe as the golde / & sayde vnto the: yee also are holy vnto the Lorde / & the beuelis are holy / & the golde and the syluer is promysed vnto the Lorde I God of oure fathers. Be diligent now & hepe it / vntill the tyme that ye deliuer it to the rulers of the people / to the Prestes / to the Leuytes / & to the pryncypall men of the cities of Israel in Jerusalem / & in the chambze of the house of oure God.

So I Prestes & I Leuytes which receaued of me the golde / the syluer and the beuell / brought it to Jerusalem into the temple of the Lorde. And from Chis we brake by the. xij. daye of the fyrst moneth / tyll we came to Jerusalem. And when the thyrde daye was past / the xij. yed golde & syluer was deliuered in I house of the Lorde I fourth daye / vnto Marimoth the sonne of Ioz / the Preste / and with hym was Eleazar the sonne of Phineas / and with the were Josabab the sonne of Iether / Medias & I scime of Banus / & certayne of the Leuytes to the nombre & to the wayght: and the wayght of them was wrytten by the same tyme. As for those that were come out of captiuite / they offered sacrifice vnto the Lorde the God of Israel: cuē. xij. oren for all Israel. iij. xvi. rammes. iij. xij. shepe. xij. goates for synne. xij. kyne for a thankoffryng / all to the sacrifice of the Lorde. And I kynges comyd deliuered they vnto the scharwes and debytes of the kynge / and to the vnder wyrters in Egiptia and Phenices.

Now when these thynges were done / the rulers came vnto me / and sayd: The generation of Israel / the Princes / the Prestes and Leuytes / the straunge people & indwellers of the land / haue not put a waye their bnelness / from the Cananites / Hethites / Pherysses / fro the Moabites / Egiptys / & Edomites. For both they and their sonnes haue mengled them selues with the daughters of them / & the holy seide is mytte with the outlandish Heathen / & sens the begynnyng of their raygne haue the rulers & heades bene partetakers of their wyckednesse.

* As soone as I had hearde these thynges / I immediately I rente my holy garments / and pulled out the heare of my head & my beard / & sat me downe sorrowful & heuy. So all they that were moued thow the worde of I God of Israel / came vnto me: & I sat tyll full of heuyne vntill the euenyng sacrifice. Then stode I by fro fasting / hauryng rente clothes and the holy garmet / kneled downe vnto my knees / helde out my handes vnto the Lorde / & sayde: O Lorde / I am confounded & ashamed before thy face / for oure synnes are become many vpon oure heades / & oure wyckednesse are exalted vnto I heauē: for sens I tyme of oure fathers we are in greute synne vnto this daye. And for the synnes of vs and oure fathers / we id oure brethren & id oure Prestes haue bene deliuered vnto I kynges of the earth / in to I swerde / & in to captiuite / & became a people with confusion & shame vnto this daye. And now O Lorde God / how greute is the mercy that we haue gotte of I in I thou hast left vs a rote & a name in the place of thy Sanctuary / to dyscouer oure lyght in the house of the Lorde oure God / & geue vs meate at all tymes of our ministracion. And when we were in captiuite / we were not forsake of the Lorde oure God: but he made the kynges of Persia gracious and fauourable vnto vs / so that they gaue vs bstatyles & meate / yee & leaue to buyde by the temple of oure Lorde God agayne / to repayre the wasted places of Sion / and to dwell in Iewry and Jerusalem. And now O Lorde / what shall we saye / hauryng all these thynges in possedon: for we haue broken thy comaundementes / whych thou gauest vnto vs by the handes of thy seruantes I prophetes / sayinge: The lande that ye go vnto / & that is geuen you for an heritage / to haue in possedon / is defyled with the bnelness & synnes of the Heathen / & with their abhominacion haue they polluted it all together. Therfore shall ye not forne poure daughters vnto their sonnes / ner mary poure sonnes vnto their daughters: Forouer / ye shall neuer seke to make peace with the / I ye maye increase & eate I best in the lande / & I ye maye dyspde the inheritance of the lande vnto poure chyldre for euermore. As for the thinge that now happeneth vnto vs / it cometh all for oure wycked wyrt / & greute synnes / yett haue thou geuen vs soche a rote / that we are come gayne into our a wne lād: & we are so wycked I we haue broke thy statutes & comaundementes agayne / & mengled oure selues with the bnelness of I outlandish Heathen. O Lorde / art thou angrye with vs: wylt thou rote vs cleane out: I oure rote & name remayne nomore: O Lorde God of Israel thou art true / for oure rote endureth

* 1. Chr. viij. a

endureth yet vnto this present daye. And be-
holde now are we before the in oure synnes/
now can we not stande before the in them.

¶ And when Eldas with this prayer had
knowledged the synne/weping/ & lyge stait
vpon the grounde before the temple/there ga-
thered vnto hym from Ierusalem a greete
multitude of men & women/of yonge men &
maydes/for there was a very greete weping
& mourninge in the congregacyon. So whe
Jechonias the sonne of Jehoiada one of the chil-
dren of Irael cryed/he sayd vnto Eldas: we
haue synned agaynst the Lorde/because we
haue married outlandish women of the hea-
then. Now art thou ouer all Irael. We will
swear an othe therfore vnto the Lorde/that
we shall put awaye all oure wyues/ which
we haue takē of the heathē/ & their chyldre:
like as it is appoynted by oure fore elders.
Stand by then/open thou it/and declare it
playnly vnto vs/according to the lawe of
the Lorde:for the matter belongeth vnto the / &
we wyll helpe the/ quyte thy selfe maly. So
Eldas arose/ and toke an othe of the rulers
of the Priestes/ & of the Leuites/ & of Irael/
to do after these thynges: and they sware.

¶ After Eldas had read the lawe/ the people put
awaye their scallge wyues/ and then retourned eu-
ery man mercly vnto his owne dwellinge.

The.iiij. Chapter.

¶ When Eldas stode by fro the courte
of the temple without/ & went in to
the chamber of Jothanias & sonne
of Salabius/ & remained there/ &
ate no meate/ nor dronke drynke/for a mul-
titude of the wychednes of the people. And
there was made a proclamacyō in all Iewry
& at Ierusalem/for all such as were gathered
at Ierusalem out of captiuite/ & whosoever
came not to Ierusalem within two or.iiij. dayes
(according to the iudgement of the olde lordes
of counsell) his goodes shulde be taken from
him/ & be excluded from the congregacyō of
the captiuite. And in thre dayes were all they
of the tribe of Iuda & Beniamin gathered
together at Ierusalem/ the.iiij. daye of the.iiij.
moneth. And the whole multitude sat treshing
in the courte of the temple/ for it was winter.
So Eldas arose by/ & layde vnto them: ye
haue done vnrightheously/ in that ye haue ta-
ken outlandish wyues/ & so to
increase the synnes of Irael. And now know-
ledge the same/ & geue praye vnto the Lorde
God of oure fathers/ & persourne his wyll/
departynge fro the heathen of the lande/ &
from the outlandish wyues. Then cryed the
whole multitude with loud voyce/ & sayde:
lyke as thou hast spoken/ so wyll we do: but
for so much as the people are many/ and the
wynter here/ we may not stande without the

house: agayne/ this woiche is not a thyng/
that can be synned in a daye or two/ for we
be many & haue synned in these thynges: Dy-
drene therfore/ & the rulers of the multitude
& all they that dwell with vs/ as many as
haue outlandish wyues/ the Priestes also &
iudges of every place may stande in the tyme
appoynted/ tyll they lowse by the wyll of
the Lorde in his busynes.

¶ Then Jothanias & sonne of Erel/ & Dy-
as and Thecam receaued the charge of thys
matter/ & Bozozanius/ & Leius/ & Saba-
theus helped them therto. After this/ all they
stode by & were come out of captiuite. And
Eldas the Priest chole vnto him the princy-
pall men fro amonge the fathers accordyng
to their names/ & in the new moneth of the tenth
moneth they sat together/ to examyn thys
matter. And so the matter was a determyn-
g (concerning the men that had outlandish wyues)
vntill the new moneth of the fyrst moneth. And
of the Priestes that had myte them selues with
outlandish wyues/ there were founde: Of the
sonnes of Iesu the sonne of Josede and hys
brythre/ Hazeas/ Eleazar/ Jozibus & Joo-
deus/ which offered them selues to put awaye
their wyues/ & to offre a rāme for their igno-
rance. And of the sonnes of Semmeri/ Ma-
seas/ & Elles/ & Jeelech/ & Arias. Of the sonnes
of Jolera/ Limolias/ Hilmāen/ Nathanea/
Jullio/ Jeddus/ & Callas. And of the Leuites
Jolabbus/ Semels/ & Colnis/ Caletas/ & A-
ctas/ Colnas/ & Elionas. Of the syngers of
the Sanctuary/ Eliarib/ Jachanus. Of the
posters/ Sallumius & Colbanas. And of I-
rael/ of the chyldre of Jozio/ Dsi/ & Remias/
& Geddias/ & Melchias/ Michelus/ Ele-
zarus/ Jemmedias/ and Bannas. And of the
chyldren of Jolaman/ Chantas/ Zachari/
Jezrelius/ Jodius/ Erimoth & Elias. And
of the sonnes of Jatholm/ Eliadas/ Liata-
mus/ & Jochias/ Larimoth/ Sabdis & Ce-
bedias. And of the sonnes of Jeches/ Johan-
nes/ Amarias/ Jabbias/ & Emmeus. And of
the sonnes of Bannus/ Diammus/ Malu-
chus/ Jeddus/ Jafub/ Alabus & Jerimoth.
And of the sonnes of Addin/ Raatus/ & Mo-
lias/ & Caleus/ & Raanas/ Maafuas/ Ma-
thathias/ Belei/ Bannus and Manalles.
¶ And of the sonnes of Naue/ Hones/ Aleas/
Melchias/ Sameas/ Simon/ Beniamin/
Malchus & Marras. And of the sonnes of
Alom/ Carianeus/ Mathathias/ Bannus/
Eliphalach/ Manalles/ Semel. Of the son-
nes of Bannus/ Jeremy/ Woodias/ Abza-
mas/ Jochel/ Baneas/ Pelias/ Jona/ Mart-
moth/ Eliab/ Mathaneus/ Eliass/ Drias
Jeluis/ Semedius/ Jambis & Jofeph. Of
the sonnes of Robeus/ Jdelus/ Mathathias
Sababus/ Jecheda/ Sedmi/ Jeleus/ & Ba-
neas

The.iiij. boke of Eldas.

¶ The people is reprovēd for their vnchanchelnes.
God wyll sende another people yf they wyll not be
reformed.

The fyrst Chapter.

¶ The seconde boke of the
prophete Eldas (the sonne of
Saraias/ & sonne of Aza-
rias the sonne of Melchias/ &
sonne of Sallum/ the sonne
of Sadoc/ the sonne of Achi-
tob/ & sonne of Amerias/ the sonne of Aza-
rias/ & sonne of Maraiorch/ & sonne of Sa-
abias/ & sonne of Azi/ the sonne of Boccus/
& sonne of Abisu/ the sonne of Phineas/ the
sonne of Eleazar/ the sonne of Aaron/ of the
tribe of Levi) which was prisoner in the
lande of Medes/ in the raygne of Artaxerxes
kinge of Persia.

¶ And the worde of the Lorde came vnto me/
saying: gothy waye/ & shew my people their
synfull dedes/ & their chyldre their wyched-
nes/ which they haue done agaynst me/ &
they may tell their chylders chyldre the same:
for the synnes of their fathers are increased
in them. And why? they haue forgotten me/ &
haue offered vnto straunge goddes. Am not I
euel he/ that brought them out of the lande of
Egypte/ fro the house of bondage? But they
haue prouoked me vnto wrath/ and despised
my coscelis. Pull thou out then the heare of
thy heade/ & cast all euel ouer them/ for they
haue not bene obedient vnto my lawe.

¶ It is a people without lernynge & nour-
ture. How longe shall I forbear the/ vnto
whom I haue done so moche good? Many
thynges haue I destroyed for their synnes:
¶ Pharaon with his seruantes & all his power
haue I smytten downe & slayne: All the na-
cions haue I destroyed and rote out before
the/ & in the Calbaue I brought two landes
& people to naught/ euen Tyre and Sydon/
and haue slayne all their enemyes. Speake
thou therfore vnto the/ saying: Thus sayeth
the Lorde: I led you thowow the see/ & haue
geuen you sure stretes sence the beginning.
¶ I gaue you Moyses to be youre captayne/ &
Aaron to be the priest: I gaue you lyght in a
pyler of fyre/ and greete wonders haue I
done amonge you: yet haue ye forgottē me/
sayth the Lorde.

¶ Thus sayth the almyghty Lorde: I gaue
you quayles to eate/ & tentes for your suc-
cours: neuertheles ye murmured/ and ascri-
bed not the victorie of youre enemyes vnto
my name: yet thys same daye do ye yet mur-
mour. Where are the benefytes that I haue
done

¶ neas. All these had taken outlandish women
to mariage/ & they put the awaye with their
chyldre. The Priestes & Leuites/ & all they
were of Irael/ dwelt at Ierusalem & thowow-
out all the lande/ in the new moneth of the.iiij.
moneth/ & the chyldre of Irael were in their
dwellinges. And the whole multitude came
together by the floore at the east syde of the
holys porte of the temple. And they spake vnto
Eldas the hie Priest & reader/ that he wolde
bryng the lawe of Moyses/ which was geue
of the Lorde God of Irael. So Eldas the
hie Priest brought the lawe vnto the whole
multitude/ to ma & womā/ & to all Priestes/ &
they myght heare the lawe/ in the new moneth
of the.iiij. moneth. And he red in the floore & is before
the holys porte of the temple/ fro the morning ear-
ly vnto the euening/ before men & women. And
they applyed their mynde all vnto the lawe.

¶ And Eldas the Priest & reader of the lawe
stode by vnto a scallolde of wodd/ which was
made therfore: & vpon his ryght hande there
stode by him Mathathias/ Samus/ Ananias/
Aarias/ Azarias/ Jzechias/ & Ballam:
vpon his lefte hande stode Jaldus/ Misael/
Malachias/ Abischas/ Sabus/ Habadias
& Zachary. Then toke Eldas the boke before
the whole multitude/ for he was the princy-
pall/ & had in moost honour of them all. And
when he had red out the lawe/ they stode all
strayght vpon their fete. So Eldas prayed
the Lorde the moost hie God/ the Almyghty
God of Moyses. And all the people answered:
Amen: and helde by their handes/ fell downe
flat vpon the earth/ & prayed the Lorde. And
Jelus/ Bencas/ Sarebias/ Jaddimus/ Ac-
cubus/ Sabathus/ Calthes/ Azarias/
Jozadus/ Ananias/ & Philius the Leuites
lyft their handes vnto the Lorde/ & bowed their faces
to the grounde/ & prayed the Lorde: whose were
they which taught the lawe of the Lorde/ & red the
lawe of the Lorde in the congregacyō: & eu-
ery man set those before him vnderstode the lawe.

¶ Then spake Atharates vnto Eldas the hie
Priest & reader/ & to the Leuites that taught the
multitude/ saying: This daye is holy vnto the
Lorde: & all they that had hearde the lawe/
wepte. So Eldas sayde: Departe youre
waye then/ & eate the best/ & drynke the swe-
test/ & sende gyftes vnto the/ & haue nothing:
for this daye is holy vnto the Lorde/ & be not
ye loze. Then wente they their waye euer-
chone/ ate & dronke/ & were mery/ & sent re-
wardes vnto the that had nothing/ that they
also myght ente in gladnesse: for they were
exceedingly reioyced/ thowow the wordes that
were red vnto them in the lawe. And so they
were all gathered together at Ierusalem to
holde the feast/ according to the covenante of
the Lorde God of Irael.

¶ The ende of the thyrde boke of Eldas.

done for you? when ye were hongry in the wilderness / yd. ye not crye vnto me: why hast thou brought vs into this wilderness / to kill vs? It had bene better for vs / to haue serued the Egypcijs / then to dye in this wilderness. Then had I ppye bpō your mourninges / and gaue you Manna to eate. * Ye ate angels foode. When ye were thyrstye / yd not I helpe hardstone / & caused water to flowe therout? for the heate I couered you with the leaues of trees. A good pleasure I had to gaue you: I cast out the Cananites / the Phereytes and Philistines before you. * What shall I do more for you / sayeth the Lorde?

Thus sayth the Almyghty Lorde: when ye were in the wilderness / in the water of the Amorytes / beinge a thyrst / & blasphemynge my name / I gaue you not fyre for your blasphemyes / but cast a tree into the water / and made the ryuer swete. What shall I do vnto the / O Jacob: Thou Iuda woldest not obeye me. I will turne me to another people / and vnto those wyl I geue my name / that they maye kepe my statutes. Seing ye haue forsaken me / I will forsake you also. When ye besyde me to be gracious vnto you / I shall haue no mercy vpon you. * When ye call bpō me / I will not heare you. for ye haue despised your handes with bloude / and your fete are swyft to comyt manslaughter. Ye haue not forsaken me (in a maner) but your awne felices / sayth the Lorde.

Thus sayth the almyghty Lorde: haue I not prayed you / as a father his sonnes / as a mother her daughters / & as a nozle her pōge babes / that ye wolde be my people / & I shoulde be your God: that ye wolde be my chyldren / and I shoulde be your awne father? * I gathered you together / as an henne gathereth her chikens vnder her wynges. But now what shall I do vnto you? I shall cast you out from my face: * when ye offere vnto me / I shall turne my face from you: for your solemne feasts dayes / your new moones / and your circumcysions haue I forsaken. I sent vnto you my seruantes the Prophetes / whō ye haue taken and slayne / and to me their bodies in peces / whose bloude I will requyre of your handes / sayeth the Lorde.

Thus sayeth the Almyghty Lorde: your house must be desolate. I will cast you out as the wynde doth the strawe: your chyldren shall not be frutefull / for they haue despised my commaundment / and done the thinge that is euell before me. Your houses wyl I geue vnto a people that shall come / & they that neuer herde me shal beleue in me: & they vnto whom I neuer shewed token / shall do the thinge that I comaunde the. They haue

sene no Prophetes / yet shall they call these synnes to remembrance / and knowlege them. I repute me vnto the grace / & I wyl do for people which is to come / whose chyldren reioyse in gladnes: & though they haue not sene me with bodily eyes / yet in sperte they beleue the thinge that I saye. And now bzyther / beholde what grete wofullnes / & se the people that cometh from the east / vnto whom I wyl geue the dukedom of Abrahams / Isaac and Jacob / of Oseas / Amos / & Michas / of Joel / Abdy / Jonas / Naum / & Abacuc / of Sophony / Aggeus / Zachary / & Malachi / which is called also an angell (or messenger) of the Lorde.

The Synagoge syneth faule with her wone chyldren. The Genyres are called.

The. ii. Chapter.

Thus sayth the Lorde: I brought this people out of bondage / I gaue them my comaundmentes by my seruantes the Prophetes / whom thou woldest not heare / but despised my counsell. The mother that bare them / sayeth vnto them: So your waye ye chyldren / for I am a wyddowe and forsaken: I brought you bp with gladnesse / but with sorow and heynes haue I lost you: for ye haue synned before the Lorde your God / and done the thynges that is euell before him. But what shall I now do vnto you? I am a wyddow and forsaken: go your waye / O my chyldren / and ake mercy of the Lorde. As for me / O father / I call bpō the for a wytnesse ouer the mother of these chyldren / which wolde not kepe my couenaunt: that thou bzyngest them to confusyon / and their mother to a spoyle / that we heare no more. Let their names be scatered abroad amonge the Heathen / let them be put out of the earth / for they haue thought scoone of my couenaunt.

So be vnto the Almyghty Lorde: thou that hydest the brightynous bythe. Thou wycked people / remember what I byd vnto Sodome & Gomorre / whose lande is turned to pitch and ashes. Euen so also wyl I do vnto all them / that heare me not / sayeth the almyghty Lorde. Thus sayeth the Lorde vnto Eddas: Tell my people / that I wyl geue them the Kingdome of Ierusalem / which I wolde haue geue vnto Israel. Their gloze also wyl I take vnto me / & geue them the euertlasting tabernacles / which I had prepared for those.

The tree of lyfe shal be vnto them a swete smellyng oymment: they shall nether labour nor be weery. So ye your waye / and ye shall receaue it. Praye for your felices a fewe dayes / & they maye dwell therein. Now is the Kingdome prepared for you / therfore wathe. Take heauen and earth to witnesse /

for I haue broken the euell in peces / & created the good / for I lyue sayth the Lorde. Mother embrace thy chyldren / and bzyngest them bp with gladnesse: make their fete as fast as a pylers / for I haue chosen the / sayeth the Lorde.

And those that be deed wyl I rayse bp agayne from their places / and bzyngest them out of the graues / for I haue knowne my name in Israel. Feare not thou mother of the chyldren / for I haue chosen the / sayeth the Lorde. And for thy helpe I shal sende the my seruantes Eday and Jeremy / after whose counsell I haue sanctified & prepared for the trees with dyuerse frutes / and as many welles / flowynge with mylk and hony / and seven mountaynes / wherupon there growe roses and lilies / wherin I wyl fyll my chyldren with soye. Execute iustyce for the wyddowe / be iudge for the fatherlesse: geue to the poore: defende the comfotelesse: clothe the naked: heale the wounded and syck: laughe not a lame man to scoone: defende the crepell / and let the bynde come into the sight of my cleannes. Kepe the olde & younge within thy walles: wherfore thou syndest the deed / take them / and burie them / and I shall geue the / the best place in my resurreccion. Holde thyll / O my people / and take thy rest / for thy quyetnes is come. Feede thy chyldren / O thou good nozle / & ablyth their fete: as for the seruantes whom I haue geuen the / there shall not one of them perishe / for I wyl seke them from thy nombze / bere not thy selfe.

for when the daye of trouble & heynes cometh / other shall wepe and be sorowfull / but thou shalt be merry and plenteous. The Heathen shal be gelous / but they shal be able to do nothinge agaynst the / sayth the Lorde. My handes shall couer the / so that thy chyldren shall not be the fyre euertlastyng. Be soylfull / O thou mother with thy chyldren / for I wyl deliuer the / sayth the Lorde. Remember thy deed chyldren / for I shall bzyngest the out of the earth / and shew mercy vnto them / for I am mercifull / sayth the Lorde almyghty.

Embrace thy chyldren / vntill I come / & shew mercy vnto them / for my welles runne ouer / and my grace shall not fayle.

I Eddas receaued a charge of the Lorde vpon the mount Oreb / that I shoulde go vnto Israel. When I came vnto Israel they let me at nought / and despised the comaundment of the Lorde. And therfore I saye vnto you / O ye Heathen that heare and vnderstande: Like for your shepherde / he shall geue you euertlastyng rest: for he is nye at hand / that shall come in the ende of the world. Be readye to the rewarde of the Kingdome / for the euertlastyng light shall shyne vpon

you for euermore. Alle the shadowe of thy world / receaue the soylfines of your gloze. I testyfy my sauoure openly: & receaue the gyft that is geuen you / & be glad / geuynge thanckes vnto hym / that hath called you to the heauenly Kingdome.

Arise bp / & stande fast: beholde the nombze of those that be sealed in the sealt of the Lorde / which are departed from the shadow of the world / and haue receaued glorious garmentes of the Lorde. Take thy nombze O Syon / and shut vp thy purples / which haue fulfilled the name of the Lorde. The nombze of thy chyldren whom thou longedest for / is fulfilled: beseeche the power of the Lorde / that thy people which haue bene called from the begynnynge / maye be halowed.

I Eddas saue vpon the mount Sion a grete people / whom I coude not nombze / and they all prayed the Lorde with songes of thankesgeuynge. And in the myddest of them there was a yonge man of an hye stature / more excellent then all they / and vpon every one of their heades he set a crowne / & was euer higher and hygher / whych I marueled at greatly. So I asked the angell / and sayde: Sy / what are these? He answered & sayde vnto me: These be they that haue put of the mortall clothinge and put on the immortall / and haue testyfyed and knowledged the name of God. Now are they crowned / & receaue the rewarde.

Then sayde I vnto the angell: what yonge personne is it / that crowneth them / and geueth them the palmes in their handes? So he answered & sayde vnto me: It is the soune of God / whom they haue knowledged in the world. Then beganne I greatly to comende them / that stode so styly for the name of the Lorde. And so the angell sayde vnto me: Go thy waye / and tell my people / what maner of thynges and howe grete wonders of the Lorde thy God / thou hast sene.

The wonderous moches which God byd for the people are recyted. Eddas marueled that God shoulde geue the Babylonians to haue rule ouer his people / which yet are synners also.

The. iij. Chapter.

Of the thyrtye yere of the fall of the ctyte / I was at Babylon / and I laye troubled vpon my bed / and my thoughtes came bp ouer my hert: for I sawe the desolacyon of Sion / and the plenteous wealth of them that dwelt at Babylon: and my sperte was soze moued / so I beganne to speake fearfull wordes to the most hyest / and sayde: O Lorde Lorde / thou spakest at the begynnynge / when thou plasedst the earth (and that thy selfe alone) and

and gauest commaundement vnto the people / and a body vnto Adam / whych was a creature of thy handes / and hast bryghed in hym the bryght of lyfe: and so he lyued befoze the / & thou leddest hym into Paradise / which garden of pleasure thy ryght hande had pla- ced / & euer the earth was made. And vnto hym thou gauest commaundement to loue thy waye / which he transgressed / and imme- dyatly thou appoyntedest death in hym / and in hys generacions. Of hym came nacions / trybes / people and kynredes out of nombze. And euerie people walked after their awne will / and dyd nyce thynges befoze the: and as for thy commaundementes / they despy- sed them.

But in pzoesse of tyme thou broughtest the water floude / vpon those that dwelt in the world / and destroyedst them. And lyke as the deach was in Adam / so was the water floude also in these. Neuerthelesse one of the thou ledest: namelye Noe with his household / of whome came all ryghteous men. And it happened that when they that dwelt vpon the earth / beganne to multiplye / and had gotten many chyldze / and were a greaie peo- ple / they beganne to be moze bngodly then the fyrst.

Now when they all lyued so wyckedly be- foze the / thou dydest chose the a man from amonge them / whose name was Abraham. Hym thou louedest / and vnto hym only thou shewedest thy will / and madeest an euera- styng couenaunt wyth hym / pzoomyng hym / that thou woldest neuer forsake hys seide. And vnto hym thou gauest Isaac / vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dydest chose him / and put backe Esau. And so Jacob became a greaie multitude.

And it happened that when thou leddest this seide out of Egypte / thou broughtest the hy to the mounte Syon / bowynge downe the heauens / lettynge fall the earth / mo- uynge the grounde / makynge the depthes to shake / and troublynge the world: And thy gloze wente thowow foure portes of fyre / & earth quakes / and wyndes / and colde: that thou myghtest geue the lawe vnto the seide of Jacob / and dylygence vnto the generacy- on of Israel.

And yet tokest thou not awaye from the that wycked herte / & thy lawe myght byynge forth frute in them. For the fyrst Adam bare a wycked herte / transgressed / and was ouer- come / & to be all they that are borne of hym. Thus remayned weaknes with the lawe in the herte of the people / wyth the wyckednesse of the rote: so that the good departed awaye / and the euell abode still. So the tyme pal-

sed awaye / & the peaces were brought to an ende. Then dydest thou saye & by a seruatic called Dauid / whom thou commaundedst to buyde a cite vnto thy name / and to offere by incense and sacryfyce vnto the therin. This was done now many peaces. Then the inha- byters of the cyte forsoke the / & in all thyngs dyd euen as Adam and all hys generacions had done: for they also had a wycked herte.

And so thou gauest thy cyte ouer into the handes of thyne enemyes. Are they of Babilon then better and moze ryghteous then thy people / that they shall therfoze haue the do- mynyon of Syon: for when I came there / & sawe their bngodlynes / and so greaie wyckednesse / that it coulde not be nombzed: yee when my soule sawe so many euell doers / in the xxx. yere / my herte sayde me / for I sawe / how thou suffrest them in soch bngodlynes / & sparest the wycked doers: but thyne awne people hast thou tosed out / & pzofered thyne enemyes / and thus hast thou not shewed me.

I can not perceaue how this happeneth. Do they of Babilon then better / then they of Syon: & is there any other people / that knoweth the / sayynge the people of Israel: & what generacion hath so beleued thy co- uenaunt / as Jacob: And yet their rewarde appeareth not / & their labour hath no frute. For I haue gone here and there thowow the heathen / & I se that they be ryche & wealthy / & thynke not vpon thy commaundementes. Wepe thou therfoze oure wyckednesse now in the balaunce / & theys also that dwell in the world / & so shall thy name be no where founde but in Israel. & where is there a people vpon earth / that hath not synned befoze the: & what people hath so kepte thy com- maundementes: Thou shalt fynde / that Is- rael by name hath kepte thy pzoceptes / but not the other people and heathen.

The Angell re pzoemeth Edas / because he semed to enter into the pzoounde iudgementes of God.

The.iii. Chapter.

And the angell that was sent vnto me (whose name was Azriel) gaue me an answer / & sayde: Thy herte hath taken to moch vpon it in this world / and thou thynkest to comprehend the waye of the Hyest. Then sayde I: Yee my Lorde. And he answered me / and sayde: I am sent to shewe the thre wayes / and to set forth thre synplytudes / befoze the: wherof yf thou canst declare me one / I will shewe the also the waye / that thou desyrest to se: and I will shewe the from whence the wycked herte cometh. And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye / wepe me the weyght of the fyre / & measure me the blast of the wynde / & call me

agayne the daye that is past. Then answer- ed I and sayde: What man borne is able to do that: Why requestest thou soch of me: And he sayde vnto me: If I shulde aske the / how depe dwellynges are in the see: & how greaie water sprayngs are vnto the firmamēt: & how greaie water spraynges are in the be- gynnynge of the depe: & which are the out- goyngs of Paradise: Weraduere thou woldest saye vnto me: I neuer wente downe yet in to the depe no: hell / nether dyd I euer clymme vp in to heauen. Neuerthelesse now haue I asked the but only of fyre and wynde / and of the daye / where thowow thou hast tra- uayled / and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

He sayde mozeouer vnto me: Thyne awne thynges / & soch as are growne by with the / canst thou not knowe: how shulde thy besell then be able to comprehend the waye of the Hyest / and now outwardly in the corrupte world / to vnderstande the corrupcyō that is caryed in my sight: Then sayde I vnto hym: It were better that we were not at all / then that we shulde lyue in wyckednesse / & to suf- fere / and not to knowe wherfoze. He answered me / and sayde: I wente in a wood / & the trees toke soch a deuoyce and sayd: Come let vs go / and fyght agaynst the see / that it maye de- parte awaye befoze vs / and that we maye make vs yet moze woddys.

The floudes of the see also in lyke maner toke this deuoyce / and sayde: Come / let vs go by / and fyght agaynst the trees of the wodd / that we maye make oure lande the wyder. The thought and deuoyce of the wodd was but bayne and nothyng worth / for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyse to naught also / for the sande stode by and stop- ped them.

If thou were iudge now betwixte these two / whom woldest thou iustifye / & whom woldest thou condempne: I answered & sayd: Merely it is a folysh thought that they both haue deuyled. For the grounde is geuen vnto the wodd / and the see also hath his place to beate hys floudes. Then answered he me / & sayde: Thou hast geuen a right iudgement / why iudget thou not thy selfe also: For lyke as the grounde is geuen vnto the wodd / and the see to his floudes: euen so they that dwell vpon earth / may vnderstande nothyng / but that which is vpon earth: and he that dwel- leth aboute the heauens / may only vnderstande the thyngs / that are aboute the heauens. Then answered I / and sayd: I beseeche the / Lord / let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges /

but of soch as we dayly medle withall / and mely: wherfoze that Israel is blasphemid of the heathen / & for what cause the people (whō thou euer hast loued) is geue ouer / to be pun- nyshed of bngodly nacions: & why the lawe of oure fathers is brought to naught / & the writ- ten couenautes come to none effecte: & we passe awaye out of the world as the grethop- pers / & oure lyfe is a very feare / & we are not worthy to optayne mercy. What will he do then vnto his name / which is called by do ouer vs: Of these thynges haue I asked questyō.

Then answered he me / & sayde: The moze thou searchest / the moze thou shalt maruell / for the world hatheth fast to passe awaye / & can not comprehend the thynges / that are pzoemised for the rightuous in tyme to come / for this world is full of bngodlynes and weaknes.

But as concernynge the thynges wherof thou askest me / I will tell the. The euell is comen / but the destruccyon therof is not yet come. Yf the euell now that is comen / be not turned by syde downe / & yf the place where the euell is comen / passe not awaye / then can not the thinge come that is comen with good. For the coine of euell seide hath bene comen in the hert of man from the begynnynge / and how moch bngodlynes hath he brought by vnto this tyme: and how moch shall he yet bringe forth / vntill he come into the barne:

Wondze now by thy selfe / when the coine of euell seide is cutt downe / how greaie a barne shall it fyll: I answered and sayde: How and whye shall these thynges come to passe: Wher- foze are oure yeares few & euell: And he an- swered me / sayynge: Hast not thou to moch by the Hyest / for thy hastyness to be aboute him is but bayne / thou makest to moch a do. Wpnot the soules also of the ryghtuous as the questyō of these thynges in their holyness / sayynge: How longe shall I hope of this fa- & Apoc. vi. b. thyon: When cometh the frute of my barne / and my rewarde: And vpon this Jeremie & Archangell gaue them answer / and sayde: Euen when the nombze of the sedes is fylled in you: for he hath weped the world in a ba- launce: in measure & nombze hath he mea- sured the tyme / and moueth it not / vntill the same measure be fulfilled. Then answered I and sayde: O Lorde Lorde / now are we all full of synne / and for oure sake weradu- ture it is not / that the barne of the ryghtu- ous shall not be fylled / because of the synnes of them that dwell vpon the earth.

So he answered me / & sayde: Go thy waye to a womā with chyld / and aske of her / whye she hath fulfilled her. fr. monethes / yf her chyld be born maye kepe the by th any longer with in her. Then sayde I: O Lorde / that can the

not. And he sayde vnto me: In hell the secreete places of soules are lyke the pzeup chamber of a woman. For lyke as a woman that tra- uapleth/maketh haste/when the tyme is ne- cessyte of the byrth is at hande: Euen so both she haste to deliuer it that is comytted vnto her. Loke what thou desyrest to se/ it shalbe shewed the from the begynnyng. Then an- swered I. & sayde: If I haue founde sauoure in thy syght/and yf it be possible/ and yf I be mete therfore/ shewe me then/whether there be moze to come then is past/ or moze past then is for to come. What is past/ I knowe: but what is for to come/ I knowe not.

And he sayde vnto me: Stande by vpon the ryght syde/ & I shall expounde the sym- lytude vnto the. So I stode/and beholde/and whote burning ouer wente ouer before me: & it happened & when the flame was gone by/ the smoke had the upper hande. After this there went ouer before me a watery cloude/ & sent downe moche rayne to a strome: & whē the stromy rayne was past the droppes re- mained vpon. Then sayde he vnto me: lyke as the rayne is moze then the droppes/ and as the fyre exceedeth the smoke/ eue so the mea- sure of the thynges that are past/ hath the upper hande. Then wente the droppes & the smoke about: and I prayed and sayde: O ap- poynted (thyngest thou) vntill that tyme? & what shall happen in those dayes? He answered me/ and sayde: As for the tokens wherof thou askest me/ I maye tell the of them in a parte: but as touchyng the tyme/ I may not shewe the/ for I am no beth therfore.

The. v. Chapter.

Nethertheles/as concernyng the tokens/make this: Beholde/ the dayes shall come/ that they which dwell vpon earth/ shalbe takē in a greate nombre/ and the waye of the trouth shalbe hyd/ and the lande shalbe barren from sayth: but iniquyte shall haue the upper hand/ lyke as thou hast seene now/ & as thou hast heard longe agoo. And the lande that thou seest now to haue rule/ halt thou shortly to waste. But yf God graunte the to lyue/ thou shalt se after the thynges that the sunne shall sodenly hyne agayne in the nyght/ and the moone thre tymes in the daye/ and bloude shall droppe out of wodd/ & the stone shall geue his voyce/ & a people shalbe conquered: & euen he shall rule/ whom they hope not & dwell vpon earth/ & the soules shall flye/ and the Sodomytys shall cast out bys fish/ and make a noyse in the nyght/ which many shall not knowe/ but they shall all heare the voyce therof.

There shalbe a confusyon also in many pla-

ces/ and the fyre shalbe off sent agayne/ and the wyde beastes shall go thur waye/ and menstruous women shall beare monsters/ & salt waters shalbe founde in the wyte: one frende shall fight agaynst another: then shall all wyte and vnderstandyng be hyd/ and put asyde into their secreete places/ and shalbe sought of many/ and yet not be founde: then shall bntyghtuousnes and voluptuousnes haue the upper hande vpon earth. One lande also shall aske another/ and saye: Is ryghte soules gone thowow the? And it shall saye: No. At the same tyme shall men hope/ but nothyng optayne: they shall labour/ but their wayes shall not prosper.

To shewe the soche tokens/ I haue leue/ and yf thou wilt praye agayne/ and wepe as now/ and fast such dayes/ thou shalt heare yet greater thynges. Then I awaked/ and a fearfulness wente thowow all my body/ and my mynde was seble and carefull/ so that I almost so wned withall. So the aungel that was come to talke with me/ helde me/ com- forted me/ and sette me vpon my feete.

And in the seconde nyght it happened/ & Salathiel the Captayne of the people came vnto me/ sayyng: Where hast thou bene? & why is thy countenance so heuy? Knowest thou not/ that Israel is comytted vnto I/ in the lande of their captiuyte? Wap then/ & eate/ and forlake vs not/ as the shepherde that leaueth his flocke in the handes of wy- ked wolues. Then sayde I vnto hym: So thy waye fro me/ and come not nyne me: and he heard it/ and as I sayde/ so wote he his waye frome. And so I fasted seuen dayes/ mourn- yng and wepyng/ lyke as asiel the aun- gell commaunded me. And after seuen dayes it happened/ that the thoughtes of my herte were herytuous vnto me agayne/ and my soule receaued the sperte of vnderstandyng/ and I beganne to talke with the moost hiest agayne/ and sayde: O Lorde Lorde/ of eue- ry wodd of the earth & of all the trees therof/ thou hast chosen the one onely byneparde: & of all landes of the whole worlde thou hast chosen the one pyt: and of all floures of the grounde thou hast chosen the one lyte: and of all the depthes of the see thou hast fylled the one ryuer: and of all buylded cytyes thou hast halowed. Upon vnto thy selfe: and of all the soules that are created/ thou hast named the one doue: & of all the catell that are made thou hast prouided the one shepe: and amonge all the mynystrys of folches thou hast got- ten the one people/ and vnto this people wold thou loudest/ thou gauest a lawe/ that is proued of all.

And now/ O Lorde/ why hast thou geue this one people ouer vnto many? & vpon the

one rote thou hast prepared other/ and why hast thou scattered thy one only people amonge many? which treade them downe/ yee which haue ruer with stande thy promyses/ & neuer beleued thy couenauntes? And though thou werest enemy vnto thy people/ yet shuldest thou pumpe them with thyne awne handes. Now when I had spoke these wordes/ & an- gell I came to me the nyght afore/ was sent vnto me/ & sayde vnto me: Heare me/ & herke to the thynges I saye/ & I shall tell I moze. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou art soze bered & trou- bled for Israels sake. Louest thou I people better then hym I made the? And I sayde: No Lorde/ but of very grete & compassyon haue I spoken. For my reynes payne me euery houre/ because I wold haue experiece of the waye of the moost hiest/ & to seke out part of his iudgement. And he sayde vnto me: I thou mayest not. And I sayde: wherfore Lorde? wher vnto was I borne then? & why was not my mothers chyldbed then my graue? So had I not seene the mysery & trouble of Jacob/ & the trauayle of my people of Israel.

And he sayd vnto me: Shompe me I thing that are not yet come: gather me together I droppes/ & are scattered abrode: make me the floures grene agayne/ & are withered: open me the thynges that is closed: and bynge me forth the wyndes/ that are shut by: Shewe me the ymage of a voyce/ & then shall I de- clare the thyng/ & thou labourst to knowe. And I sayde: O Lorde/ Lorde/ who maye knowe these thynges/ but he that hath not his dwellynge with men? As for me/ I am bute wylde: how may I then speake of these thynges wherof thou askest me? Then sayde he vnto me: lyke as thou canst do none of these thynges that I haue spoken of/ eue so canst thou not synde out my iudgement/ or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O Lorde/ yet art thou nye vnto them that haue no ende: and what shall they do I haue bene before me/ or we that be now/ or they that shall come after vs? And he sayde vnto me: I will lychen my iud- gement vnto a ryng. Lyke as there is no blacknesse of I last/ eue so is there no swyft- nesse of the fyrst. So I answered and sayde: couldst thou not make those (I haue bene made/ & that be now/ & that are for to come) in one/ that thou myghtest shewe thy iudge- ment the sooner? Then answered he me/ and sayde: The creature maye not haue a boue I maker/ neiter maye the worlde holde the at once/ that shalbe created.

And I sayd: How hast thou sayde then vnto thy seruante/ that thou lyuyng maker hast made the creature lyuyng at once/ & the

creature bare it? euen so might it now also heare them that be present/ at once. And he sayde vnto me: Aske I chyldbed of a womā/ & laye vnto her: If thou byngest forth chyld- ren/ why dost thou se not to gether/ but one after another? Praye her therfore/ to bynge forth ten chyldren at once. And I sayde: We can not/ but must do it one after another.

Then sayde he vnto me: Euen so haue I geue a chyldbed vnto the earth/ for those I be sowne vpon it by pzoceffe of tyme. For lyke as a ponge chyld may not bynge forth the thynges that belonge to the age/ euen so haue I ordered the worlde which I made.

And I asked and sayde: Seyng thou hast now geue me a waye/ I will speake before the/ for oute mother of whom thou hast tolde me/ is yet ponge/ & now she draweth nye vnto age. He answered me/ & sayde: Aske a wo- man that beareth chyld/ & she shall tell I. Saye vnto her: wherfore are not they whō thou hast now brought forth/ lyke those that were before the/ but lesse of stature? And she shall answer the: They that be borne in the youth of strength/ are of one fastyon: and they that be borne in the tyme of age (when the chyldbed fayleth) are other wyse. Consydre now thy self/ how that ye are leue of stature/ then those that were before you/ & so are they that come after you/ lesse then ye/ as I crea- tures which now begynne to be olde/ & haue passed ouer the strength of youth. Then sayd I: Lorde I beseeche the/ yf I haue founde sa- uoure in thy syght/ shewe thy seruante/ by whom dost thou byset thy creature?

The aungell answered I Eldras/ and geueth hym answere to his questions.

The. vi. Chapter.

And he sayd vnto me: In the begin- nyng when the ground was made/ before the worlde stode/ or euer the wyndes blew/ before it thondred & lychened/ or euer the foundacions of Pa- radyse were layed/ before the saye floures were sene/ or euer I moueable powers were stablyshed/ before the innumerable multi- tude of angels were gathered together/ or euer the hyghnesses of the ayre were lyfted by/ afore I measures of the tymamēt were named/ or euer the hymnyes in Sion were hote/ and or the presente years were sought out/ & or euer the inuencions of the that now synue/ were put asyde/ before they were se- led that now gather sayth for a creature: then byd I confyde & ponde for all these thynges/ & they all were made thowow me/ & thowow no- ne other: by me also they be ended/ & by none other. Then answered I a sayde: which shall be the partynge asunder of the tymes? & when shalbe the ende of the fyrst/ and the be- gynnynge

gynnyng of it that foloweth: And he sayde vnto me: From Abraham vnto Isaac/when Jacob and Esau were bozne of hym/Jacob's hande helde fyrst the heile of Esau: for Esau is the ende of this worlde/and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the heile and the hand. Other questyon (Eldas) aske thou not.

I answered then/ and sayde: O Lorde Lorde/ if I haue soude fauoure in thy sight/ I beseeche the/ shewe thy seruauit the ende of thy tokens/ wherof thou shewdest me part the last nyght. So he answered and sayde vnto me: Stande by vpon thy fete/ and heare the perfecte voyce and sounde. There shall come a greete mocpon/ but the place wher thou standest shall not be moued. And therfore when thou hearest the wordes/ be not afrayed: for of the ende shall the worlde and foundacyon of the earth be vnderstande. And why: the worlde therof trembleth and quake/ for it knoweth/ that it must be chaunged at the ende. And it happened/ that when I had hearde it/ I stode by vpon my fete/ and herkened: & beholde there was a voyce that spake/ & the sounde of it was lyke the sounde of many waters/ and it sayde. Beholde/ the dayes come/ that I will begynne to drawe nye/ and to byset them that dwell vpon earth/ and will begynne to make inquisicijs of the/ what they be that haue hurte equyte w b n- rightheousnes/ and when the lowe estate of Syon shall be fulfilled: and when the worlde/ that shall banysch away/ shall be ouersealed/ then will I do these tokens.

The bookes shall be opened before the firmament/ and they shall be all together/ & the chyldre of a pere olde shall speake with their voyces: the women with chyldre shall byngge forth vnto my chyldren of thye or foure monethes olde/ and they shall lyue/ & be rayled by: & sodenly shall the towne places appeare as the vncowne/ & full house houses shall so- lenly be founde emptye/ and the troper shall geue a sounde/ which when euery man heareth/ they shall be hastily afrayed. At thyme shall frenches fight one agaynst another lyke enemyes/ and the earth shall stande in feare with them.

The spynges of the welles shall stande dryll/ and in thye houses they shall not renne. Whosoever remaineth fro all these thinges that I haue tolde the/ shall escape/ and se my saluacyon/ and the ende of poure worlde. And the men that are receaued/ shall se it/ they that haue not tasted death from their byrth: and the hert of the indwellers shall be chafged/ and turned into another meanyng: for euell shall be put out/ and dycreate shall be quashed. As for sayth/ it shall flourish/ corrup-

cyon shall be overcome: and the treuth/ which hath bene so longe without frute/ shall be declared/ and it happened when he talked with me/ that I looked demurely vpon him/ he fore whom I stode/ and these wordes sayde he vnto me: I am come to shewe the/ the tyme of thy nyght for to come.

If thou wilt praye yet more/ & fast seuen dayes agayne/ I shall tell the more thinges/ & greater then before: for thy voyce is hearde before the hyst: for why: the righte hath sene the righteous dealynge/ he hath sene also thy chastyte/ whych thou hast had euer sence thy youth: and therfore hath he sent me to shewe all these thynges/ and to saye vnto the: Be of good comforte/ and feare not/ and haue not wyth the tymes that are past to chyncke bayne thynges/ and make not haile of the latter tymes.

And it happened after thys. that I wepte agayne/ and fasted seuen dayes in lyke maner/ & I myght fulfill the thye weekes/ which he tolde me. In the eyght nyght was my hert beted within me agayne/ and I beganne to speake before the hyst: for my spete was greatly set on fyre/ and my soule was in dy- stress/ and I sayde: O Lorde/ thou spakest vnto thy creature from the begynnyng/ eue the fyrst daye/ and saydest: Let heauen and earth be made/ & thy worlde was a perfecte worlde. And then was there the spete/ and the darknes were yet on euery syde/ & sy- lence: there was no mans voyce as yet from the. When commaundest thou a saye lyght to come forth out of thy treasures/ that thy worlde myght appeare and be sene.

Vpon the seconde daye thou maydest the spete of the firmament/ and commaundest it to parte asunder/ & to make a deuyson betwixte the waters/ & the one parte myght remaine aboue/ and the other beneth. Vpon the thyrde daye thou broughtest to passe/ & the waters were gathered in the leueth part of the earth: Sixe partes hast thou byged by/ and kepte them/ to thyntent that men myght some and occupye husbandrye therein. As soone as thy worlde wente forth/ the worlde was made. For immediatly there was great innumerable frute/ and many dyuerse pleasures and desyres of temptacon/ floures of changeable colour & smell/ and this was done the thyrde daye.

Vpon the fourth daye thou commaundest that the Sunne shulde geue thy hyne/ & the moone her lyght: the starres dydest thou sett in ordre/ and gauest them a charge to do seruyce eue vnto man/ & was for to be made. Vpon the fyfth daye thou saydest vnto the se- uenth parte (where the waters were gathe- red) & they shuld byngge forth dyuerse beastes/

foules

foules and fyshes. And so it came to passe/ that the donne water and wythout soule/ brought forth lypynge beastes/ at the com- maundement of God/ that all people myght prayse thy wonderous wordes. Then dydest thou preserve two soules/ & one thou caldest Enoch and the other Lemathan/ and dydest separate the one fro the other: for the leueth parte (namely/ where the water was gathe- red together) myght not holde them bothe. Vnto Enoch thou gauest one parte/ which was dyged by the thyrde daye/ that he shulde dwell in the same parte/ wherin are a thou- sande hylls. But vnto Lemathan thou gauest the seuenth parte/ namely the moyst/ & hast kepte hym to deuoure what thou wilt/ & tohan. Vpon the sixte daye thou gauest co- maundement vnto the earth/ that before the it shulde byngge forth beastes/ catell/ & all & crepe/ & (besydes this) Adam also/ whō thou made a Lorde of all thy creatures: O hym come we all/ & the people also/ whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spokē before the/ that I myght shewe/ how that the worlde is made for oure sakes. As for the other people which also come of Adam thou hast sayd that they are nothinge/ but be lyke a spete/ & hast spe- kened the abundaunce of them vnto a droppe (that falleth) from the rose of the house.

And now/ O Lorde/ the Heathen whych haue euer bene reputed as nothinge/ haue begonne to be lordes ouer vs/ & to deuoure vs: but we thy people (whom thou hast cal- led the fyrst bozne/ thy only begotten/ & thy seruent sonne) are geue into their handes and power. If the worlde now be made for oure sakes/ why haue we not the inheritaunce in possesyon with the worlde? How longe shall this endure?

The Angel sheweth Eldas many thinges to come. The.iiij. Chapter.

And it happened after I had spokē out these wordes/ there was sent vnto me an angell/ which had bene by me also the nyghtes afore/ & he sayde vnto me: Eldas/ & heare I wordes that I am come to tell the. And I sayd: speake on Lorde my God. When sayde he vnto me: The see is set in a wyde place/ that it myght be depe & greete: but the entraunce is narrow & small lyke a ryuer. For who wolde go in to the see/ to loke vpon it/ and to rule it? If he wente not thorow the narrow/ how myght he come into the bryde?

Item another: A cyte is buylded and set vpon a bryde felde/ and is full of all goodes: the entraunce is narrow and sodane/ lyke as yf there were a fyre at the ryght hande/ and a depe water at the left/ and as it were onely

one strate path betwixte them both/ so small that there coulde but one man go there.

If this cyte now were geuen to an heyre/ & he neuer wete thorow the parelous waye/ how wold he receaue his inheritaunce? And I sayde: It is so Lorde. When sayde he: Euen so is Israel also a porcyon. And why: for there sakes haue I made the worlde: & when I dā transgressed my statutes/ then was I thinge iudged that was done. When were I entraun- ces of the worlde made narrow/ full of sorow and trauayle: they are but few & euell/ full of parels and labour. For the entraunces of the fore worlde were wyde and sure/ and brought immortall frute.

If they now whych are entered into thys worlde/ maye not comprehend these straye and bayne thynges/ moch lesse maye they cō- prehende and vnderstande the secrete thinges: why disquietest thou thy selfe then/ seynge thou art but a corruptible man? And what woldest thou knowe/ where as thou art but mortall? And why hast thou not receaued in to thyne herte the thynges that is for to come/ but that is present?

When sayde I: O Lorde Lorde/ thou hast ordered in thy lawe/ & the ryghteous shulde inheret these thynges/ but that the vnfaith- full and vngodly shulde perishe. Neuerthe- lesse the righteous shall suffer straye thynges/ and hope for wyde: for they that haue lured vngodly and suffered straye thynges/ shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God/ and none that hath vnderstan- dyng aboue the hyst. For there be many that perishe/ because they despyse the lawe of God that is sett before them. For God hath geue straye commaundement to loche as come/ that they knowe what they do/ & how they shulde lyue: and yf they kepe this they shulde not be punyshed.

Neuerthelesse they were not obedient vnto hym/ but spake agaynst hym: ymagined bayne thynges/ & purposed to synne/ & sayde mozeouer that there was no God/ and that God regarded it not. His wayes haue they not knowne/ bys lawe haue they despyled/ & denyed his promyses: in his statutes & ordy- naunces haue they not bene saythfull & sted- fast/ and haue not persourmed his wordes.

And therfore Eldas vnto the full/ plen- ty/ and to the emptye/ emptye. Beholde/ the tyme shall come/ that these tokens which I haue tolde the/ shall come to passe/ and the bryde shall appeare: & the earth that now pat- leth awaye/ shall be shewed: and whosoever is deliuered from the forsayde euils/ shall se my wordes. For my sonne Iesus shall be opē- ly declared/ with those that be with hym: &

Whb.iii. they

they that remaine/ shall be mercie in foure hy-
dred peares.

after these same peares shall my sonne
Christ dye/ and all men that haue lyfe/ & the
woylde shall be turned in to the olde lyfe. by
dayes/ lyke as in the soze iudgmēt/ so that
no mā shall remaine. And after leue dayes/
the woylde that yet awaketh not/ shall be ray-
sed up/ and shall dye corrupte. And the earth
shall restore those that haue slepte in her/ and
so shall the dust those that dwell in silence/ &
the secrete places shall deliuer those that be
comitted vnto them. And the most myghty shall
be openly declared by the seate of iudgmēt/
& all myfery shall banish away/ & longe suf-
frynge shall be gathered together. But the
iudgment shall cōtinue/ the treuth shall re-
maine/ & sayth shall wate strōge/ & woche
shall folow/ & the rewarde shall be shewed/
the ryghteousnes shall watch/ and the vn-
ryghteousnes shall beare no rule.

Then sayde I: Abraham prayed fyrst for
the Sodomites/ & Moses for the fathers &
synned in the wyldernes/ & he & came after
him for Israel/ in the tyme of Ahas and Sa-
muel: & David for the destruction/ and Sa-
lomon for them that came in to the Sactua-
ry/ and Helias for those that receaued rayne/
and for the deed/ that he myght lyue: & Eze-
chias for the people in the tyme of Sema-
cherib: & dyuerse other in lyke maner/ which
haue prayed for many.

But so now synge & corrupte is growne
by/ and wychednes increased/ and the rygh-
tuous haue prayed for & vngodly/ wherefore
shall it not be so now also?

He answered me/ and sayde: This present
woylde is not & ende/ there remaineth moche
honoure in it/ therefore haue they prayed for
the weakes. But the daye of dome shall be the
ende of this tyme/ and the begynnyng of the
immortalite for to come/ wherein all corrup-
tion banisheth/ all voluptuousnes is lowed
all myghte taken awaye/ ryghteousnes
growne/ and the beryte spronge by. Then
shall noman be able to saue him that is de-
stroyed/ ne to oppresse him & hath gotte the
bictory. I answered then/ & sayde: This is my
fyrst & last saynge: & it had bene better/ not
to haue geuen the earth vnto Adam: or els
when it was geuen him/ to kepe him that he
shulde not synne. For what profyt is it for
me now in this present tyme to lyue in heu-
yns/ & after death to loke for punishment? O
thou Ada/ what hast thou done? For though
it was thou that synned/ thou art not fallen
alone/ but we all that come of the. For what
profyt is it vnto vs/ yf there be promysed
an immortal tyme/ where as we medle with
deedly wozeches: & yf there is promysed by an

euertlastyng hope/ where as we oure selues
are euell & bayne: & yf there are layed by for
vs dwellinges of health & fredome/ where as
we haue lyued euell: and that the wozeches
of the wylde is kepte to defende them/ which
haue led a payent lyfe/ where as we haue
walched in & most wicked wayes of all: And
that there shall be shewed a paradys/ whose
frute endureth for euer/ wherein is fredome
and medycyne/ where as we shall not go in:
for we haue walched in vnpleasur places:
And that the faces of them which haue ab-
steyned/ shall shyne about the starres/ where
as oure faces shall be black and darcke: For
whyle we lyued and dyd vnyghtously/ we
consydered not/ that we shuld suffre therfore
after death?

Then answered he me/ and sayde: This is
the consyderacyon & thought of the battayls
which man hath vpon earth: & yf he be ouer-
come/ he shall suffre as thou hast sayde. But
yf he gett the victorie/ he shall receaue the
thyng that I saye. For this is the lyfe/ where
of Moses spake vnto the people/ whyle he
lyued/ saying: O howe the lyfe/ & thou mayest
lyue. Neuertheles they beleued him not/ ne-
ther the Prophetes after hym. So ner ne
which haue spoken vnto them/ that they shuld
shulde not reach vnto them to their destruc-
cyon lyke as toye is for to come ouer those/
that haue suffred them selues to be enfor-
med in saluacion.

I answered then & sayde: I knowe Lorde/
that the wylde is mercifull/ in that he hath
mercy vpon them/ which are not yet in the
woylde/ and vpon those also that walche in
his lawe/ and that he is paciet and longe suf-
frynge toward those that haue synned in
their wozeches: and that he is lyberall to geue
where as it requyeth: and that he is of great
mercy/ for he multiplieth his lowynge kynd-
nes toward those that are present/ & that
are past/ and to them which are for to come.
For yf he multiplie not his mercies/ & woylde
shall not be made lyuynge/ with those that
dwell therein: He geueth also/ for yf he gaue
not of his goodnesse/ that they which haue
done euill/ myght be casted/ the ten thousand
parte of men shuld not be made lyuynge.
And yf the iudge forgaue not those that be
healed with his wordes/ and yf he woulde de-
stroye the multitude that synne/ there
shulde be very fewe left in an vnumerable
multytude.

¶ Euen prayeth God rather to loke vpon his owne
mercy then on the synners of the people.

¶ The.iiij. Chapter.



And he answered me/ saying: The
most myghty made thys woylde for
many/ but the woylde to come for
few. I wyl tell the a sympliteude/
Eldras: As when thou askest & earth/ it shall
saye vnto the/ that it geueth moche moulde/
where of earthen vessels are made/ but lytle
of it that golde cometh of. Euen so is it with
the woche of thys woylde. There be many
created/ but few shall be preserued. When an
swered I and sayd: When shalowe by & witt
(thou soule) and deuoure the vnderstanding/
for thou art agreed to herke & to geue eare/
and wyllyng to prophete: for thou hast no
longer space geuen the/ but only to lyue. O
Lorde/ wylt thou not geue thy seruaut leue/
that we maye praye before the/ & that thou
mayest geue leue vnto oure herte/ & buyde
oure vnderstandinge/ that there maye come
frute of it: and that euery one which is cor-
rupte/ and beareth the state & place of a mā/
maye lyue?

For thou art alone/ & we all are one woche/
man myghte of thy handes/ lyke as thou hast
sayde/ and lyke as the body is fashioned now
in the chyldbed/ and thou geueth the men-
bers/ and thy creature is preserued in fyre &
water: & x. monethes doth thy woche suffice
thy creature/ which is fashioned in her: but
the thyng that pte. enet/ and it that is pte-
serued/ shal both be kepte together: & when
tyme is/ the chyld shal deliuereth the thyng/
that is kepte and growne in her.

For thou hast commaunded the brydes to
geue myght vnto the frute/ that the thyng
which is created and fashioned/ maye be no-
rished for a tyme: and then thou bypofest &
ordrest it with thy mercy/ byngest it by with
thy ryghteousnes/ nurturest it in thy law/ &
refournest it with thy vnderstanding/ mozt-
tyfist it as thy creature/ and makest it ly-
uynge as thy woche. Seynge then & thou
destroyst him/ which with so great labours
is created and fashioned/ thou woldst thou
maundement/ thou coudest lyghtly ordene/
also/ that the thyng which is made/ myght
be preserued.

And this I speake now of all men in gene-
rall/ as thou knowest: but of thy people/ for
whose sake I am sayng: and of thy inheritaun-
ce: for whose cause I moutne: and of Israel/
for whom I am wolfull: and for Jacob/ for
whose sake I am greued: therefore begynne
to praye before the/ for my selfe and for the/
for I se the fall of vs. euen of vs/ that dwell
vpon earth. But I haue herde the swyftnes
of & iudge/ which is to come: therefore heare
my boyce and vnderstande my wordes/ and
I shall speake before the.

¶ This is the begynnyng of the wordes of

& soz/ before he was receaued: O Lorde/
thou & dwellest in euertlastyngnesse/ whose
eyes are lyft by in the ayre/ whose stoke is
exceedyng hye/ whose gloze & maiesty maye
not be comprehended/ before whiche hostis
of heauen stanse with tremblinge/ whose
kepyng is turned in wynde and fyre/ whose
woylde is true/ whose tatchpynge is strōge/
whose commaundement is strōge/ whose
ordynance is fearfull/ whose loke dretch by
the depthes/ whose myght maketh the most
taynes to melt awaye/ & whose treuth bea-
reth wytnes: O heare the prayer of thy ser-
uant/ and march with thyne eares the pe-
ticion of thy creature.

For whyle I lyue/ I wyl speake/ and so
longe as I haue vnderstandinge/ I wyl an-
swere. O loke not vpon the synnes of thy
people/ which seme in the tyneth. Haue no
respekte vnto the wicked audies of the hea-
then/ but to the dellyze of those that kepe thy
testimonies with sozowes. Chynke not vpon
those that haue walched synnely before the/
but vpon them/ which wyl haue knowne
thy seare.

Let it not be thy wyl to destroye them/
which haue had beastyly maners/ but to loke
vpon them that haue clearly taught thy lawe
Take thou no indignacyon at them/ which
are woyle then beastes/ but loue them/ that
allwaye put their trust in thy ryghteous-
nes and gloze: for we and oure fathers haue
all the same synnes and displease/ but becau-
se of oure synnes thou shalt be called mercif-
full.

For yf thou hast mercy vpon vs/ thou shalt
be called mercifull/ where as we haue no
wozeches of ryghteousnes: for & ryghteous
which haue layed by many good wozeches
together/ shall out of their dedes receaue re-
warde. For what is man/ that thou shuldest
take displeasure at him? O what is the cor-
ruptible mortall generacion/ & thou shuldest
be so rough towarde him?

For of a trueth there is no man amice
them that be bozne/ but he hath dealt wy-
ledly/ and amonge the saythfull there is no-
ne/ which hath not done anyfye. For in thys
(O Lorde) thy ryghteousnes and thy good-
nes shall be payled and declared/ yf thou be
mercifull vnto them/ which are not ryght in
good wozeches.

Then answered he me and sayde: Some
thyngs hast thou spoken a right/ and accor-
dyng vnto thy wordes it shall be. For I wyl
not berely cōfynde the wozeches of the/ which
haue synned before death/ before the iudge-
ment before destruction/ but I wyl remyde
ouer the woche & thought of & ryghteous.
I wyl remyde also the pylgrymage/ & holy
abb. h. making

makinge and thereward. Lyke as I haue spoken now/so shall it come to passe. For as the housbande man soweth moche seds upon the grounde / and planteth many trees / and yet allwaie the thyng that is sowne or plantyd is not all kepte safe / neither doth it all take rote: euen so is it of them that are sowne in the woilde/they shall not all be preserved.

I answered then & sayde: If I haue soude grace/then let me speake. Lyke as the housbande mans lede perissheth/ye it receaue not rayne in due season/oz yf there come to moch rayne vpon it: euen so perissheth man also/whiche is created with thynges/and is lyke vnto thyne awne ymage and to thy selfe/for whosle sake thou hast made all thynges/and lyckened hym vnto thy housbande mans lede. We not woth at vs/ O Loyde/but spare thy people / and haue mercy vpon thyne awne inheritaunce: O be mercifull vnto thy creature.

Then answered he me & sayde: Thynges present are for the present/a thyng to come for soch as be to come. For thou wantest yet moch/seyng thou mayest loue my creature aboue me: I haue oft times byawne nye vnto the/but neuer to the vnryghteous. In this also thou art maruelous before the Hye/In I thou hast humbled thy selfe / as it becometh the/and hast not regarded thyne awne selfe/I thou art had in soch honoure amonge the ryghteous. Therefore shall great wechidnes and mysery come vpon them/that in the latter tyme shall dwell in the woilde/for they haue walched in greates pyde.

But vnderstand thou for thy selfe / & seke out glozy for soch as be like the: for vnto you is paradyse opened/the tre of lyfe is plantyd/the tyme to come is prepared/plenteousnes made ready: a cytie is buylded for you/and a rest is prepared / yee perfecte goodnes and wysdome. The rote of euell is marched from you/the weakness and moche is byd fro you/ & in to hell speth corrupcion in forgetfulness. Shozowes are banysht awayd/ & in the ende is shewed the treasure of immortallite. And therefore aske thou nomoze questions/corruptyng the multitude of them that perishe. For they haue taken lybertie / despyled the Hye/ thought scozne of his lawe/ & forsaide his wayes.

Whozowr/they haue troden downe hys ryghteous/ & sayde in their herte/that there is no God / yee and that wyttynly/ for they dye. For lyke as the thyng that I haue spoken of/is made ready for you: euen so is thyrst and payne prepared for them. For it was not hys will that man shulde come to naught: but they which be created haue despyled the name of hym that made them/ and are vnto schall

vnto hym/whiche prepared lyfe for them. And therefore is my iudgmet now at hand. These thynges haue I not shewed vnto all men/ but vnto fewe: namely vnto the / and to soch as be lyke the.

Then answered I and sayde: Beholde O Loyde/now hast thou shewed me the multitude of the tokens/whiche thou wilt begynne to do at the last but at what tyme and when thou hast not shewed me.

Edras hath bypore shewed vnto hym.

The.iiij. Chapter.

I answered me then & sayde: Treasure thou the tyme diligently in it selfe/whiche thou seyst that one parte of the tokens come to passe/whiche I haue tolde the before: so shalt thou vnderstande/that it is the very same tyme/wherin the Hye will begynne to vset the woilde/whiche he made. And when there shall be sene earthquake and vproare of the people in the woilde/then shalt thou well vnderstande/ & the most Hye spake of those thynges/ from the dayes that were before the/ euen fro the begynnyng.

For lyke as all that is made in the woilde/hath a begynnyng and end/ and the ende is manifest: euen so the tymes also of the Hye haue playne begynnynges in wounders and sygnes/and the ende in woichyng and in tokens. And euery one that shall be laud/and shall be able to escape by hys woiches and by sayth / wherin ye haue beleued / shall be preserved from the sayde perils/and shall see my sauoure in my lande and within my borders/for I haue halowed me from the woilde. Then shall they be in carefulnesse / whych now haue abused my wayes: and they I haue cast them oute despytfully / shall dwell in paynes.

For soch as in their lyfe haue receaued benefytes/and haue not knowen me/and they that haue abhoyred my lawe / whyle they had yett freedom/ and whiche they had yett open roome of amendement and conuersyon/ & vnderstode not/but despyled it: I same must knowe it after death in payne. And therefore be thou nomoze carefull / howe the bngodly shall be punished/ & howe the ryghteous shall be laud/and whose the woilde is/ & for I haue tolde the woilde/and when it is. Then answered I and sayde: I haue talched before and now I speake/ and wyll speake also hereafter / that there be many moos of them whych perissh/ then shall be laud/ lyke as I haue tolde is greater then the droppe.

And he answered me/sayinge: lyke as the felde is/so is also the seide: as the floures be/so are the colours also: soch as the woichman is/soch is also the woiche: and as the housband

man is him selfe/so is his housband/ye also/for it was the tyme of the woilde. And when I prepared for the I are now / oz eler the woilde was made / where in they shulde dwell/then was there no man that wythstode me. Now when euery one was / and the flouer also in the woilde which is now prepared/ & the moneth that ceaseth not / and the lawe which is vnsearchable/their maners were corrupte. So I corruped the woilde/ and beholde/there was perill/ because of the thoughtes I were come in to it. And I saw/ and spared them greatly/and haue kepte me a wynebery of the grapes/and a plante fro amonge many generacions. Let the multitude perissh then / whych are growne by my wayne / and let my grape and wynebery be kepte: euen my plante/for with greates labour haue I made it by.

Nevertheless yf thou wilt take by the yett true dayes mo(but thou shalt not fast in the) goothy waye then in to the felde of floures/where no house is buylded / and eate onely of the floures of the felde/tafte not flesh/dryncke no wyne/ but eate floures onely. I praye vnto the Hye continually/so wyll I come/ and talke with the.

So I went my waye and came in to the felde which is called Ardath/like as he commaunded me/ & there I sat amonge the floures/and ate of the herbes of the felde/ & I meate of the same satisfied me. After seuen dayes I sat vpon the grasse / & my herte was berch within me lyke as afore: and I opened my mouth/ & began to talke before the Hye/ and sayde: O Loyd/thou I shewest thy selfe vnto vs / thou hast declared and opened thy selfe vnto oure fathers in the wyldernes/ in a place where no man dwelleth / in a barren place/when they came out of Egypt/ & thou spakest/sayinge: Heare me O Israel/ and marke my woiches thou seide of Jacob. Beholde / I sawe my lawe in you / and it shall bytunge frute in you/ & ye shall be honoured in it for ever. For oure fathers which receaued the lawe/kept it not/and obserued not the ordinaunces and statutes/and the frute of the lawe was not declared: for it myght not/for whyt it was thine. For they that receaued it/perisshed/because they kepte not the thyng that was sowne in them.

It is a custome when the grounde receaueth seide / oz I see a chipp/oz a besell meate and dryncke/that whiche it perissheth oz is broken wherin a thyng is sowne/oz wherin any thyng is put: the thynges also perissh & are broken/whiche are sowne oz put therein. But vnto vs it hath not happened so: for we that haue receaued the lawe/perissh in tyme/and oure herte which also receaued the lawe: not

withstandyng the lawe perissheth not / but remayneth in his labour.

And when I corruped these thynges in my herte after this maner / I looked aboute me with myne eyes/ and vpon the ryght syde I sawe a woman/whiche mourned soze/made greates lamentacion / and wepte wyth loude boyccther clothes were rent in peces/and she had aspres vpon her heade.

Then let I my thoughtes go / & I was in / & turned me vnto her/ & sayde: wherfore wepest thou/why art thou so soze & discomfited? And she sayde vnto me: Sye/lett me bewaile my selfe & take yett moze sorowe: for I am soze bered in my nynde / & brought very lowe. And I sayde vnto her: what ayleth the? O I haue done any thyng to the? tell me. She sayde: I haue bene vnfrutefull and barren/and haue had an housband thirtie yeres. And these xxx yeres I do nothinge els daye & nyght and all houres/ but make my prayer to the Hye. After thirtie yeres God herde me thy handmayden / looked byd my mysery/ corruped my trouble/and gaue me a sonne/ and I was glad of hym/so was my housband also & all my neyghbours/ & we gaue greates honoure vnto the Hye. And I noyshed him with great trauagile. So whiche he grew vpon/and came to the tyme/that he shulde haue a wyfe/ I made a fealt.

Edras & the woman that appereth vnto him & men together.

The.v. Chapter.

As it happened I when my sonne wente in to hys chamber / he fell downe/and dyed: then ouerthrew we all the lightes/ & all my neyghbours rose by to comforte me. Then toke I my rest vnto the seconde daye at nyght: and when they had all rested/that they myght comforte me/ I rested also/and rose by by nyght/and fled/and am come hither in to this felde/ as thou seist: & am purposed not to come in the cytie/ but to remayne here/ and nether to eate ner dryncke/ but continually to mourne and to fast/ vntill I dye.

Then let I my meditacions & thoughtes fall/ that I was in / and spake to her in displeasure: Thou foolysh woman / seyst thou not oure heynnes and mourning/ and what happeneth vnto vs/ howe shon oure mother is all wofull and soze/ and howe she is cleane brought downe and in mysery: seyng we be all now in heynnes / and make oure mone (for we be all sorowfull.) As for the heynnes that thou takest/ it is but for one sonne. Demaunde the earth / and she shall tell the/ & it is she which ought (by reason) to mourne/for the fall of so many that growe vpon her.

for from the begynnyng all men are borne of her / & other shall come: and beholde / they walke almost all in to destruction / & many of them shall be rodd out.

Who shalbe then (by reason) make more mournynge / then he / that hath lost so great a multitude: and not thou / whych art soz by but for one. But if thou woldest saye unto me: My mournynge is not lyke the mournynge of the earth / for I haue lost the frute of my body / which I bare with heuynes: but the earth is accordynge to the manner of the earth / & the present multitude goeth agayne in to her / as it is come to passe: Then saye I unto the: lyke as thou hast bozned with traualle a sozowe / eue so the earth also fro the begynnyng geueth her frute vnto man / for him that made her. And therfore / (holde thy sozowe and heuynes by thy selfe / and loke what happeneth vnto the / be are it strongly. For if thou iudgest the march & ende of God to be ryghtuous and good / and receauest his counsell in tyme / thou shalt be commended therein. So thy waye then in to the cytye to thy housbande.

And the sayde vnto me: that wyl I not do / I wyl not go in to the cytye / but heare wyl I dre. So I commended more with her / and sayde: Do not so / but be counseled / & solow me: for how many fallies hath Sion? We of good comforte because of the sozowe of Jerusalem. For thou seest that our Sanctuary is layed waste / oure altier broken / oure temple destroyed / oure playnynge of instrumentes & syngynge layed downe / the thankesgeuynge put to silence / our myght is banished away / the lycht of oure candlestyk is quenched / the arche of the couenaunt is taken from vs / all oure holy thynges are defyled / and the name that is called vpon ouer vs / is dishonoured: oure chyldren are put to shame / oure prestes are bzene / oure Leuites are caried awaye in to captiuyte / oure virgins are defyled / and oure wyues rauyned / oure ryghtuous men spoyled / and oure chyldren destroyed / oure yonge men are brought in bondage / and oure stronge woorthies are become weake: and Sion (whyche seale is the greatest of all) is lowed by from her woorthippe: for she is deliuered in to the handes of them that hate vs.

And therfore shalke of thy great heuynes / and put awaye the multitude of sozowes: & the whyghtie maye be mercifull vnto the / and that the whyght maye geue the rest from thy labour and traualle. And it happened / that when I was talkynge with her / her face dyd myne and glyster / so that I was afrayed of her / and mused what it myght be. And immediately she cast out a grete voyce / very

fearfull / so that the earth shok at the noyse of the woman: and I lohed / and beholde / the woman appeared vnto me nomoze: but there was a cytye buylded / & a place was shewed from the grounde and foundation.

Then was I afrayed / & cryed with loud voice / and sayde: where is azriel the angell / which came to me at the fyrst: for he hath caused me to come in many conspurations & by thoughts / and myne ende is turned to corrupcion / and my prayer to rebuke. And as I was speakynge these wordes / he came vnto me / & lohed vpon me / and I layd as one that had bene ded / and myne vnderstanding was altered / & he toke me by the ryght hede / and comforted me / & set me vpon my fete / and sayde vnto me: what ayleth the? and why is thyne vnderstanding bereft? & the vnderstandinge of thy herte / & wherfore art thou soz? And I sayd: Because thou hast forsaken me: and I haue done accordynge vnto thy wordes / I wente in to the felde / and there haue I sene thynges / & I am not able to expresse. He sayde vnto me: Stande vp and be manly / and I shall geue the explication.

Then sayd I: Speake on to me my Lord / forsake me not / lest I dye in bayne: for I haue sene that I knewe not / & herde that I do not knowe. O I shall my vnderstandinge be disceined / and my mynde: But now I be seche the / that thou wylt shewe the seruante of this woode. He answered me then & sayde: heare me / and I shall enforme the / & tell the wherfore thou art afrayed / for I wylt haue opened many secreete thynges vnto the.

He hath sene that thy waye is ryght / and that thou takest sozowe continually for thy people / and makest grete lamentacyon for Sion: and therfore vnderstande the byspon which thou sawest a lytle while agoe after this maner: Thou sawest a woman mournynge / and thou hast comforted her: neuertheless now seest thou the lykenes of the woman nomoze / but thou thoughtest there was a cytye buylded: and lyke as she tolde the of the fall of her sonne / so is this the answer: & he woman whiche thou sawest / is Sion: & where as she tolde the / that she hath bene thyrtye years vnfructfull and barren / those are the xxx. years / wherem there was no offerynge made in her.

But after xxx. years Salom buylded her / & offred / and then bare the bare a sonne. And where as she tolde the / that she nozzyed him with labour / that was the dwellynge of Jerusalem. But where as she sonne dyed in her chamber / & is the fall of Jerusalem. And thou sawest her lykenesse / how she mourned for her sonne: what els happened vnto her / I haue shewed the. And now God seyth / that thou art

thou art soz in thy mynde / & suffrest fro thy herte for her / and so hath he shewed the her cleamelle / and the faynes of her bewtye.

And therfore I had the remayne in the felde / where no house is buylded. For I knew that the whyght wolde shewe this vnto the / therfore I commaunded the to goo in to the felde / where no foundacyon ner buyldynge is. For in the place where the whyght wylt shewe bys cytye / there shall be no mans buyldynge. And therfore feare not / and let not thyne herte be afrayed / but go thy waye in / and se the glorious and sayde buyldynge / and how grete it is / and how grete thou thynekest it after the measure of thyne eyes / & then shalt thou heare as moche as thine eares maye comprehend / for thou art blessed aboue many other / and art called with the whyght / as I few. But tomozow at nyght thou shalt remayne here / & so shall the whyght shewe the byspons of hye thynges / which he wylt do vnto them / that dwell vpon earth in the last dayes. So I slepte the same nyght lyke as he comaunded me.

In this Chapter and in the. 6. next ensynge / he encreaseth of certen byspons and of the interpretacons thereof.

The. xi. Chapter.

Then sawe I a dreame: and beholde / there cam by fro the see an Aegle / which had. xij. wynges / & thre heades: And I sawe / and beholde / he spred his wynges ouer all the earth / and all the wyndes of the ayre blew in them / and so they were put together agayne. And I behelde / & out of his fethers there grew other lytle contrary fethers: the heades rested / the head in the wyndes was greater then the other / yet rested it with the residue.

Wherfore I sawe / that the Aegle stode vpon his wynges / and rayned vpon earth / & ouer all the that dwell vpon the earth: and I sawe that all thynges vnder heauen were subiecte vnto him / & no man spake agaynst him / no not one creature vpon earth. I sawe also that the Aegle stode vpon his clawes / & gaue a sounde with his fethers / and a voyce sayynge after this maner: watch not all together / slepe every man in his awne place / & watch for a tyme / but let the heades be preserued at the last. Neuertheless I sawe / that the voyce wente not out of his heades / but from the myddest of his body. And I nombred his contrary fethers / & beholde / there were eight of them. And I lohed / & beholde vpon the ryght syde there arose one fether / & rayned ouer all the earth. And it happened / that when it rayned / the ende of it came / and the place thereof appeared no more. So I nexte folowynge stode vpon / & rayned / & had a grete tyme: and it happened / that when it rayned /

the ende of it came also / lyke as the fyrst / so that it appeared nomoze.

Then came there a voyce vnto the / & sayde: Heare thou / & haue kepte in the earth so longe / this I saye vnto the / before thou begynne to appeare nomoze: where shall none after the attayne vnto thy tyme. Then arose the thrid / & rayned as the other afore / & appeared nomoze also. So went it vnto all the residue one after another / so that every one rayned / & then appeared nomoze. Then I lohed / & beholde / in processe of tyme the fethers that folowed were set vpon the ryght syde / & the myght rule also: & some of the ruled / but within a while they appeared nomoze: for some of the were set vpon / but ruled not. After this I lohed / and beholde the. xij. fethers appeared nomoze / & the two wynges: & there was nomoze vpon the Aegles body / but two heades rested / & a fyre fether. Then sawe I also / & the fyre fethers were parted in two / & remayned vnder the head / & was vpon the right syde / for the fyre continued in their place. So I lohed / & beholde / they were vnder the two wynges / thought to set vpon the selues / & to haue the rule. Then was there one set vpon / but shortly it appeared nomoze / & the seconde was sooner awaye then the first. And I behelde / & lo / the two thought also by them selues to rayne: & when they so thought / beholde / there waked one of the heades / & were at rest / namely / it that was in the myddest / for it was the greater of the two heades. And then I sawe / that the two heades were felled with him / & the head was turned with them that were by him / and ate by the two vnder wynges / that wolde haue rayned.

But this head put the whole earth in feare / & bare rule in it / ouer all those that dwell vpon earth / vpon moche labour / & he had the gouernance of the world / ouer all the foules that haue bene. After this I lohed / & beholde / the head that was in the myddest / suddenly appeared nomoze / lyke as the two wynges: then came the two heades / which ruled vpon earth / & ouer those that dwell therein. And I behelde / & lo / the head vpon the ryght syde / deuoured it that was vpon the left syde. And I herde a voyce / which sayde vnto me: loke before the / & conspyde the thyng that thou seest. Then I sawe / & beholde / as it were a lyon that roareth / remynge hastily out of the mod / & he sent out a myghty voyce vnto the Aegle / & sayde: Heare thou / I wylt talke with the / & I wylt shall saye vnto the: Is it not thou / that hast the victory of the foure beastes / whiche I made to rayne vpon earth and in myr woode / & that the ende of their tymes might come tomozow the?

And the fourth came / and overmanne all the beastes that were past / and had power ouer the world with grete fearfulness / and ouer

ouer the whole cōpasse of the earth with the most wicked labour / & so longe tyme dwelt he upon the earth with disceate / & the earth had thou iudged not with tructh. For thou hast troubled the meke / thou hast hurte the peaceable & quete / thou hast lured lper / and destroyed the dwellinges of them that brought forth frute / and hast cast downe the walles of such as dyd the no harme. Therefore is thy wjongeous dealing and blasphemye come bp vnto the Hye / and thy pyde vnto the Wyghte. The Hye also hath looked bp the proude tymes / and beholde / they are ended / and therabhomynacions are fulfilled. And therfore appeare no more thou Regie / and thy horrible winges / and thy wyched feathers / and thy vngreacious heades / and thy synfull clawes / and all thy bayne body: that the earth maye be refreWed / & come agayne to her self / whan she is deliuered fro thy violence / and that we maye hope for the iudgement and mercy of hym that made her.

The.iii. Chapter.

And it happened when I spake these wordes vnto the Regie / I sawe / & beholde / the head that afore had the byperhand / appeared nomore: nether dyd the soure wynges appeare any more / & came to him / & were let bp to raighe: and their kyngdome was small & full of bproute. And I sawe / & beholde / they appeared nomore / and the whole body of the Regie was bzent / & the earth was in greate feare. Then awakes I out of the traunce of my mynde / & from greate feare / & sayde vnto my spete: Lo / this hast thou geuen me / in that thou searchest out the wayes of the Hye: lo / yet am I weery in my mynde / & very weake in my spete / & lytle strength is there in me / for the greate feare that receaued this night. Therefore will I now beseeche the Hye / that he wyl comferte me vnto the ende: & I sayd / Lo / de / Lo / de / ye / I haue founde grace before thy sight / & ye / I am iustified with the beseechinge of many other / & yf my prayer be come bp before thy face / comferte me then / & shewe me thy seruante the interpretacyon & playne difference of this horrible sight / & thou mayest perfectly cōferte my soule: for thou hast iudged me worthy / to shew me the last of tymes.

And he sayde vnto me: this is the interpretacyon of this syght. The Regie whome thou sawest come bp fro the see / is the kyngdome which was sene in the byspon of thy brother Daniel / but it was not expounded vnto him / for now I declare it vnto the. Beholde / the dayes come / that there shall ryle bp a kyngdome vpon earth / & it shall be feared aboue all the kyngdomes that were before it. In the same kyngdome shall. xij. kynges raigne /

one after another. For the seconde shall begynne to raigne / and shall haue moze tyme then the other / & this do the. xij. wynges signifye / which thou sawest. As for the wynges I spake / & thou sawest go out fro the heades but not fro the body / it betokeneth / that after the tyme of that kyngdome there shall aryse greate dryynges / & it shall stande in pavel of falling: neuertheles it shall not yet fall / but shall be set in to his beginninge. And the eight vnderwynges whych thou sawest hange vnto the wynges of him / betokene / that in hym there shall aryse eyght kynges / whose tyme shall be but small / & their yeares swete / & two of the shall beate. But when the myrdest tyme cometh / there shall be soute kepte in the tyme / when his tyme begynneth to come / that it maye be ended / but two shall be kepte vnto the ende.

And where as thou sawest the heades re-kyng / this is the interpretacyon: In his last shall the Hye ryle bp the kyngdomes / & call many agayne into the / & they shall haue the domynyon of the earth / and of those that dwell therein / & much labour aboue all those that were before the. Therefore are they called heades of the Regie: for it is they that shall byngne forth hys wychednes agayne / and that shall persourme & synnys hys last. And where as thou sawest / that the greate head appeared nomore / it signyfeth / that one of them shall dye vpon his bed / & yet with payne / for the two that remaine / shall be slayne with the swerde. For the swerde of the one shall deuoure the other / but at the last shall he fall thowto the swerde hym selfe.

And where as thou sawest two vnderwynges bp the head that is on the ryght syde / it signyfeth that it is they / whome the Hye hath kepte vnto their ende: this is a small kyngdome / & full of trouble. The I. yon whō thou sawest rylinge bp out of the wodde / and roarynge / & speakyng vnto the Regie / and rebukynge hym for his vnrighthousnesse / is the wynde / whych the Hye hath kepte for them / & for their wychednesse vnto the ende: he shall repone them / & rente them asunder before them. For he shall let them lpyng before the iudgement / & shall rebuke them for the respyde of my people shall be deliuered to trouble / those that be persured ouer myne endes: and he shall make them sorrowfull vntill the commynge of the daye of iudgement / where of I haue spoken vnto the fro the beginninge. This is the dreame that thou sawest / & this is the interpretacyon. Thou only hast bene mete to knowe the secretes of the Hye.

Therefore wylte all these thynges that thou hast sene in a boke / and hyde them / and teach the the wyse in the people / whose hertes thou knowest

knowest maye cōprehende and kepe these secretes. But wylte thou here thy selfe yet seuen dayes moo / that it maye be shewed the / whatsoeuer it pleaseth the Hye to declare vnto the / and with that he went his waye.

And whē all the people perceaued / & the seuen dayes were past / & I not come agayne in to the cytie / they gathered them all together fro the least vnto the most / & came vnto me / and sayde: what haue we offended the? and what euell haue we done agaynst the? & thou forsahest vs / & lytest here in this place: for of all people thou only art left vs / as a grape of the vyne / and as a candell in a darcke place / and as an haire & wyppye perserued from the pest. Haue we not els aduersite ynough / but thou must forsake vs: where it not better for vs / that we had bene bzē with Sion? For we are no better / then they that dyed there: and they wepte with loude voyce. Then answered I the & sayde: Be of good cōferte O Israel / & be not heuy thou house of Jacob: for the Hye hath you in remembrance / & the Wyghte hath not forgotten you in temptation. As for me / I haue not forsake you / neither am I departed from you: but am come in to this place to praye / because of the mystery of Israel / that I myght seke mercy for the lowe estate of youre Sanctuary. And now go youre waye home euery mā / & after these dayes wyl I come vnto you. So the people went their waye in to the cytie / lyke as I cōmaunded them: but I remayned still in the selde seuen dayes / as the Angell bad me: and I ate onely of the floures of the selde / & had my meate of the herbes in those dayes.

The.iiii. Chapter.

And it happened after the seuen dayes / that I dreamed a dreame by night. And beholde / there arose a wynde from the see / that it moued all the floures therof. And I lohed / and beholde / the mā was strōge & increased with the cloudes of beaute: & when he turned his countenance to consyder / all the thynges trembled & were sene vnder him: and when the voyce went out of his mouth / all they bzēnt that herde hym / lyke as the earth when it feleth the syze.

After these I sawe / & beholde / there was gathered together a multitude of men out of nombze from the soute wyndes of the beaute / to syghte agaynst the man / that came oute from the see. And I lohed / and beholde / he graued hym selfe a greate mountayne / and flew bp vpon it. But I wolde haue sene the border of place / wherout the hyl was grauen / and I coude not.

I sawe after these / & all they which came

to syghte agaynst hym / were soze astrayed / & yet durst they syght. Neuertheles when he sawe the fearfulness & violence of the people / he nether lyft bp his hande ner helde swerde / ner any weape: but onely (as I sawe) he sent out of his mouth as it had bene a blast of syze / and out of his lyppes the wynde of the flame: and out of his tonge he cast out sparkes and stozmes / and they were all myrte together: the blast of syze / the wynde of the flames / and the greate stozme / and fell with a myrthe vpon the people / which was prepared to fight and bzēnt them by euerychone: so that of the innumerable multitude there was nothinge sene / but onely dust and smoke. When I saw this / I was astrayed.

Afterwarde sawe I the same man come downe from the mountayne / and calling vnto him another peaceable people: and there came moche people vnto him: some were glad some were soze / some of them were bounde / so that they were caried & brought forth.

Then was I syck thowto greate feare / & I awaked / and sayde: thou hast shewed thy seruante all thy wordes fro the beginninge / & hast counted me worthy / & thou myghtest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I cōfyde in my vnderstandyng: wdo vnto them that shall be left in those dayes: & moche moze / wdo vnto the that are not left behynde: for they that were not left / were in heuynes.

Now vnderstande I the thynges that are layed bp in the latter dayes / which shall happen vnto them / and to those that are not left behynde. Therefore are they come in to great pavelles / and many necessities / lyke as these dreames declare. Yet is it easier / & he which suffreth hurte / come in these / then to passe awaye as a cloude out of the wynde / and now to se the thynges that shall happen in the last.

Then answered he me / and sayde: the interpretation of the syght shall I shewe the / and I wyl open vnto the / the thynges that thou hast requyred. For thou hast spoken of them that are left behynde / and this is the interpretation. He that taketh awaye the pavel in that tyme / hath kepte hym selfe. They that be fallen in to harme / are such as haue woznes & sayth vnto the Most myghtie. Knowe this therefore / that they which be left behynde / are moze blessed / then they that be deed. This is the meanynge of the byspon. Where as thou sawest a man commynge bp from the depe of the see / the same is he whome God the Hye hath kepte a greate season / which by his awne selfe shall deliuer his creature / & he shall ordeyne the that are left behynde. And where as thou sawest / & out of hys mouth there came a blast of wynde / syze & stozme / &

how that he lyfthp nether fwerde nor wea-
pen/ but the rufynge in of hym destroyed
the whole multitude/ & came to fight agaynft
him: it fignyfeth/ that the dayes come/ when
God will deliuer the that are vpon earth/ &
in a traide of mynde shall he come vnto the/
dwelling in earth. And one shall undertake
to fight agaynft another/ one cite agaynft
another/ one place agaynft another/ one peo-
ple agaynft another/ & one realme agaynft
another. When this cometh to paffe/ then
shall the tokens come/ that I thewed the be-
fore: & then shall my sonne be declared/ who
thou sawest clymme vp as a man. And when
all the people heare his voyce every man shall
in their awne lande leaue the battayle & they
haue one againft another/ & an innumerable
multitude shall be gathered together/ as they
that be willinge to come & fo ouercome him
by fightinge. But he shall stande vpon the
toppe of the mount Sion. Neuertheleffe
Sion shall come/ & shall be fowed/ beinge
prepared & buyden for all men/ lyke as thou
sawest the hill graue forth without any han-
des. But my sonne shall rebuke the people &
are come for their wyckednes/ with the tem-
pest/ and for their euill ymagynacions: and
their paynes wherwith they shall be puni-
shed/ are lykened vnto the flammes: and with
out any labour/ shall he destroye them/ euen
by the lawe/ which is cōpared vnto the fyre.

And where as thou sawest/ that he gathe-
red another peaceable people vnto hi: those
are the ten tribes/ which were caried awaye
prisoners out of their awne lande/ in the tyme
of Oleeas the kynge/ whom Salmanaſar
the kynge of Aſſyria toke prisoner/ & caried
them ouer the water/ and so came they into
another lande.

But they gaue them this counsell/ & they
shulde leaue the multitude of the heathen/ &
to go forth into a farther countrie/ where ne-
uer man kynde dwelt: that they myght there
hepe their statutes/ which they neuer kepte
in their awne lande. And so they entred in at
the narrow passages of the water of Euphra-
tes/ and God shewed tokens for them/ & helde
still the floude tyll they were passed ouer: for
thorow the countrie there was a greate waye/
namely of a yere and a halfe iourney/ for the
same region is called Aſareth. And when they
came forth vnto the latter tyme: & when they
came forth agayne/ the Hyeſt shall holde ſtyl
the ſpynges of the ſtreame/ agaynſt the people
may go thorow/ therfore ſawest thou the mul-
titude with peace. And they that be left be-
hynde of thy people/ are those that be founde
with in my bozde. Now when he destroyeth
the multitude that is gathered together/ he
shall defende his people that remaine/ and

then shall he shew them greates wonders.

Then sayde I: O Lorde Lorde/ shewe
me this/ therfore haue I ſene the man com-
ming by fro the depe of the ſee: And he sayde
vnto me: Like as thou canſt neither ſee out
nor knowe these thinges that are in the depe
of the ſee/ euē to mayeſt thou knowe my ſonne/
or those that be with him/ but in the tyme of
the daye. This is the interpretation of the
dreame which thou sawest/ therfore thou on-
ly art here lyghened: for thou haſt ſo taken
thyne awne lawe/ & applyed thy diligence vnto
to myne/ & ſought it. Thy lyfe haſt thou o-
bzed in wiſdome/ & haſt called vnderſtanding
thy mother/ & therfore haue I thewed the
treasure of the Hyeſt. After the dayes I will
shew the moze/ & talke to the at moze large/
pre heuy and wonderous thinges will I de-
clare vnto the.

Then went I forth into the ſeide/ geuyng
praye & thankes greatly vnto God/ because
of his wonders which he dyd in tyme/ and be-
cause he gouerneth the ſame/ and ſoche as is
in tyme/ and there I ſatt the dayes.

God appeareth vnto Eſdras in the buſh/ & he weith
hym what he ſhall do.

The.iiij. Chapter.

Non the thyrdaye I ſat vnder an
oake tree/ then came there a boyce
vnto me out of the buſh/ & sayde:
Eſdras/ Eſdras: And I sayde here
am I Lorde/ & ſode by vpon my ſete. Then
ſpake he vnto me: In the buſh dyd I appeare
vnto Moſes/ and talked with him/ when my
people ſerued in Egypte/ & I ſent hym/ & led
my people out of Egypte/ & brought hym vnto
the mount Sion/ where I helde hym by me
a longe ſeaſon/ & ſolde hym my wonderous
wozkes/ and ſhewed hym the ſecretes of the
tymes & the ende/ & cōmaunded hym ſaying:
Theſe woordes ſhalt thou declare/ & not hyde
the. And now I ſay vnto the/ & thou ſaye
by in thyne heart/ that thou haſt ſene/ and the
interpretacions which I haue ſhewed the: for
thou ſhalt be receaued of all/ thou ſhalt be
turned a remayne with my counſell/ & with
ſoch as be lyke the/ vntill the tymes be ended.
For the woꝛlde hath loſt his yowth/ and the
tymes begynne to wate olde. For the tyme is
deuyded into twelue partes/ and ten partes of
it are gone all ready/ and half of the tenth
partte: yet remaineth there that/ which is
after the half of the tenth partte.

Therfore prepare & orde thy houle/ and
reſourne thy people/ cōſort ſoch of them as
be in trouble: and tell now of the deſtruc-
cion/ let go from the mortall thoughtes/ caſt
awaye the burthen of man/ put of the weake
nature/ laye by in ſonie places the thoughtes
that are moſt heuy vnto the/ and haſte the to
lye

lye fro theſe tymes: for ſoch euell & wycked-
neſſe as thou haſt now ſene happē/ that they
doe peremoch woꝛſe. For the weaker that the
woꝛlde and the tyme is/ the moze ſhall ſynne
& wyckedneſſe increaſe/ in the that dwell vpon
earth. For the crueltie is ſed farre awaye/ &
leſynge is hard at hande. For now haſteth
the biſſon to come/ that thou haſt ſene.

Then answered I & ſayde: Beholde Lorde/
I will go as thou haſt cōmaunded me/ and
reſourne the people which are preſent. But
they ſhall be bozne afterwarde/ who will
exhorte or rebuke them: Thus the woꝛlde is
ſet in darcknes/ & they that dwell therein/ are
without lyght: for the lawe is kynbled/ be-
cause no man knoweth the thinges that are
done of the/ or ſhall be done. If I haue ſoche
grace befoze the/ ſende the holy goost in to me/
and I ſhall wyte all that hath bene done in
the woꝛlde ſens the begynnyng. Which was
wyttē in the lawe/ that men maye ſynde
the path/ and that they which will lyue in the
latter dayes/ maye lyue.

And he answered me/ ſayig: Go thy waye/
gather thy people together/ & ſaye vnto the/
that they ſeke the not for .xl. dayes. But loke
thou gather the many bore trees/ & take to
the Sata/ Wabſia/ Seleſia/ Chanus &
Aſſal/ theſe ſpue/ which are ready to wyte
ſecretly/ and come hither/ and I ſhall lyght
a candle of vnderſtanding in thine heart/ which
ſhall not be put out/ tyll the thinges be per-
ſourmed which thou ſhalt begynne to wyte.
And then ſhalt thou declare ſome thinges
openly vnto the perfecte/ & ſome thinges ſhalt
thou ſhew ſecretly vnto the wyſe. To moꝛow
this houre ſhalt thou begynne to wyte.

Then wente I forth/ as he cōmaunded me/
and gathered all the people together/ & ſayde:
Heare theſe woordes O Iſrael: Oure fathers
from the begynnyng were ſtraunges in E-
gypte/ from whence they were deliuered/ &
receaued the lawe of Iſe/ which they kepte
not/ which ye alſo haue tranſgreſſed after the.
Then was this lande and the lande of Sion
parted amonge you by lot to poſſeſſe. But
your fathers & ye your ſelues alſo haue done
vnyghtiſounes/ & haue not kepte the wayes
which the Hyeſt cōmaunded you. And ſo ſo
moch as he is a righteous iudge/ he toke fro
you in tyme the thinge that he had geuen you.
And now are ye here & poure byethē amonge
you. Therfore ye ſo be ye ye will ſubdue your
awne vnderſtanding/ and reſourne your
herte/ ye ſhall be kepte alſo/ & after death
ſhall ye opteyne mercy. For after death ſhall
the iudgmet come/ where we ſhall lyue agayne:
and then ſhall the names of the righteous be
maniſt/ and the names of the vngodly with
their woꝛkes ſhall be declared. Let no man

therfore come now vnto me/ ner aſke any
queſtion at me theſe .xl. dayes.

So I toke the ſpue men/ as he cōmaun-
ded me/ and we wente in to the ſeide/ and re-
mayned there. The next daye a boyce called
me ſaying: Eſdras/ open thy mouth/ & ſynce
he ſhall geue the. Then opened I my mouth/
& behold/ he reached me a full cuppe/ which
was full a water/ but the colour of it was
lyke fyre. And I toke it/ & dranke. And when
I had dronke it/ my hert had vnderſtanding/
& wyſdome grewe in my bzeſt: for my ſpꝛete
was kepte in remembraunce/ and my mouth
was opened & ſut nomoze. The Hyeſt gaue
vnderſtanding vnto the ſpue men/ that they
wrote the hye thinges of the nyght/ which
they vnderſtoode not. But in the nyght they a-
bzed/ as for me/ I ſpake in the daye/ & hyde
not my tonge by nyght. In .xl. dayes/ they
wrote two hundred and ſoure booke.

And it happened when the .xl. dayes were
fulfylled/ that the Hyeſt ſpake/ ſaying: The
ſtꝛit that thou haſt wyttē/ ſpake openly/ &
the woꝛthy and vnywoꝛthy maye rede it. But
kepe the .lxx. laſt/ & thou mayeſt ſhew it one-
ly to ſoch as be wyſe amonge thy people/ for
in them is the ſpyng of vnderſtanding/ the
fountayne of wyſdome/ and the ſtreame of
knowledge. And I dyd ſo.

The punyſhment that euill people ſhall haue/ which
God cōmaunded Eſdras to ſhew vnto the.

The.xv. Chapter.

Beholde/ ſpake thou in the eares
of my people the woꝛdes of proube-
cie/ which I will put in thy mouth/
ſayeth the Lorde/ and cauſe the to
be wyttē in a letter/ for it is the trueth. Feare
not the ymaginacions agaynſt the/ lett not
the vnſaythfulnes of them trouble the/ that
ſpake agaynſt the. For all the vnſaythfull
ſhall dye in their vnſaythfulnes. Beholde
ſayeth the Lorde/ I will byynge plagis vnto
the woꝛlde/ the ſwerde hunger/ death & de-
ſtruccyon/ for wyckednes hath the byper had
in all the earth/ and their ſhamefull woꝛkes
are fulfylled.

Therfore ſayeth the Lorde/ I will holde
my tonge nomoze vnto their wyckedneſſe/
which they do ſo vngodly: nether will I ſuf-
fer the in the thinges/ that they deale with
all ſo wickedly. Beholde/ the innocent bloud
of the righteous complayne cōtynually: &
therfore ſayeth the Lorde/ I will ſurely auēge/
and receaue vnto me all the innocent bloud
from amonge them.

Beholde/ my people/ is led as a flock of
ſhepe to be ſlayne/ I will not ſuffre the now
to dwell in Egypte/ but will byynge the out
with a mightie hand & a ſtretched out arme/
Eccl. and

and smyte it with plagues as a foze / and will
destrope all land of it. Egypt shall mourne /
the foundations of it shalbe smytten with
the plague and punishment / that God shall
brynge vpon it.

Ether þe tell the grounde / shall mourne
for their sedes shall be destroyed thow the
blasting and hayle / a an horrible starre woe
woorth the woide & them that dwell therein /
for the swerde & their destruction draweth
nye / a one people shall stande by to fyght a-
gains another / a swerdes in their handes . for
men shall be trusted fast / a some shall do vy-
olence vnto other they shall not regarde their
kyng & prynces / the wayes of their doynges
& handeluynges in their power . A man shall
desyre to go in to þe cytie / a shall not be able .
for because of their pryde the cyties shalbe
brought in feare / the houses shal make / and
men shalbe astrayed . A man shall haue no
pytie vnto his neyghbour / but one shall pro-
uoke another vnto battayll to spoyle their
goodes because of the honger of byrd / and be-
cause of the greate trouble .

Beholde / I gather's call together all the
hynges of the earth which are from the byrg
syng / from the South / fro the East & Lyba-
nus to turne into the / & restore the thynges
that they haue geuen them. Lyke as they do
yet this daye vnto my chosen / so will I do al-
so / & recompense the in their bosome. Thus
sayeth the Lorde God: My ryght hand shall
not spare the synners / & my swerde shall not
ceasse ouer them / that shed the innocēt blood
vpon earth. The feare is gone out from bys
worlde / and hath consumed the foundacions
of the earth / and the synners lyke the strawe
that is kyndled. No worlde them that synne /
& kepe not my comaundementes / sayeth the
Lorde. I will not spare the. So your waye
ye chyldezen do violence / despye not my San-
ctuary: for the Lorde knoweth all them that
synne agaynst him / & therfore delyuereth he
them vnto death & destruccyon: for now are
the plages come vpon the worlde / & ye shall
remayne in them. for God shall not delyuer
you / because ye haue synned agaynst him.

E Beholde/ an horrible bysson cometh fro
the East/ where generacions of Targos ha
come out/ and the people of þ Arabes wryth
many charettes/ and the multitude of them
shalbe as the wynde bpō earth/ that all they
which heare them raggynge in their wraoth/
maye feare and be astraied: and as the wynde
bozes oute of the wod/ so shall they go out/ &
with greate power shall they come/ & stande
feghtynge with them/ and shall waste & por-
cyon of the lande of the Assyrians.

And then shall the Dragons haue the upper hande/ not remembre[n]ge their birth/ &

shall turne aboute swearynge together in
greate power/ to persecute them. But these
shalbe afrayed / & kepe silence at their po-
wer/ & shall sle: one out of the lande, of the
Egyptians: that beseye the/ & consume one of
them/ & in their hood shall be feare & dyde/
and crye amonge their kynges.

Beholde cloudes from the East / and from
the North into the South / & they are very
horrible to loke vpon / full of wrath & frowne.
They shall smyte one vpon another / and they
shall smyte at the greates flarre vpon earth &
their flarre / and the blowe shalbe from the
Swerde into the heyl / and the smoke of man
into the Camels lytter: And there shalbe
great fearfulness and trembling vpon earth /
& they that se the wrath / shal be afraied / and
a trembling shall come vpon them.

And then shall there come greete raynes
from the South & from the North / & parte
from the West / and from the stormy wynde
from the East / and shall shut the by agayne /
and the cloude which he rayned by in wyath /
and the starre to cause feare towarde þe East
& West wynde / shalbe destroyed: & the great
cloudes shalbe lyft vp / & the myghtie cloud
full of wyath / and the starre / that they maye
make all the earth afraied & the that dwell
therin / and that they maye poure oute oute
all places an horrible starre / fyre & haille &
spenge swerdes / and many waters : that all
feloes maye be full / and all ryuers / and they
shall bryake downe þe citelles & walles / mount-
taynes and hylles / all trees / wod / & the grade
of þe meadowes / and all thes frute. And they
shall goe westward into Babylon / & make her
afraied / they shall come to her & beslege her
the starre and all wyath shall they poure out
vpon her.

Then shall the dust and smoke go by vnto
the heauen / and all they that be aboute her /
shall bewaile her: and they that remaine
bruder her / shall do seturpe vnto the that haue
put her in feare. And thou Asia & comfortest
thy selfe also vpon the hope of Babilon / and
art a worshyppe of her personne: as be vnto
the thou wretch / because thou hast made thy
selfe lyke vnto her / a hast deckte thy daugh-
ters in whozdone / that they might triumphe
and please thy louers / which haue allwaye
despyed to comitte whozdone with the: thou
hast folowed & abhominable cytte in all her
worches and inuencions.

Therefore sayeth God: I will sende plagues
by the wyndes whiche / pouerte / hunger / war-
res / and pestilence / to waste thy houses with
destruccyon and death / and the glozre of thy
power shall be dyed by as a floure / when I
heate aryeth I is sent ouer the. Thou shalt
be syck as a poore wyfe I is plagued & beaten
of women:

of women: so that the myghtye & louer shall
not be able, to receaue the. wolde I to hate
the sayeth the Lorde: If thou hadde it not al-
waye slayne my chosen/ exaltinge the stroke
of thy handes/ & sayde ouer their death/ whe
thou wast dyronchen: sett forth the bewtye of
thy countenaunce.

The rewarde of thy whozdom shall be re-
compensed the in thy bosome/ therfoze shalt
thou receaue* rewarde.

Lyke as thou hast done vnto my chosen
(sayeth the Lorde) euen so shall God do vnto
the/and shall deliuer the into the plage. The
chyldren shall dye of hunger / and thou shalt
fall thozow & sweerde. The cyties shalbe bro
ken downe/and all thyne shall perishe with &
sweerde in the feld. They that be in the moun
tynes shall dye of hunger/ & eat their awne
flesh/and dryncke their awne bloud for very
honger of bred and thyrt of water. Thou un
happye shalt come thozow the see/ & receaue
plages agayne.

In the passage they shall cast downe the
flayne cytie/ & shall rote out one parte of thy
lande/ & consume the porcyon of thy glozpe.
They shall treade & downe like stubble/ and
they shall be thy fyre and shall consume the:
thy cytyes and thy lande/ thy wood & thy fru-
tefull trees shall they burne by with & fyre.
Thy chyldre shall they carry away captiue/
& loke what thou hast/ they shall spoile it/ &
marre the bewtye of thy face.

☛ The Heathen Shall be punished.

The 101st Chapter

We be vnto the Babilon & Assa/wo
be vnto the Egypt & Syria: gyde
your selu? wth cloth? of sack & hear-
re/ & mourne for youre chyldren/be
fory/ for your destruccion is at hand. A swee-
de is sent bp^o you/ & who will turne it back?
A fyre is kyndled amōge you/ and who will
quench it: Plages are sent vnto you/ & what
is he that will dyspue th^e awaye? Maye eny
man dyspue awaye an hōgrie y^o in the wod?
Or maye eny man quench þ^e fyre in the stub-
ble/ whan it hath begonne to burne? Maye
one turne agayne the arrowe, that is shot of a
stronge archer; & the mightie Lorde sendeth
the plagis / & what is he that will dyspue th^e
awaye? & the fyre is kyndled & gone forth in
his wyath/ & what is he that will quench it?
He shall cast lightenynges / & who shall not
fear? He shall thonder/ and who shall not be
afrayed? & the Lorde shall threaten/ and who
shall not biterly be beaten to powder at his
p^resence? & the earth quaketh/ & the founda-
cions therof: the see aryseth bp wth maues
fro the depe/ & the floudes of it are inquyete
and the fishes therof also before the Lorde/
and before the gloz of his power, & for strō-

ge is his right hande that holdeth the boine/
his arrowes that he shuteeth / are sharpe/ and
shall not mysse / when they begonne to be
shot in to the endes of the worlde.

Beholde / the plagēs are sent / & shall not
turne agayne / tyll they come vpon earth. The
fyr is kindled / & shall not be put oute / tyll
it consume the foundations of the earth. Like
as an arrowe which is shot of a myghty ar-
cher / returneth not backwarde : euen so the
plages that shall be sent vpon earth / shall
not turne agayne. Who is me / who is me / who
will deliuer me in those dayes? The begin-
nyng of sorowes & greate mournyng : the be-
gynnyng of darth & greate death : the be-
gynnyng of warres / and the powers shall
stande in feare : the begynnyng of euils / &
they shall tremble euery one. What shall I
do in these thynges / when the plagēs come?
Beholde / hunger / and plague / trouble & an-
guysh are sent / as scourges for amendmēt.
But for all these thyng / they shall not turne
from their wickednesses / ner be all waye
myndefull of the scourges.

Beholde by p[ro]p[er]ties shalbe so good cheape
 vpon earth / & they shall thynke them selues
 to be in good case: & eu[er] then shall myschete
 growe vpon earth / warres / darth and great
 dysquyetes. foz many of the that dwell vpon
 earth shall perishe of hunger / & the other that
 escape the hunger / shall the swerde destroye
 & the deede shalbe cast oute as donge / & there
 shalbe no man to cōfōrte them. foz & earth
 shalbe wasted / and the cytyes shalbe cast
 downe: there shalbe no man left to tyll the
 earth & to so we it. The trees shall geue frute
 / & who shall plucke the of & gather them?
 The grapes shall be rype / & who shall treade
 them? foz all places shalbe desolate of men /
 so & one man shall despyre to se another / or to
 heare his voyce. foz of one whole cytye there
 shalbe ten left / & two in & selde / which shall
 hyde the selues in the thicke bushes / and in
 the clyffes of stones: lyke as when there re-
 mayne thre or foure olyues vpon the olyue
 tre / or as whē a vineyarde is gathered / there
 are left some grapes / of them that diligent
 ly sought the o[mn]y vineyarde.

¶ Then lo in thole dayes there shalbe thre
or foure left, toz the that searce their houses
with the swerde. And the earth shalbe leste
waste, & the felde therof shall waxe olde: &
her wayes & all her pathes shall growe full
of thornes / because no man shall trauegle
there thozow. The daughters shall mourne/
hauling no brydegromes: for eme shall make
lament acpon, haupnge no houshādes / their
daughters shall mourne / haupnge no helpe
of their brydegrome. In þ warres shall they
be destroyed, & their houshandes that perish

offhonger. O ye seruantes of the Lorde/ heare these thynges/ & march the. Beholde/ the woide of a Lorde/ & receaue it: beholde/ the plagis dynt nre. and are not slack in ta- rieng. Lp he as a trauayling womā/ which after the .ix. moneth byngeth forth a sonne/ when the houre of a byrth is come/ an houre two or thre afore that the paynes come byd her body/ & when the chyld cometh to the byrth/ they cary not the twynchynge of an eye: Euen so shall not the plagis be slack to come vpon earth/ & the world shall mourne/ & sorowes shall come vpon it on euery syde.

O my people/ heare my woide/ make you redy to the battayll: & in all euell be euen as pylgryms vpon earth. He & selleth/ lett him be as he that flyeth bys waye: & he & byeth/ as one that will lete. I whoso occupieth mar- chaundies/ as he that wynneth not: & he that buyeth/ as he that shall not dwell therein: he that soweth/ as one that shall not reape: he & thowpeth the vyne yarde/ as he that shall not gather the grapes: they that mary/ as they that shall get no chyldren: and they that mary not/ as the wyddowes: & therfore they & laboure/ labour in bayne. So strangers shall reape their frutes/ & spoyle their good/ ouerthow their houses/ & take their chyldren captiue/ for in captiuite & hunger shall they get chyldren. And they that occupie their marchaundes in robbery/ how longe deke they their cytyes/ their houses/ their posses- syons/ & personnes: the more wyll I punyssh them for their synnes/ sayeth the Lorde. Like as an whoze enuyeth an honest woman/ so shall ryghteousnes hate iniquyte/ when she decheth her selfe/ and shall accuse her to her face/ when he cometh that defendeth/ whych shall make inquisiçon for all synne vpon earth. And therfore be not ye like the rymto- ner to the wozykes therof: for o euer it be longe/ iniquite shall be taken awaye out of the earth/ & rightuousnes shall raygne amonge you.

Let not the synner saye/ that he hath not synned: for coles of fyre shall burne vpon his head/ which sayeth before the Lorde God and his gloze: I haue not synned. Beholde/ the Lorde knoweth all & wozykes of men/ their ymaginacions/ their thoughtes & their herte. So he spake but the woide: lett the earth be made/ & it was made: lett the heauē be made/ & it was made. In his woide were & starres made/ & he knoweth the nombze of them. He searcheth the grounde of the depe/ & the trea- sures therof: he hath measured & fer/ & what it conteyneth. He hath shut the see in & myd- dle of the waters/ & with his woide hath he hangd the earth vpon & waters. He spredeth out the heauen lyke a tabote/ vpon & waters

hath he founded it. In the belerte & drye wyl- dernes hath he made springes of water/ and poles vpon the toppe of the mountaynes/ & the floudes might poure downe fro the stony rockes to water the earth. He made mō/ and put his herte in the myddle of the body/ and gaue hym byrth/ lyfe and vnderstandyng/ & re- and the spere of the Almyghtie God/ whych make all thynges/ and hath searched & ground of all the secretes of the earth.

He knoweth youre ymaginacions & in- uencions/ & what ye thynke when ye synne/ & wolde hyde your synnes. Therfore hath & Lorde searched & sought out all your wozykes/ and he shall betraye you all. And whē your synns are brought forth/ ye shall be ashamed before men/ and your atone synnes shall be your accusers in that daye. What wyll ye do? O how wyll ye hyde your synnes before God & his Angells? Beholde/ God him selfe is the iudge/ feare hym/ leaue of from your synnes/ & forget your vnyghtuousnes/ and medle nomaize with them: so shall God leade you forth/ & deliuer you fro all trouble. So beholde/ the heate of a greete multitude is kyndled ouer you/ & they shall take awaye certayne of you/ & fede the yde with tools: and they that comen vnto them/ shall be had in derisyon/ laughed to scorne/ and trode vnder fote.

So vnto the places there shall be a place/ and in the next cyties a greete insurreccyon vpon those that feare the Lorde. They shall be lyke mad men/ they shall spare nomaize: they shall spoyle & waste such as feare the Lorde/ their goodes shall they take from them/ and shutte them out of their houses. Then shall it be knowne who are my chosen/ & they shall be tryed as the golde in the fyre. Heare O ye my beloued/ sayeth the Lorde: beholde/ the dayes of trouble are at hande/ but I wyll deliuer you from the same. Be not ye afrayed/ by- paye not/ for God is your captayne.

Who so kepeth my commaundementes and preceptes/ sayeth the Lorde God/ let not your synnes weye you downe/ and let not your vnyghtuousnes be lyft vp. Wo be vnto them that are subdured vnto their synnes/ and tangled in their wyckednes: lyke as a feld is hedged in with bushes/ & the path therof couered with thornes/ that no mā maye trauayle thowto: and so is he ta- ken/ and cast in the fyre/ and byrent.

The ende of the .liij. boke of Tobias.

The boke of Tobiah.

Tobiah beyng taken prisoner/ forsaketh not the lawe of trouth. The mercy and charite of Tobiah/ and the maners of him in his yowthe. He taketh an- neth to wyfe/ by whome he hath a sonne named To- biah. He succoureth Sabel for moneye. He and his are sayne to fyre/ but after the deeth of Sennaherib they retourne agayne.

The first Chapter.

Tobiah was of the trybe and cytie of Nephtali/ whych lyeth in the hye countrees of Galile about Naalon & waye to ward the West/ hauyng the cytie of Sephet vpon the left syde.

Though he was taken prisoner in the dayes of Salmanasar kynge of the Assyrians/ neuertheles beyng in captiuite/ he forsoke not the waye of trouth: In so much & what- soeuer he myght get/ he parted it daylie with his selowprisoners & byrthen/ that were of his kyned. And though he were yonger then all in the trybe of Nephtali/ yet dōd not he behaue him selfe chyldeishly in his wozykes. And when all the other wente to the golden calves/ which Jeroboam the kynge of Israel had made/ he him selfe alone fled all their co- panies/ & gat him to Jerusalem vnto & temple of the Lorde/ & there wozypped the Lorde God of Israel/ lawthfully offeryng of all his first frutes and tythes/ so that in the thyrde yere he mynystrd all the tythes vnto the strangers & conuerter. These and such lyke thynges dōd he accordyng to & lawe of God/ when he was yet but yonge.

But when he was a man/ he toke oute of his atone trybe a wyfe called Anna/ & of her he begat a sonne/ whome he called after his atone name/ and taught him from his youth bp/ to feare God/ & to refrayne fro all synne.

Now when he with his wyfe/ & his sonne & with all his kyned was come in captiuite vnto Babilue/ what tyme as they all ate of & meates of the Heathen/ he kept his soule/ & was neuer defyled in their meates. And so to much as he was myndfull of the Lorde in all his hert/ God gaue him sauoure in & pre- sence of Salmanasar & kynge/ whych gaue him power to go where he wolde/ and so had he lyberte to do what him lyst.

So wente Tobiah vnto all them & were in prison/ and comforted them/ & gaue them whollsome exortacions. And when he came vnto Rages a cytie of the Medes/ hauyng ten talentes of syluer/ of the thynges wherewith the kynge had honoured him/ & saye amōge

a greete company of people of his kyned/ one Sabelus/ which was of his atone trybe/ beyng in necessity/ he gaue hym the sayde weight of syluer vnder an handwytyng.

After a longe season when Salmanasar the kynge was deed/ and Sennaherib his sonne reigned in his steade/ whych hated the chyldze of Israel. Tobiah wēt daylie thowto out all his kyned/ and comforted them/ and gaue of his goodes to euery one of them/ as moch as he might: he fed the hongrie/ clothed the naked/ and buried the deed and slayne/ & that diligently.

And when Sennaherib the kynge came agayne and fled out of Jewry/ what tyme as God punished him for his blasphemys/ and in his wrath slew many of the chyldze of Israel Tobiah buried their bodies. But whē it was tolde the kynge/ he commaunded to slay him/ and toke awaye all his goodes. Neuertheles Tobiah with his sonne & with his wyfe fled his waye/ & was hyd naked/ for there were many that loued him. But after .xib. dayes & kynge was slayne of his atone sonnes. Then came Tobiah agayne to his house/ & all his goodes retoyed vnto him.

Tobiah byddeth Sabe of his frynd as fere God/ to a bāquet or feast. He is reproued of his frynde as he feareth God more then the kynge. He becommeth bynde by the permyssion & suffraunce of God. His bypocrites moche hym.

The .ij. Chapter.

After these thynges byd a solemp- ne daye of the Lorde Tobiah made a good feast in his house/ & sayde vnto his sonne: Woo thy waye and lyng hither some of our trybe/ such as feare God/ that they maye make mery with vs. And when he was gone/ he came agayne/ & tolde his father/ that one of the chyldze of Israel laye slayne vpon the strete. And imme- diatly he leape from his table/ lett the feast/ came fastyng to the deed coarke/ toke him & bare him pruely in to his house/ that when & Sunne was downe/ he myght safely bu- rye him. And when he had byd the coarke/ he ate his meate with mourninge & feare/ re- membryng the wozydes/ that the Lorde sayeth by the prophet Amos: your hye feastes shall be turned to sorowe and heuyenes.

But whē & Sunne was downe/ he went his waye & buried hym. Then all his neygh- bours reproued him/ sayyng: It is not idge/ sens it was commaunded to slay the because of this matter/ & hast scarce escaped & daun- ger of deeth/ & buried thou the deed agayne? Neuertheles Tobiah fearyng God more then the kynge/ toke the bodies of & slayne/ hīd the in his house/ & buried the at midnight.

It happened vpon a daye/ that he had bu- ried & deed/ & was weery/ cam home/ & layd

ccc. liij. him

him downe by the wal & septe. And while he was a septe, there fell downe vpon his eyes warme dudge out of the smaltowes nest / so he was blynde. Whiche temptation did God suffer to happen vnto him / & they which came after, myght haue an example of his pacience / like as of holy Job. For in so much as he euer feared God for his youth by / & kept his commandmentes / he was not heuy agaynst God / & the plage of blyndnes chaunced vnto him, but remained stedfast in the feare of God / and thanked God all the dayes of his lyfe.

For lyke as blessed Job was had in derpyon of kynge / euen so was he laughed to scorne of his elders & kindfolkes / which sayd vnto hym: where is thy hope / for the which thou hast done allmes and buryed the deed? But Tobiah rebuked them / & spake: Saye not so / for we are the chyldren of holy men / & loke for the lyfe / which God shall geue vnto the / & neuer turne they beleue fro him. And as hym was comynge to the weyngge house / & loke what praynge he coude get with the labour of her handes / he brought it. And it happened that he toke a kynd and brought it home.

And when her housbande herde it crye / he sayde: loke hit be not stoll / restore it agayne to the owners: for it is not lawfull for vs / to eate or to touch any thyng of thest. Then was his wyfe angrie / and sayde: Now is thy hope be come bayne openly / & thy allmes dedes are manifest. With these and such lyke wordes byd she cast him in the tethe.

The piper of Tobiah. Sara the daughter of Raguel is claudered of her fathers seruante. The prayer and fastyng of Sara: And also the innocency & chastite of her. The prayers of Tobiah and of Sara are heare.

The.iii. Chapter

Then Tobiah toke it heuely / & with teares began to make his prayer sayenge: O Lord thou art ryghteous / & all thy iudgementes are true / yee all thy wayes are mercy / saythfulnes & iudgment. And now O Lord be mynde- full of me / & take no vengeance of my synne / nether remembre my mysdoes / nether the mys- dedes of my elders. For we haue not bene obedi- ent vnto thy commandmentes / therfore are we spoyled / brought in to captiuyte / in to death / in to desolacyon & shame vnto all nacions / amonge who thou hast scattered vs. And now O Lord / thy iudgementes are great / for we haue not done according to thy commandmentes / nether haue we walched innocently before the. And now O Lord / deale with me accordyng to thy will / & commande my spete to be receaued in peace / for moze expedit were it for me to dye / then to lyue.

At the same tyme it happened / that Sara

the daughter of Raguel at Rages a cytie of the medes was claudered of one of her fathers handmaydes / namely / that she shulde haue had seuen housbandes / which as soone as they were gone in vnto her / were slayne of a deuill called Amodeus. Wherfore when she reproued the mayde for her faulte / she answered her / sayenge: God lett vs neuer se sonne ner daughter of the moze byd earth / thou kyller of thy housbandes. Whyt thou saye also / as thou hast slayne seuen men? At this voyce wente Sara in to an hye chamber of her house / and thre dayes & thre nyghtes she nether ate ner dranke / but continued in prayer / and besought God with teares / that he wolde deliuer her from this rebuke.

Upon the thryde daye it chaunced / & when she had made an end of her prayer / she pray- sed the Lord sayenge: Blessed be thy name O God of oure fathers / whych when thou art wroth / shewest mercy / & in the tyme of trouble thou forgiuest the synnes of them / that call vnto the. Vnto the O Lord turne I my face / vnto the I lyft I vp myne eyes. I beseeche the O Lord / loke me out of the bondes of this rebuke / or els take me betterly awaye from of the earth. Thou knowest Lord / & I neuer had desyre vnto man / and that I haue kepte my soule cleane fro all vncleyn lust. I haue not kepte company with those that passe their tyme in spote / nether haue I made my selfe partaker with them that walche in lyghte behauiour. Neuertheles an housband haue I consented to take / not for my pleasure / but in thy feare.

Now peradventure ether I haue bene blyssed / or els were they blyssed for me / for thou happily hast kepte me to another housband. For why? thy counsell is not in the power of man. But whosoeuer loueth the & serueth the a right / is sure / that yf his lyfe be tempted & proued / it standeth in the tryenge: & yf he endure in pacience / he shall haue a rewarde & be hye crowned: & yf he be in trouble / that God (no doute) shall deli- uer him: & yf his lyfe be in chastyng / that he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure damp- nacyon: & why? after a tyme thou makest the wether saye and kyll: after wepyng and heyrnes thou geuest grete loye. Whiche name O God of Israel / be prayd for euer. At the same tyme were both their prayers heare in the sight of the mayesty of the hyst God. And Raphael the holy Angell of the Lord was sent to helpe the both / whose prayers came together before God.

Tobiah chynching to dye geueth a godly exhortacyon and monypon to his sonne.

The.iiii. Chapter.

When Tobiah thought his prayer to be herde / that he myght dye / he called vnto him his sonne Tobiah / & sayde vnto him: My sonne / heare the wordes of my mouth / and laye them in thynne herte as a foundation. When God taketh awaye my soule / burye thou my body / and holde thy mother in honoure all the dayes of her lyfe. For thou oughtest to remembre / what and how grete payres she suffered for the in her wombe. And when she also hath fulfilled the tyme of her lyfe / burye her besyde me. Haue God in thy thought all the dayes of thy lyfe / & beware / lest at any tyme thou consent vnto synne / and lest thou lett slippe the commandmentes of the Lord oure God.

Geue allmes of thy goodes / and turne neuer thy face from the poore: & so shall it come to passe / that the face of the Lord shall not be turned awaye from the. Be mercifull after thy power. If thou hast moch / geue plenty- tously: yf thou hast lytle / do thy diligence / gladly to geue of that lytle. For to gatherest thou thy selfe a good rewarde in the daye of necessity. For allmes deliuereth fro death / & fasteth not the soule to come in darchnes. A grete comferte is allmes before the hys God / vnto all them that do it.

My sonne / kepe the well from all who- dome / and (besyde thy wyfe) se that no laute be knowen of the. Let neuer pryde haue rule in thy mynde ner in thy woide / for in pryde beganne all destruction.

Whosoeuer toucheth any thyng for the / immediately geue him his paye / and loke that thy hyred seruante wagnes remayne not by the ouer nyght. Loke that thou neuer do bnto another man / the thyng that thou woldest not another man shulde do vnto the. Eate thy byrd with the dogge and poore / & couer the naked with thy clothes. Set thy byrd and wyne vpon the burpall of the ryghtuous / & do not thou eate and drinke therof with the symers. Aske euer counsell at the wyse.

Be allwaye thanckfull vnto God / and be- seche him / that he will ordeyne thy wayes / and that whatsoeuer thou desyrest or takest in hande / it maye remayne in him. I certifie I also my sonne / that (when thou wast yet but a babe) I deliuered ten talentes of syluer vnto Gabelus / at Rages a cytie of the Medes / & his handwrytynge haue I by me. And ther- fore se he some meanes / how thou mayest co- me by hym / & receaue of him the sayde weight of syluer / and geue hym his handwrytynge agayne.

My sonne / be not afrayed: truste it is / we leade here a poore lyfe: but grete good shall we haue / yf we seare God / and be parte from all synne / and do well.

The obedyence of younge Tobiah to his father / which is sent in to Rages. An Angell accompanieth with him in his iourney.

The.v. Chapter.

Then answered Tobiah his father / and sayd: father / all that thou hast com- manded me / will I do / and I diligently. But how I shall requi- re this money / I can not tell. Whether both he knowe me / ner I hym. What token shall I geue him? And as for the waye thither / I neuer knew it. When his father answered him / and sayde: I haue his handwrytynge by me / which when thou shewest hym / imme- diately he shall paye the. But goo thy waye now / and get the some saythfull man to goo with the for an hye / that thou mayest recea- ue the money / while I am yet lyuynge. Then went Tobiah out / and vpon the strete he founde a sayre yonge man standing / gryn- ded by / and as it were one ready to take his iourney. And he knew not that it was an an- gell of God / but saluted hym / and sayde: How hence art thou / thou good yonge man? He answered: Of the chyldren of Israel.

And Tobiah sayd vnto him: knowest thou the waye / that ledeth vnto the countre of the Medes? He answered: I knowe it well / and all those stretes haue I gone oft tymes / and haue lodged with oure brother Gabelus / & dwelleth in Rages a cytie of the Medes / which lyeth vpon the mounte Agabthanis. Tobiah sayd vnto him: I praye the / tary for me / tyll I haue tolde my father these thyngs. Then wente Tobiah in / and tolde his father all. At the which his father marueled / & prayed that he wolde come in vnto him.

Now when the angell came in / he salu- ted hym / and sayde: Joye be with the for euer- moze. And olde Tobiah sayde: what ioye can I haue that lyt here in darchnes / & se not the lyght of heauen? The younge man sayde vnto hym: Be of good cheare / God shall helpe the shortly. And Tobiah sayd vnto hym: As thou byrge my sonne to Gabelus / vnto the cytie of Rages in Medea? And when thou comest agayne / I shall paye the thy paye. And the Angell sayde vnto hym: I shall leade thy sonne / & byrge him to the agayne. When Tobiah answered hym: tell me I praye the / of what hour / or of what tyme art thou? The Angell Raphael sayde vnto hym: Askest thou after the hynde of an hye / lyng / or sekest thou a gyde for thy sonne to go with hym? But that I make the not carefull / I am Azarias the sonne of grete Hananias. And Tobiah answered: thou art come of a grete hynde: but I praye the / be not dys- pleased / that I desyred to knowe thy hynde. The Angell sayde vnto hym: thy sonne shall

Acc.iii. I leade

He leade forth safely / and bynge hym whole to the agayne.

Then answered Tobiah / and sayde: well / go on youre waye / & God be in youre journey / and his Angell beare you company. So when they had prepared all thynges / & they wolde take with them in their journey: Tobiah bad his father & his mother fare well / and they went on their waye both together. Now when they were gone / his mother beganne to wepe / and sayde: The staffe of our age hath thou taken awaye / and sent hym from vs.

Wolde God that money had neuer bene / for the which thou hast sent hym awaye. If we had bene content with oure pouerte / this had bene greater riches vnto vs / & we sawe oure sonne here. Then sayde Tobiah vnto her: wepe not / oure sonne shall come to vs agayne safe and sounde / & thine eyes shall see him. For I trust / that & good Angell of God shall beare him company / and orde well all & thynges that he doth: so that he shall come to vs agayne wth hope. At these wordes his mother left of fro weeping / & helde her tongue.

Young Tobiah is deliuered from the fythe / by the Angell. The Angell sheweth Tobiah to take Sara to his wyfe.

The .viij. Chapter.

Tobiah wente on his waye / & a dogg folowed him / and the fyth myght they abode by the water of Atriss. Then wote he out to wash his fete / & beholde / there came forth an horrible fyth to deuoure hym. Of whome Tobiah was affrayed / & cried wth a loude voyce / sayenge: Lorde / he cometh vpon me. And the Angell sayde vnto hym: Take him by the cheke blade / and draw hym to the. And he dyd so / and drew hym vnto the lande. And the fyth beganne to leape at his fete.

Then sayde the Angell vnto hym: Take out the bowels of this fyth / & as for the herte / the gall and the leuer / kepe them by the. For these thynges are necessarye and good for medicine. Tobiah dyd so / and rolled the fyth / and they toke hym with the in their journey: the residue they salted / as moch as was sufficient for them / tyll they came to Rages. Then Tobiah asked the Angell / & sayd vnto him: I praye the brother Azariah / tell me / wher to are these thynges good of the fyth / that thou hast bydden me kepe?

The Angell answered him and sayde: If thou layest a peece of the herte vpon & coales / the smoke therof byrnyeth awaye all manner of euell sprytes / whether they be from man or fro woman / so & fro thence forth & same shall come nomore vnto the. The gall is good to anoynte oze to streke & eyes withall / where as

there is any blemish in them / so shall they be whole.

And Tobiah sayde vnto hym: where wyle thou & we remayne? The Angell answered and sayd: There is a nye kynsmā of thine / one Raguel by name / whych hath a daughter called Sara / & hath nether sonne nether daughter but her. All his good belongeth vnto the / and thou must marrye his daughter: and therefore desyre her of her father / & he shall geue her the to wyle. Then answered Tobiah and sayde: As I vnderstande / she hath bene married vnto seuen housholders / and they all are deed: and I haue herde saye / that the deuell actue them. I am affrayed therefore / lest such thynges happē vnto me also: whych if it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bynge the in their age with sorrow to their graues.

Then sayde & Angell Raphael vnto him: Deare me / & I wyl tell the what they be of whom the deuell hath power. Namely / they that receaue mariage of such a fashion / that they shut God out from the & fro their herte / & geue the selues to their awne lust / euē as it were an houle & wyle / whych haue no vnderstanding: whō such hath the deuell power. But when thou takest her / & art come in to the chamber / withholde thy selfe from her thre dayes / & geue thy diligence vnto nothyng but vnto prayer with her.

And in the fyrst nyght roste the leuer of the fyth / & the deuell shal be dreyue awaye. The seconde night shalt thou be receaued in to & company of the holy patriarches. The thirde night shalt thou opteyne the blessinge of God / so & whole chyldre shal be borne of you. After the thirde night take & mayde in & feare of God / & more for the desyre of chyldre / then for thy fleshy lust: that in the seide of Abraham thou mayest optayne the blessinge in chyldren.

Young Tobiah and the Angell come to the house of Raguel. He requyret Raguels daughter to wyfe / and outbrageth her.

The .ix. Chapter.

When wente they in to Raguel / which receaued the ioyfully. And when Raguel looked vnto Tobiah / he sayde vnto Anna his wyfe: How lyke is this yodge mā vnto my lytters sonne. And whē he had spokē this / he sayde: whence be ye good byethen? They sayde: Of & cythe of Nephtali / out of & captiuite of Babilie. Then sayde Raguel vnto them: know ye my brother Tobiah? They sayde: yee / we knowe hym well. And when he had spoken moch good of him / the Angell sayd vnto Raguel: Tobiah of whom thou hast / is this thyng young mans father. Then Raguel bowed hym selfe downe / and wepte / toke him aboute & neck and

and kysed hym / & sayde: Gods blessinge haue thou my sonne / for thou arte the sonne of a good vertuous man. And Anna his wife and Sara his daughter wepte also.

Now when they had talked together / Raguel had kyll a wether / and to make a feast. And when he prayed them to syt downe to dynner / Tobiah sayd: I wyl nether eate nether drynke here this daye / except thou syt graunte me my petitiō / & promyse me to geue me thy daughter Sara. Whē Raguel herde this / he was astonnyed / for he knewe / what had hapened vnto the other. Wh. men / & wete in vnto her: & he beganne to feare that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute / & gaue the yonge man no answer / the aungell sayde vnto hym: feare not to geue him thy daughter / for vnto this man that feareth God / belongeth thy daughter to wyfe / therefore myght none other haue her.

Then sayd Raguel: I doute not / but God hath accepted my prayers and teares in his sight: & I trust he caused you to come vnto me for the same intent / that this daughter of myne myght be married in her awne kynred / accordynge to the lawe of Moses. And now dowte thou not / but I wyl geue her vnto &: So he toke the right hande of his daughter / and gaue her into the right hand of Tobiah / & sayde: The God of Abraham / the God of Isaac / and the God of Jacob be wth you / I praye you together / & I fulfill his blessing in you. And they toke a letter & made a wytyng of the mariage. And then made they mery / & prayed God. And Raguel called Anna his wyfe vnto hym / and bad her prepare another chamber / and thither he brought Sara his daughter / and she wepte. Then sayde he vnto her: Be of good cheare my daughter / the Lorde of heauen geue the soye / for the heuynesse that thou hast suffered.

The aungell byndeth the deuell. Tobiah exhorteth his wyfe to praye / and they praye thre dayes before they lye together.

The .x. Chapter.

Now after & they had supped / they brought the yonge man in to her. The thought Tobiah vnto the wordes of the aungell / and toke out of his bagge a peece of the leuer of the fyth / and layed it vnto the hote coales. So the aungell Raphael toke holde of the deuill / & sent him awaye / and bounde him in the wyldernes of the hyper Egypte. The spake Tobiah vnto the virgin / & sayde: wyf Sara / let vs make oure prayer vnto God to daye / to morrow / & ouer-morrow: for these thre nightes wyl we recon-cyle oure selues with God: & whan the thirde holy night is past / we shall soye together in

the deute of mariage. For we are the chyldren of holy men / & we maye not come together as the heathen / that knowe not God.

Then stode they by both together / and besought God earnestly / that he wold preserue them. And Tobiah sayde: O Lorde God of oure fathers / prayse be thou of heauen and earth / of the see / welles / & founteyns / and of all the creatures that be therein. Thou madest Adā of the mould of the earth / & gauest him Eua for an helper. And now Lorde thou knowest & it is not because of voluptuousnes / that I take this syster of myne to wyfe / but only for the loue of chyldren / in whō thy name be blessed for ever. And Sara sayde: haue mercy vpon vs (O Lorde) haue mercy vpon vs / let vs both come whole & sounde to a good age.

And aboute the cock crowe / it happened / that Raguel called his seruantes / and they wente with hym / to make a graue. For he sayde: it is chaunced vnto hym peradventure / as it dyd vnto the other seuen men / that wente in vnto her. Now when they had made the graue / Raguel came agayne to his wyfe / & sayde vnto her: sende one of thy maydes / to loke if he be deed / that I maye burye hym afore it be lycht daye. So she sent a mayden to se / whych whē she came into the chamber / she founde them whole & sounde / slepyng together. And so she came agayne / & brought good tydings. Then Raguel and Anna his wyfe prayed the Lorde / and sayde: Prayed be thou O Lorde God of Israel / for it is not happened vnto vs / as we thought. For thou hast deale mercifully with vs / & put awaye from vs the enemye that persecuted vs / and hast shewed mercy vnto yonder two beloued. O Lorde / cause the to magnifye & more perfectly / & to offere & the sacrifice of thy praye / & of their health: that all people may knowe / that thou only art God in all the earth.

And immediately Raguel commaunded his seruantes / to fyl the graue / that they had made / with earth / afore it was lycht: & bad his wyfe prepare a feast / & to make readye all thynges that were necessarye for meate / to such as wete by the waye. He caused two fat kyne also / and foure wethers to be slayne / and meates to be prepared for all his neygh-bours & frendes. And Raguel charged Tobiah / to remayne with hym two weekes. As for all the good that he had / he gaue Tobiah the one half of it / & made this wytyng / that the halfe which remayned / shulde fall vnto Tobiah after their death.

The Angell goeth to Babelus / at the desyre of Tobiah / whych deliuereth the letter / and receaueth the money.

The .xi. Chapter.

Ecc. b. Then

When Tobiah called vnto hym the Aungell/whō he thought to haue bene a man/and sayde vnto hym. Brother Aartas/I praye the herken vnto my wordes: Yf I shulde geue my selfe to be thy seruauit/I shall not deserue thy prouidence. Neuerthelesse I beseeche the that thou wilt take the beastes & the seruantes/a go vnto Gabelus in Rages the cite of Medes/a deliuer him his handwrytynge/a receaue the money of hym/and praye hym to come to my marriage. For thou knowest thy selfe that my father telleth the dayes: and yf I tary one daye to long/he wylbe soz in his mynde. Now seist thou how earnestly Raguel hath requyred me / so that I cannot saye him nay.

Then toke Raphael foure of Raguels seruantes/a two Camels/and wete vnto Rages the cite of the Medes: and when he had founde Gabelus/he gaue him hys handwrytynge/a receaued all the money. He tolde hym all of Tobiah the sonne of Tobī / how all thinges had happened/a caused him to come with hym to the marriage. Now whē he came in to the house of Raguel/ he founde Tobiah sytynge at the table/a he leape vp/and they kyssed one another/a Gabelus wepte/a praye-
 sed God/a sayde: the blessinge of the God of Israel haue thou/for thou art the sonne of a right vertuous & iust man/a of one that feareth God/a geueth grete almes. And blessinge haue thy wyfe/a yowre elders/that ye maye be yowre chyldren & yowre chylders chyldren/vnto the thyrde & fourth generacyon/a that yowre seede may be blessed of the God of Israel/which reigneth world without ende. And when they all had sayd Amen/ they wete to the feast/ but with the feare of the Lorde helde they the feast of the maryage.

Tobiah and hys wyfe are sadde for the taryuance of their sonne. Raguel sendeth agayne Tobiah with his wyfe.

The .x. Chapter.

Now whyle yonge Tobiah made longe taryenge/by reason of the maryage/ hys father was full of care & heuines/and thought: what shulde be the cause/that my sonne taryeth so longe? Why shulde he be kepte so longe there? Peradventure Gabelus is deed/ and no man wyl geue hym the money. Thus beganne he to be very sorrowfull/ he & Anna his wyfe with hym/and beganne to wepe both together/ because their sonne was not come agayne vnto the at the daye appoynted. As for his mother/ she wepte with discomfortable teares/a sayde: Who is me/my sonne. What ayled ys to sende a praye into a straunge countre/ thou light of oure eyes/ thou stafe

of oure age/ thou comforte of oure life/ thou hope of oure generacyon? Serenge all the thinges that we haue are ony in the / we shuld not haue sent the awaye from vs.

Then Tobiah comforted her/ and sayde: holde thy tounge/a be not dyscomforted/ oure sonne is whole and sounde: the man that we sent hym withall/ is faithfull ynough. Neuerthelesse he myght in no wyse be comforted: but dayly went out/ loched aboute/a wente about all the stretes/ wherby he thought he shulde come agayne: that (yf it were possible) he myght se hym commynge a farre of.

But Raguel sayde vnto his sonne in lawe: Tary here/and I shall sende a messenger vnto thy father Tobiah/to tell him that thou art in good health. Tobiah sayde vnto hym: I am sure/that my father & my mother counte euery daye/and that their hertes are soz.

So when Raguel prayed Tobiah with many wordes/a wold in no wyse heare hym/ he deliuered Sara vnto hym/a & halfe part of all his good: in seruantes & handmaydes/ in shepe/ in Camels/a in kyne/a moche money/a so sent hym awaye from hym with peace and ioye/ and sayde: The holy Aungell of the Lorde be with you in yowre yorney/ and bynge you forth safe & sounde/that ye maye fynde all thinges in good case with yowre elders/a that myne eyes may se yowre chyldre afore I dye. So the elders embraced their daughter/kyssed her/a let her go/ exhortinge her to honoure her father & mother in lawe/ to loue her husbende / to rule well her house/ to kepe her house in good orde/ and to shewe her selfe faulelesse.

Younge Tobiah kepynge hys wyfe & householde as the mynde wape/commeth before with the Aungell. The dreame of his mother lokynge after her sonne. He is ioyfully receaued of his father & mother. Sara cometh. .viij. dayes after.

The .xi. Chapter.

So they now were goynge home warde agayne / vpon the .xj. daye they came to Charra/ which lyeth in the half waye towarde Minue. And the Aungell sayde: Brother Tobiah/ thou knowest how thou hast left thy father: therfore yf it please the/ we two wyl go before/a let the householde with thy wyfe & the catell come soft & sayly after vs. And when Tobiah was content that they shulde go before/Raphael sayde vnto hym: Take of the gall of the fish with the/for it shalbe necessary. So Tobiah toke of the gall/a they went their waye. But Anna the mother of Tobiah sat dayly by the waye syde vpon the toppe of an hyl/ fro whence she myght se farre about her. And whyle she was waytynge there for his comynge/ she loched a farre of/ and anone she perceaued her sonne comynge/a ranne & tolde

tolde her husbende/saying: Behold/ thy sonne cometh. And Raphael sayde vnto Tobiah: As soone as thou comest in to the house / immediately wrytynge the Lorde thy God/and geue thankes vnto hym: then go to thy father/a kyss hym/a stryke his eyes ouer with the gall of the fish/that thou hast brought with the. For he sure/ that his eyes shall straght waye be opened/a thy father shall se the light of heauen/a shall reioyse at the sight of the. Then the dogge that had bene with them in their iourney/ ranne before/ and came as a messenger/ and wagged with hys tale for gladnesse.

So the blynde father arose/ and beganne to rene/and stombled with his feate/a gaue a seruante his hande/rane to mete his sonne/ receaued hym/and kyssed hym/ he and hys wyfe/and beganne to wepe for ioye.

Now when they had wrytynge & thanked God/they sat downe. Then toke Tobiah of the fyshes gall/ and anoynted hys fathers eyes: and taryed half an houre/and then beganne the blemish to go out of his eyes/like as it had bene the whyte skynne of an egge: which Tobiah toke/and drew fro his eyes/and immediately he receaued his sight.

Then they prayed God/ he and his wyfe/ and all they that knew hym. And Tobiah sayde: O Lorde God of Israel/I geue the praye and thankes/for thou hast chaunced me/a made me whole. And lo/now do I se my sonne Tobiah. After seven dayes came Sara his sonnes wyfe also whole and sounde with all the householde and catell/with camels and moche moneye of hys wyues/a with the money that he had receaued of Gabelus:and he tolde his father and his mother all the benefytes/ which God had done for hym/ by the man that led hym. Achior also and Nabath Tobiah sytynge came/and were glad/a reioysed with hym/by reason of all the good that God had shewed vnto him. And so for the space of seven dayes they made mery/ and were right ioyfull euerychone.

Younge Tobiah recheueth by vnto hys father the pleasures that the Aungell had hym. He offereth vnto the Aungell halfe the goodes that he brought hym.

The .xii. Chapter.

When Tobiah called his sonne vnto hym/a sayde: What may we geue this holy man/ that wente to the? Tobiah answered his father/and sayde: Father/ what rewarde shall we geue hym? What thinge can deserue his benefytes? He hath bene my gyde/ and brought me safe agayne: he receaued the money from Gabelus/ he caused me to get my wyfe/ he dyuē & euell sprete fro her/ he hath bene an

occasion of gladnesse to her father and mother: he deliuered me/that I was not deuoured of the fish/ he hath made the to se the light of heauen/ yee we all haue receaued grete good of hym. Now shuld we worthily deserue these thinges vnto hym? But I praye the my father/that thou wilt deliuer hym/ yf happily he wyl bountaile/ to take with hym the halfe of all that we haue brought.

So the father and the sonne called hym/ toke hym asyde/a beganne to praye hym/a he wold be content to take in good worth/ the half parte of all that he had brought. Then sayde he secretly vnto them: Prayle the God of heauen/a geue thankes vnto hym before all men lyuynge/for he hath shewed his mercy vnto vs. It is good to hyde the kynges secretes/ but to shewe & to prayle the wozyches of God/ it is an honozable thyng. Prayer is good with fastynge/ and to geue almes is better/ then to hoorde by treasures of golde. For almes deliuereth from death/ clenseth synne/a causeth to fynde euerylastynge lyfe. But they that do synne & vnrightheousnes/ are the enemyes of their owne soules.

Wherfore I tell you the trueth/ and wyl hyde nothyng from you. When thou prayest with teares/ and buryest the deed/ and ledest thy byner/ and hydest the deed in thy house vpon the daye tyme/ that thou myghtest burye them in the nyght/ I offerd thy prayer before the Lorde. And because thou wast accept and beloued of God/ it was necessary/ that tentacyon shulde trye the. And now hath the Lorde sent me to heale the/ and to deliuer Sara thy sonnes wyfe from the euell sprete. For I am Raphael an Aungell/ one of the seven that stande before God.

When they heard these/ they were sozr astayed/and trembled/ and fell downe vpon their faces vnto the grounde. Then sayde the Aungell: Peace be to you/ feare not. Where as I haue bene with you/ it is the wyl of God/ geue prayle and thankes vnto hym.

You thought that I dyed/ and drynke with you/ but I ple meate that is inuisible/ and drynke that can not be leue of men.

Now therfore is the tyme that I must turne agayne/ vnto hym that sent me: but be ye thanckfull vnto God/a tell out all his wonderful wozyches.

And when he had spoken these wordes/ he was taken awaye out of their sight/ so that they saw hym nomore. Then fell they downe flat vpon their faces by the space of thre houre/ and prayled God: and whē they rose vp/ they tolde all his wonderous wozyches.

Tobiah the elder geueth thankes vnto God.

The .xiii. Chapter.

Then

Ihen old Tobias opened his mouth
a prayd & Lozde / a sayde: Great
art thou. O Lozde for euermore /
a thy kyngdome worlde without
ende: for thou scourgest & healest / thou ledest
vnto hell / a byngest out agayne / and ther is
none that may escape thyne hande. O geue
thankes vnto the Lozde / ye chyldre of Israel /
a prayse hym in the sight of the heathen. For
amonge the heathen whych knowe hym not
hath he scattered you / to thynke that ye shuld
knowe forth his maruelous woordes: a cause
them for to knowe / that there is none other
God almyghty but he. He hath chastened vs
for oure mynnes / and for his awne mercy
take shall he saue vs.

Consyde then / how he hath dealth w you /
a prayse him with feare & drede / and magni-
fy the euerglasyng kyng in youre woordes.
A wyl prayse him eu in the lande of my cap-
tyvte / for he hath shewed his mercie vnto
a synfull people. Turne you therfore O ye
synners / and do rightuousnes befoze God / a
be ye sure / that he wyl shew his mercy vnto
you. As for me a my soule / we wyl reioyse
in God. O prayse the Lozde all ye his chosen /
holde the dayes of gladnesse / a be thankfull
vnto him. O Ierusalem thou cite of God / the
Lozde hath punished the for the woordes of
thyne awne handes. O prayse the Lozde in
thy good thynges / a geue thakes to the eu-
erglasyng God / that he may buyde vphys ta-
bernacle agayne in the / that he maye call a-
gayne vnto the / all soch as he in captiuite /
a that thou mayest haue toye for euermore.
With a saye lyght shalt thou thyne / and all
the endes of the world shal honour the. The
people shal come vnto Ierusalem / they shal
byngge gystes / a worshyp the Lozde in the /
a thy lande shal they haue for a Sanctuary /
for they shal call vnto the grete name in I.

Cursed shall they be that despyse the / and
all that blasphem the / shalbe condemned:
but blessed shall they be that buyde the bp.
As for the thou shalt reioyse in thy chyldre /
for they all shalbe blessed / a gathered toge-
ther vnto the Lozde. Blessed are they all that
loue the / a be glad of thy peace. Prayse thou
the Lozde / O my soule / for the Lozde oure
God hath deliuered his cite Ierusalem fro
all her troubles. I wyl counte my selfe hap-
pye / yf my fede remayne to se the clarynes of
Ierusalem.

The gates of Ierusalem shalbe buyden
with Sapphyre a Smaragde / a all the com-
passe of her walles with petyous stones. All
her stetes shalbe paved with whyte marble
stone / and in all her stetes shal Allehuya be
sung. Prayse be the Lozde / which hath ex-
alted her / that his kyngdome maye be vpon

her for euermore. Amen. And so Tobias
made an ende of his talkyng.

Tobias prophesyeth the destruccyon of Ninue.
His sonne reioyseth to Raguel after the decease of
his father and mother.

The xliij. Chapter.

After that Tobias had gotten
his sight agayne / he liued. xliij. yea-
res / a sawe his chylders chyldren.
Now whē he was an. c. xliij. yea-
res / he dyed: a was buried honozably in Ni-
nue. For when he was fyve & fyttye yea-
res of age / he lost the sight of hys eyes / a when
he was thye scoze yea- res olde / he gat his sight
agayne. The residue of his life led he in toye /
and increased well in the feare of God / a de-
parted in peace.

But in the houre of his death he called vnto
him his sonne Tobias / a seuz yoge spyn-
galles his sonnes chyldren / and sayde vnto
them: The destruccyon of Ninue is at hand /
for the woide of the Lozde cannot saye / and
oure byethen that are scattered out of the lande
of Israel / shal come thither agayne. And
the whole lande of it that hath bene waste /
shalbe filled: and the house of God that was
byent in it / shalbe buyden agayne / a all soch
as feare God shal retorne thither: the hea-
then also shal forsake their gods / a come to
Ierusalem / a dwell there / and all the kyngs
of the earth shalbe glad of her / and worshyp
the Lozde God of Israel.

And therfore my chyldre / heare youre fa-
ther: Serue the Lozde in saythfulness / seke
after his wyl / and do the thing that pleaseth
hym. Commaunde youre chyldre that they do
right / geue almes / be myndeful of God / and
euer to be thankfull vnto hym in trueth and
with all their power. Heare me therfore my
chyldren / a abyde not here: but in what daye
soeuer ye haue buried youre mother betwe-
ne / get you fro hence. For I se / that the wy-
kednesse of it shal byngge it to destruccyon
and ende.

After the death of his mother / Tobias de-
parted awaye from Ninue / with his wyfe a
chyldren / a with his chylders chyldre / a came
agayne to hys father and mother in lawe / a
founde the whole a in a good age / a toke the
care of them. And he closed their eyes / a was
heye vnto all Raguels goodes / a sawe the
fyth generacion a chylders chyldren. And
when he was. xliij. yea- res of age / he died in the
feare of the Lozde / a hys hymnfolkes buried
him. And all his posterite continued in a good
lyfe / a holy conuersacion: so that they were
loued and accepted bothe of God and men /
and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Judith.

The buydynge of Egbathanis. The byctory of
Nabuchodonosor agaynst Arphaxath. The messengers
of Nabuchodonosor are bypplied.

The first Chapter.

Arphaxath the kyng of
Medes subdued many peo-
ple vnto hys domynyon / and
buyden a noble stronge cite /
whych he called Egbathanis.
The walles of it made he of
fre stone / foure squared / seuentye cubytes
hye / a. xxx. cubytes brode. He made towres
therbypon of an hundred cubytes hye. But
vnto the foure corners euery side was twetye
fote brode. He made the portes in I. hegyth /
lyke as the towres. Thys kyng trusted in
his mighty host / a in his glorious charettes.

So in the twelfth yea- re of hys raygne it
happened / that Nabuchodonosor the kyng
of the Assyrians / whych raygned in the grete
crite of Ninue / fought agaynst Arphaxath / a
ouercame him in the grete felde called Wa-
gau / beside Euphrates and Tigris a Jada-
son in I. feld of Erith the kyng of I. elikes.

Then was the kyngdome of Nabucho-
donosor exalted / a hys herite was lyft vp: a
he sent vnto all them that dwell in Celicia /
in Damascus / in Libanus / a vnto the hea-
then that dwell in Carmel and Cedar / and to
soch as dwell in Galile in the grete felde of
Ezraelon / to all the that were in Samaria /
and beyond the water of Iordan vnto Je-
rusalem and the whole lande of Iesse vnto I.
mountaynes of Ethiopia. Vnto all these byd
Nabuchodonosor the kyng of the Assyrians
sende messengers. But they all wyllyng
consent wolde not agree vnto hym / and sent
the messengers agayne emptye / and put
them a waye wyllyng honoure. Then Na-
buchodonosor the kyng toke indignacion
at all those landes / and swore by hys trone a
by hys kyngdome / that he wolde be auen-
ged of all those countreys.

Holofernes is sent of Nabuchodonosor to subdue
all the world. The preparacion and pursute of Ho-
lofernes.

The ij. Chapter.

In the. iij. yea- re of kyng Nabu-
chodonosor / vpon the. xliij. daye of
the. xliij. moneth / it was deuptyd in
the counte of Nabuchodonosor the
kyng of the Assyrians / that he wolde de-
fende hym selfe. So he called vnto hym all
I. elders / al his Captaynes / a men of warre /
a shewed them hys secreete counsell / a tolde

them / that hys purpose was / to byngge the
whole earth vnder his domynyon. Now whē
they were all consēt wyllyng this sayinge / Na-
buchodonosor the kyng called Holofernes
the chefe Captayne of his warres / and sayde
vnto hym: So thy waye forth agaynst all the
kyngdomes of the west / a specially agaynst
those that haue despyed my comaundment.
Thou shalt spare no realme / all stronge cy-
ties shalt thou byngge in subiectiō vnto me.

Then Holofernes called together all the
Captaynes a rulers of all the power in Assy-
ria / and mustred the souldyers vnto the hoste
lyke as the kyng commaunded hym / name-
ly / an hundred and twetye thousand figh-
tyng men vpon fote / and twelue thousand
archers vpon horsebacke. All his ordynance
sent he befoze with an innumerable mult-
tude of camels / so that the host was well
prouyded for with oren / a small catell / a that
without nōbye. He caused come to be prepa-
red out of all Syria for his host. Much gold
a siluer also toke he out of I. kynges house.
So he toke his iourney / he a all his host /
wylly charettes / horsemen / a archers: of whō
there were so many / that they couered the
grounde of the lande / lyke the grethoppers.

And when he was gone past the borders of
the Assyrians / he came towarde the grete
mountaynes of Ange / whych I. byd the left
syde of Celicia: a so he went vp in to all their
castels / a wanne euery stronge holde. As for
the welthe cite of Melothus / he brake it
downe / a spoyled all the chyldren of Charlis
and the I. elikes / whych laye towarde the
wildernes / and vpon the South syde of the
lande of Chelon. He wente ouer Euphrates
also / and came in to Mesopotamia / a brake
downe all the hye crites that were there / fro
the byke of Hambye tyll a man come to I.
set: a he toke the borders in from Celicia vnto
the coastes of Taphet toward the South.
He caried awaye all the I. elikes / and
spoyled all their goodes: a whosoever wylly-
ngode hym / he slew them with the swerde. Af-
ter this he went downe into the felde of Ma-
mascus in the tyme of haruest / a byt bp all
the corne a all the trees / a caused the bynes
to be cut downe. And I. feare of hym fell vnto
all them that dwell in the earth.

Kynges become wyllyngly subiect to Holofernes.
The tyrannic and crueltie of hym.

The iij. Chapter.

In the kynges and prynces of all
crites a landes sent their embas-
sytours: namely / they of Syria a
Mesopotamia / Syria Sobal / a
Lybia / a Celicia / whych came to Holofer-
nes / a sayde: Let thy wrath cease towarde
vs: It is better for vs to serue I. grete kyng
Nabu-

Nabuchodonosor with our lyes/and to be subiecte vnto the/then that we shoulde dye / & be slayne / & receaue greater hurte. All our ctyes and possessions/all mountaynes and hilles/al felde/greate & smal cattell/sheep/goates/horses/and camels/all our goodes & household/ be in thy power/vnder thy subiection be it all together. We our selues also & our chyldren wybe thyn alone / come vnto vs a peaceable Lorde/and be our seryce at thy pleasure.

When came Holofernes downe from the mountaynes with hoymen & greate power/and conquered all stronge fenced ctyes/and all that dwelt in the lande. And out of all ctyes he toke strong men / & such as were mete for the warre/to helpe him. There came such a feare also vpon those countrees/that the indwellers of all the cities/the Princes & Rulers/and the people together/wente forth to mete hym as he came / & receaued him honorably with garlandes & tozches/with daunces/tabrettes and pyres.

Neuerttheless though they dyd thys / yet might they not swage his rgyorous Romane: but he destroyed their ctyes / & hewed downe their woddes. For Nabuchodonosor & kynge had commaunded hym/that he shoulde rote out all the Goddes of the lande: to the intent that he only myght be called and taken for God/ of the nacjons in which Holofernes with his power brought vnder hym. So went he thowto Syria Sobal/and thowto all Appamia/ & all Mesopotamia / came to the Tybumeans/ in the lande of Gabaa and Septopol/ & toke their ctyes / and remayned ther xxx. dayes/wherin he caused al the whole multitude of his host to be gathered together.

Israil requyeth help of God/ agaynst Holofernes. They fast and praye.

The.iii. Chapter.

When the chyldren of Israel that dwelt in Jemyphearde thys/ they were soze affrayed of hym. There came such tremblinge also a feare vpon the/ that they forsooke he shoulde do vnto the ctye of Jerusalem & the temple of the Lorde/as he had done to other ctyes & their temples. So they sent into all Samaria rounde aboute vnto Jericho/toke in & occupied all the toppes of the mountaynes/ made fast the towne with walles / and prepared corne for them agaynst the battayll.

Eliachim also & prest wrote vnto all the that dwelt towarde Bethel (whych lyeth ouer agaynst the greate felde by Bethaniam) & vnto all those by whom men myght haue passage vnto them/that they shoulde take in the wayes of the mountaynes/ wherby there myght be any waye and passage to Jerusa-

lem/ & that they shoulde holde diligent watch where any strait waye was betwixt the mountaynes. And the chyldren of Israel dyd/as Eliachim the prest of the Lorde had commaunded them. And all the people cryed earnestly/ & humbled their soules with fasting & prayers/they & they wyues. The prestes put on heartye clothes/ and layed the ponge habes before the temple of the Lorde/ & covered the altar of the Lorde with an heartie cloth. And in one accord they cryed vnto the Lorde God of Israel/that their chyldren shoulde not be geuen into a pray/ & their wyues into a spoyle/that their cities shoulde not be layed waste/and that their Sanctuary shoulde not be inhallowed/and so they to be a shame and rebuke vnto the Heathen.

When Eliachim the prest of the Lorde wente rounde aboute all Israel / and spake vnto them/sayinge: We ye lute/ & the Lorde will heare your petycions/ yf ye contynue stedfast in fasting & prayer in the sight of the Lorde. Remembre Moses the seruante of the Lorde/ which ouerthrew the Amalechites (that trusted in their myght & power/ in their host/ in their wyldes/ in their charrettes & hoymen) not with weapes/ but with holy prayers. Euen so shall all the enemyes of Israel be / yf ye contynue in this worke/ that ye haue begonne. So vpon this exortacion they contynued in prayer before the Lorde yn so much that they which offered bzent sacrifices vnto the Lorde/offred the offerings vnto the Lorde/ beinge arayed in heartie clothes and had alwes vpon their heades. And they all besought God from their whole heart/that he wolde bylet his people of Israel.

Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the merueilles of God done vnto the Jewes/ for whych thynge the rulers vnder Holofernes were very angry with him.

The.ii. Chapter.

When came to Holofernes the Prince of the warres of the Assyrians / that the chyldren of Israel prepared them selues to make resistance/ & how they had stopped the wayes betwixte the mountaynes. When was he readyng wyoth/ and called all the Princes of Moab/ & the Captaynes of Ammon/ & sayd vnto the: Tell me/ what people is this/ that kepeth in the mountaynes? What maner of ctyes are they? what is their power? What maner of host haue they? who is their Captayne? And why do they despise vs (more then al those that dwel in the East) and come not forth to mete vs / & they myght receaue vs with peace? When Achior the Captayne of all the Ammonites answered/ and sayde: Syr/ yf it please the to heare me/ I will tell

the trueth before the concerning this people that dwell in the mountaynes/ and there shall no lye go out of my mouth.

Thys people is of the generacyon of the Chaldees/ they dwelt first in Mesopotamia/ for they wold not folowe the goddes of their fathers that were in the lande of the Chaldees/ & so forsoke they the customes of their fore fathers (whych had many goddes) and worshipped one God/ that made heauē and earth: which also commaunded them that they shoulde go from thence/ and dwell at Haran. Now whē there came a dearth in to the whole lande/ they wente downe to Egypte/ & there they dwelt foure hundred yeres/ in the which they multiplied so greatly/ that their goodd myght not be nombred. And when the kynge of Egypte oppressed them/ & subdued them in buydnyge of thys ctyes with makinge of claye and bryck/ they cryed vnto God their Lorde/ which punished the whole lande of Egypte with dyuerse plagues.

Now when the kynge of Egypte let them go their waye/ & the plage ceased/ & then followed after the/ to take the/ & to bypnyge the agayne into hys seruyce / whyle they were stynged awaye/ the God of heauē opened the see/ so the waters stode fast vpon both the sydes as a wall/ & these went thowto the bottom of the see by the God. In the which place when an innumerable people of the Egipcians followed vpon the/ they were so ouerwhelmed in the waters/ that there remayned not one/ to tell them that came after/ how it happened. So when this people was passed thowto the red see/ they came in to the wyldernes of the mount Synai/ where neuer man myght dwell afore/ & where the sonne of mā had neuer rested. There were the bytter waters made swete for them / that they myght drynke/ & xl. yeres had they meate fro heauen. Where soeuer they wete (without bowe & arrowe/ without bukkir or sword) their God fought for the/ & caused the to haue the victorie. Yet no man was able to hurte this people/ except it were so/ that they departed vnlawfully fro the worshipping of the Lorde their God. But as oft as they worshipped any other besyde their God/ he gaue the pur to be spoiled/ to be slayne / & to be put to confusion. Neuertheles as oft as they were soze for departinge from the worshipping of their God/ the same God of heauen gaue them power & strength to withstāde their enemyes.

Moreouer they slew the kynge of the Canaanites/ Jebusites/ Moabites/ Bethites/ Cutites & Amozites/ & all the mightye in Mesopotamia/ & toke their landes & cities in possession: & so long as they synned not in the sight of their God/ it wente well with them/ for their God

hateth vnryghtuousnesse. For in tymes past when they went out of the waye/ which God had geuen the/ that they shoulde walke in it/ they were destroyed in dyuerse battayles of many nacjons: & many of them were carryed awaye prisoners vnto a straunge countre. But now lately they haue turned the selues agayne vnto the Lorde their God/ & are come together agayne out of the countrees where they were scattered abrode: and thus haue they conquered these mountaynes/ & dwell therein: and as for Jerusalem where their Sanctuary is / they haue it agayne in possession.

And therfore my lorde/ make diligent inquiry: yf this people haue done wyckednesse in the sight of their God/ then let vs go by agaynst the/ for doubtles their God shall deliuer the in to thy handes / & subdue them vnto thy power. But yf this people haue not displeased their God/ we shall not be able to withstāde them/ for their God shall defende the/ & so shall we be a shame to all the world.

Now when Achior had spoken out these wordes/ all the Princes of Holofernes were wyoth/ & thought to slaye him/ & sayde one to another: what is he this/ which darre say / & the chyldren of Israel are able to withstāde Nabuchodonosor the kynge and hys host: where as they are an vnwepened people / without strength or vnderstanding of the feates of warre: that Achior therfore may knowe that he hath displeased vs / we will go by in to the mountaynes: & when the myghty men of the are taken/ he also shall be styckte in the storde/ & all people may knowe/ that Nabuchodonosor is the God of the earth/ and that there is none other without hym.

Achior is committed into the handes of the Jewes by Holofernes. He is ctyed to a tree/ but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

The.ii. Chapter.

When they had lest of speaking/ Holofernes toke soze indignacion/ & sayde vnto Achior. For so much as thou hast prophesied vnto vs/ sayinge: that the people of Israel shall be defended of their God/ I will shewe the / that there is no God but Nabuchodonosor. Yet when we slaye them all as one man/ thou also shalt perishe with them thowto the swerde of the Assyrians / and all Israel shall be destroyed with the / and then shalt thou see/ that Nabuchodonosor is the Lorde of the whole earth. When shall the swerde of my knyghthode go thowto thy sydes/ and thou shalt fall downe styckte amonge the wounded of Israel/ & shalt not come to thy selfe agayne/ but be utterly destroyed with the. But yf thou thinkest thy prophete to be true / why dost

doth thou then change thy colour: why art thou afrayed? Thinkest thou that my word is not able to be performed? But if thou mayest know / if thou shalt see these things with them / behold / for this hour forth will I sende the vnto yonder people / that when the punishment of my sword (which they haue wrought) falleth vpon them / thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior / & to carry hym vnto Bethulia / and to deliuer hym into the handes of the chyldren of Israel. When Holofernes seruantes toke hym / & met hym / & playne felde. But whē they drew nye vnto the mountaynes / the syngers came out agaynst them: neuertheles they gat them away by the syde of the mountayne / & bounde Achior hande & fote to a tree / & so left hym bound wth wythes / & turned agayne vnto their Lorde.

Notwithstandynge the chyldren of Israel wente downe fro Bethulia / came vnto hym / tomed hym / brought hym into Bethulia / set hym in the myddest of the people / and asked hym what the matter was / that the Assyrians had left hym bounde.

Asias the sonne of Micha of the tribbe of Symeon / & Chammim (which is also called Gethomel) were the principall rulers at the same tyme. Now when Achior stode in the myddest of the Senatoures / & before the all he tolde them / what and where he gaue Holofernes / to the thinge that he asked him / and how Holofernes people wolde haue slayne him / & so sayinge / & how Holofernes hym selfe was wroth / & commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the chyldren of Israel he myght commaunde Achior also to be put to death wth dyuerse tormētes / because he sayde: the God of heauē is their defender. And when Achior had playnely tolde out all these thinges / all the people fell downe vpon their faces / prayynge the Lorde / and poured out their prayers together vnto the Lorde / wth a generall complaynte and wepyng / & sayde: O Lorde God of heauen and of earth / beholde their pyde / & loke vpon our lowyness / and cōsyde how it standeth wth thy sayntes / & make it to be knowne / if thou forsake not those / which holde them fast by the / & how that thou bringest them lowe / & presume of them selues / & make their boast in their awne strength. So when the wepyng

& prayer of the people (which they had made the whole daye longe) was ended / they comforted Achior sayinge: The God of oure fathers / whose power & strength thou hast prayed / shall forewarde the / that thou shalt rather see their destruction. When the Lorde

ouere God then shall geue his seruantes this liberte / God be also wth the amonge vs: so that yf it please the / thou wth thyne mayest dwell wth vs.

Now when Asias had ended the cosell / he toke hym into his house / and made a great supper / called the elders to it / and so they refreshed them selues after the fastynge. And afterwarde was all the people called together / which made their prayers all the nyght longe in the congregacion / and besought the God of Israel for helpe.

Bethulia is besieged of Holofernes. The people requyeth helpe of God. They of Bethulia wolde geue ouer the ctyte for wante of water. The prayer of the people wth teares and lamentacion.

The. liij. Chapter.

The next daye / Holofernes commaunded his host / to go by agaynst Bethulia. There were an. C. and xx. thousande fyghtynge men on fote / & two & twenty thousande horsmen / besyde the preparing of the that were wōnes: & came to them on euery syde out of the cōtrees and ctytes which he had takē. All these prepared the selues vnto the battayl agaynst the Israelites / & came on by the hylly syde / vnto the toppe & loketh ouer agaynst Bethulia / from the place which is called Belma / vnto Chelmon that lyeth towarde Edjalon.

Now when the chyldren of Israel sawe so greute a multitude of the Assyrians / they fell downe flat vpon the grounde / strowed ashen vpon their heades / & prayed wth one accord / that the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons / & sat betwixte the mountaynes in the narrow place / & kepte the waye daye & night. But whyle Holofernes was goinge aboute / he founde the water springe / which fro the South syde was conueyed into the ctyte by a condyte: thys commaunded he to be dyrecte another waye / & to cut their condyte in sunder. There were welles also not farre from the walles / whych they used secretly / more for pleasure then for necessity.

Then wente the Ammonytes & the Arabites vnto Holofernes / & sayde: The chyldren of Israel trust nether in speare nor arrowe / but haue taken in / & kepte the mountaynes & hylles. That thou mayest ouercome the / for without the strykinge of any battayl / sett men to kepe the welles / that they drawe no water out of them: so shalt thou destroye the without swerde / or at the least they shall be so feble / that they must be sayne to geue ouer the ctyte / which they thinke not able to be wonne / for so moche as it lyeth in the mountaynes. These wordes pleased Holofernes well / and all his men of warre / and he

set an hysorely me at euery well rounde aboute.

And when this watch had endured twen ty dayes / & Cisternes and all that had water / sayled them that dwell in the cite of Bethulia / so that in the whole cite they had not drinke enough for one daye / for the people had water geuen them daylye in a measure. Then came the men and women / yonge persons and chyldre all vnto Asias / and sayd all wth one voyce: God be iudge betwixte vs and the / for thou hast dealt euell wth vs: thou woldest not speake peaceably wth the kynge of the Assyrians / therefore hath God solde vs in their handes / and there is noman to helpe vs where as we are brought downe before their eyes in thirt & greute destruction. Therefore gather now together all the people that be in the cite / that we maye all yelde oure selues willingly vnto the people of Holofernes: for better it is if we be captiue and prayse the Lorde wth oure lyues / then to be slayne and perishe / and to be laughed to scorne and shamed of eueryman whyle we se oure wyues and chyldren dye before our eyes. We take heauen & earth this daye to recorde / and the God of oure fathers (which punisheth vs accordynge to the desertynge of oure synnes) and geue you warning / that ye geue by the ctyte now in to the power of Holofernes host / that oure ende maye be shorte in the swerde / which els shal endure longe for wante of water & for thirst.

When they had spoken out these wordes / there was a greute wepyng and howlyng in the whole congregacion / and that of eueryman / and they cryed an whole houre lōge vnto God wth one voyce / sayng: we haue synned wth oure fathers / we haue done amysse / we haue dealt wyckedly. Thou that art gracious / haue mercy vpon vs / punish oure vnghtynesse / & thynke a wne scourge / & geue not those ouer that knowledg the / vnto a people whych knoweth the not / lest they saye amonge the heathen: where is their God?

And when they were so weery wth this cryng and wepyng / that they helde their tūges / Asias stode by wth watrye eyes / and sayde: Take good hartes vnto you / (deare brythen) and be of good cheare / and let vs waite yet these fyue dayes for mercy of the Lord: peraduenture he shall cut awaye his indignaciō / & geue glory vnto his name. But yf he helpe vs not whē these fyue dayes are past / we shal do as ye haue sayde.

Of the woman Judith whych reposed the amonities because they tempted the Lorde. She also moueth them to encourage & her ten people / and bewyth her cosell agaynst the enemyes of the Jewes.

The. liij. Chapter.



And it happened when these wordes came to the eares of Judith a wyddowe / whych was the daughter of Merari / & sonne of Thor / & sonne of Joseph / the sonne of Asiab / the sonne of Elai / the sonne of Jammo / the sonne of Jeodon / the sonne of Raphoim / the sonne of Achitob / the sonne of Melchias / the sonne of Euan / the sonne of Melchias / the sonne of Salathiel / the sonne of Simeon / the sonne of Ruben. And her housband was called Hannas / which dyed in the dayes of the barthe barne. For whyle he was byndynge the shewes together in the felde / heate came vpon his head / and he dyed at Bethulia his ctyte / & there was he buried beside his fathers. Now was Judith his desolate wyddowe thre yeres and fyr monethes. And in the hyer partes of her house she made her selfe a pryncipall chābre / where she dwelt / beinge closed in wth her maydens. She wore a smock of heare / and fasted all the dayes of her lyfe / excepte the Sabbathes / & newe mones & the solempne dayes that the people of Israel kepte. She was a very saye & beautifull personne. Her housbande also had left her greute ryches / & plenteous household / greute vnmoueable possessions & many catell. This Judith was a woman of a very good repoyte wth euery one / for she feared the Lorde greatly / and there was no body that spake an euell word of her.

When this Judith herde / how Asias had prompted the people / that after the fyfte daye he wolde geue by the ctyte vnto the Assyrians / she sent for the elders Chammim and Chammim / and when they came to her / she sayde: what thynge is this / wheryn Asias hath consented / that yf God helpe not wythyn fyue dayes / he wyl geue ouer the cite to the Assyrians? What are ye / ye tēpte the Lorde? This deuice optayneth no mercy of God / but prouoketh hym vnto wrath and displeasure. Wyl ye set the mercy of the Lorde a tyme & appointe hym a daye after youre wil?

Neuertheles for so moche as the Lorde is pacient / lett vs rather amende oure selues / pourynge out teares / and besechynge hym of grace. For God threateneth not as a man / neither wyl he be prouoked vnto wrath as the chyldren of men. And therefore let vs hartely fall downe before hym / and serue hym wth a meke spete / and wth wepyng eyes saye vnto the Lorde / that he deale wth vs accordynge to his awne wyl and mercy: that lyke as oure hert is now bereyde / & brought lowe thow the pyde of them / it maye so be comforted thow his grace: in so moche as we forsowe not the synnes of oure fathers / which forsoke their God / & worshipped other gods.

And des.

des: for the which synne they perished with the swerde / were spoyled & brought to shame of all theyr enemyes. As for vs / we knowe none other God but onely him / for whose cosforte lett vs tary with mekenesse. He shall requyre & make inquisition for oure bloude / from þe heracions of oure enemyes: he shall bynge downe all the Wythen / that ryle by agaynst vs / and put them to dishonoure / euen the Lord oure God.

Therefore deare brethren / I praye ye are þe honorable and elders in the people of God / vnto whom all the people haue respecte / & vpon whom the lyfe of the people standeth / I praye by their hertes with poure exortacion / þe they may call to remembrance / how oure fathers also in tymes past were tempted / & they myght be proued / yf they wold shew theyr God a ryght. They ought to remembre / how oure father Abraham bynge tempted / and tryed thowow many tribulacions / was founde a louer and frende of God. So was Isaac / so was Jacob / so was Moses / & all they that pleased God / bynge tryed thowow many troubles / were founde stedfast in faith. Agayne / they that receaued not their tentacions with the feare of God / but put the felues forth with vnpatience and murmuring agaynst God / perished of the destroyer / and were slayne of serpentes. And therefore shulde not we undertake to be auenged / for þe thing that is done vnto vs: but to consyde / that all these punishmentes are farre lesse then oure synnes & myddes. Beleuynge also / þe theys correccon cometh vnto vs (as to the seruantes of God) for amendment / and not for oure destruction.

Then sayde Othas & the elders vnto Judith: All that thou speakest / is true / and no man can reproue thy wordes. Praye thou for vs now therefore vnto God / for thou art an holy woman / & fearest God. And Judith sayde vnto them: Serue ye knowe / þe my wordes are of God / then proue my coscell & deuyce / yf it be of God: & beseeche God / þe he will bynge my counsell to good ende.

Thus haue I deuyced: ye shall stande this nyght before the porte / and I will go forth with Abia my mayde: Praye ye therefore vnto God / that he will graciously remembre his people of Israel withyn fyue dayes / as ye haue sayde. As for the thyng that I go in haue with all / as he ye no questyons of it / tyll I open it vnto you myself: do ye nothing els but praye vnto the Lord poure God for me. When Othas the pryncce of the people of Iuda sayde vnto her: Go thy waye in peace the Lord be with the / that we maye be auenged of oure enemyes. And so they wente to her agayne.

The prayer of Judith for the victorie

The ix. Chapter.

Now when they were gone theyr way / Judith wete in to hir oratory / put on an hearme smock / strowed ather vpon hir head / fel downe before the Lord / & cryed vnto him / sayenge O Lord God of my father Symeon / which gauest him a swerde for a defence agaynst þe enemyes / that bled violence & wyllfulnes and that rauyned þe byrgyn & put her to dishonour. Thou þe gauest theyr wyues in to a praye / and their daughters in to captiuite / and all their praye for a spoyle vnto thy seruantes / which haue a yeie vnto the / helpe me wyddow. O Lord my God / I beseeche the for thou hast done all thynges from the begynnyng / and loke what thou hast taken in hande and deuyced / it came euer to passe. For all thy wayes are prepared / & thy iudgements are done in thy euerlastyng for knowlege. O loke now vpon the armys of þe Assyrians / lyke as it was thy pleasure somtyme to loke vpon the host of the Egypciens / wher they bynge weakened / persecuted the seruantes / & put their trust in their charrettes / hoysmen / and in the multitude of theyr men of warre. But thou lokest vnto their host castyng a thyck darcknes before them: and when they came in to the depe / the waters ouerwhelmed them.

Euen so Lord lett it go with these / that trust in þe power and multitude of their men of warre / in theyr charrettes / arrowes & speares / and knowe not / that thou onely art oure God / which destroyest warres from the begynnyng / and that thou art the Lord. I praye by thyne arme now lyke as euer from þe begynnyng / and in thy power bynge their power to naught / cause theyr myght to fall in thy wyath. They make theyr boast / & theyr wyll in halowe and desyle thy Sanctuary / and to wayte the tabernacle of thy name and to cast downe þe hoys of thyne aulter with theyr swerde. Bynge to passe (O Lord) that the pryde of the enemye maye be cut downe with his awne swerde that he maye be take with the snare of his eyes in me and þe thou mayest smyte hym with þe lippes of my loue. O geue me a stedfast mynde / that I maye desyle him and his strength / & that I maye destroye hym.

Thus shall bynge thy name an euerlastyng remembrance / yf þe hande of a woman ouerthrowe him. For thy power (O Lord) standeth not in þe power of men / neither hast thou eny pleasure in þe strength of hoysles. Where was neuer proude personne that pleased the / but in the prayer of the humble and meke hath thy pleasure bene euenmore. O thou

O thou God of the heauens / thou maker of þe waters / & Lord of all creatures / heare me poore woman / calling vpon the / and puttyng my trust in thy mercy. Remembre thy couenaunt O Lord / and mynister wordes in my mouth / & stablysh this deuyce in my hert / that thy house maye cōtinue still in honours / and that all the Wythen maye knowe and vnderstande / þe thou art God / and that there is none other but thou.

Judith decked her selfe to go to Holofernes. The blessing that the elders gaue Judith. Holofernes was in loue with Judith.

The x. Chapter.

Now when she had left of cryenge vnto the Lord / she rose vp from the place / wher she had lye flat before the Lord / and called her mayde / went downe in to her house / layed þe hearme cloth from her / put of the garments of hir wyddowhede / washed her body / anoynted hir selfe wth precious thinges of swete sauoure / dyed and platted her hearme / set an hooie vpon hir heade / and put on soche apparell as belongeth vnto gladnesse / clippys vpon hir fetes / armelettes / spages / earynges / synger rynges / and decked herselfe with all hir best aray.

The Lord gaue her also a speciall beautye and sayneste (for all this decking of hir selfe was not done for eny voluptuousnes and pleasure of the flesch / but of a right discrecion and vertue / therefore dyd the Lord increase hir beautye) so þe she was exceedinge amiable and wel sauoured in all mens eyes. She gaue hir mayde also a bottell of wyne / a pot with oyle / pottage / cake bryd & cheese / and wente hir waye.

Now when she came to the porte of the cite / she founde Othas and the elders of the cite waitinge there. Which when they sawe her / they were astonnyed / & maruelled greatly at her beautye / neuertheles they asked no question at her / but let her go / sayenge: The God of oure fathers geue þe his grace / and with his power persourne all the deuyce of thy hert: that Ierusalem maye resioyce ouer the / and that thy name maye be in the nombr of the holy & righteous. And all they þe were there / sayde wth one voyce: so be it / so be it. Judith made hir prayer vnto the Lord / & wente out at the porte / the & hir mayde.

And as she was goinge downe the mountayne / it happened that aboute the springe of the dape / the lippes of þe Assyrians met wth her / and toke her sayenge: whence comest thou? Whither goest thou? She answered: I am a daughter of þe Hebriues / and am fled from them / for I knowe / that they shall be geue vnto you to be spoyled: because they

thought to me to yelde the felues vnto you / that they myght fynde mercy in your sight. Therefore haue I deuyced by my self after this maner: I will go before the pryncce Holofernes / and tell him all their secretes / and will shew him / how he maye come by them / and byrme them / so that not one man of his host shall perishe.

And when these men had herde hir wordes / & considered hir saye face / they were astonnyed / for they wondred at hir excellent beautye / & sayd vnto her: Thou hast saved thy life by fynding out this deuyce / & thou woldest come downe to oure lord: & be thou sure / that when thou comest vnto him / he shall increase thy well / & thou shalt please him at þe hert. So they brought her in to Holofernes paupson / and tolde him of her. Now when she came in before him / immediately he was ouercome & take with hir beautye. He said vnto his seruantes: who wolde desyle the people of the Jewes / that haue so saye women? Shulde we not by reason fight agaynst the for these? So wher Judith sawe Holofernes sitting in a canopy / & was wrought of purple / spike / golde / smaragde and precious stones / she looked fast vnto him / & fell downe vnto þe earth. And Holofernes seruantes toke her by agayne / at their lordes comendement.

Holofernes requyred of Iuda the cause of her coming / which geueh hym a fustell answer.

The xi. Chapter.

Now when Holofernes vnto her: Be of good chere / & feare not in thyne hert / for I neuer hurt man / that wolde serue Nabuchodonosor the kyng. As for thy people / yf they had not desyled me / I shulde not haue liff by a speare agaynst the. But tell me now / what is þe cause þe thou art departed from the / and wherfore art thou come vnto vs.

And Judith sayde vnto hym: Serue / vnderstande the wordes of thy handmayden: for yf thou wilt do after þe wordes of thy handmayden / the Lord shall bynge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lord of the lande lyueth / & as truly as his power lyueth / which is in the to the punishment of all men that go wydg / all men shall not onely be subdued vnto hym thorow the / but all the bestes also of þe feld. For all people speake of thy prudent actiuite / and it hath euer bene reported / how thou onely art good and myghty in all thy kyngdome / and thy discrecion is commended in all landes.

The thyng is manifest also / that Achioz is spake / and it is wel knowne / what thou comendest to do vnto him. For this is playne and of a suretye / that oure God is so myghty. Add. ii. with

with vs (by the reason of our synnes) that he hath shewed by his Prophetes vnto the people / how that for their synnes he will be-lyue them ouer into the enemye. And for so much as the chyldren of Israel knowe that they haue so displeased their God / they are sore afraied of the.

They suffre greate hunger also / and for wante of water, they are deed now in a manner. Wherouer they are appoynted to slaye all their catell / that they maye dryncke the bloude of them: and are purposed to spende all the holy ornaments of their God (which he hath forbydden them to touch) for come / wyne and oyle. Seynge now that they do these thynges / it is a playne case / that they must nedes be destroyed: Whych when thy handmayden perceaued / fled from them / and the Lorde hath sent me vnto the / to shew the these thynges. For thy handmayden worshiue God euen here now besyde the / and thy handmayden shall goo forth / and I will make my prayer vnto God / & he shall tell me / when he will rewarde the thy synne: then shall I come & shew the & bringe the thow the myddest of Jerusalem / so that thou shalt haue all the people of Israel / as I shewe without a shepheard: there shall not so much as one dogg bark agaynst the / for these thynges are shewed me by the prouidence of God: and for so much as God is displeased with them / he hath sent me to tell the the same.

These wordes pleased Holofernes and all his seruantes / which marueled at the wysdome of her / and sayde one to another: there is not such a woman vpon earth / in betwixte and discrecion of wordes. And Holofernes sayde vnto her: God hath done well / that he hath sent the hyther before thy people / that thou mayest geue them in to oure handes. And for so much as thy promysse is good / yf thy God persoume it vnto me / he shall be my God also / and thou shalt be excellent & great in the court of Nabuchodonosor / and thy name shall be spoken of in all the lande.

Holofernes commaunded that Judith be well treated. And he desired licence to go out in the nyght season to praye / and obtayne it. Agao is sent vnto her / to moue her to come in to Holofernes to a banquet / and she commaeth. Holofernes is drunken.

The xij. Chapter.

When commaunded he her to go in / where his treasure laye / and charged that she shulde haue her dwellinge there / and appoynted what shuld be geue her from his table. Judith answered him / & sayde: As for the meate that

thou hast commaunded to geue me / I maye not eate of it as now (lest I displease my God) but will eate of such as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the sayde / what shall we do vnto the? And Judith sayde: As truly as thou lyest my lord / thy hande mayden shall not spende all this / tyll God haue brought to passe in my hande / the thynges that I haue desired.

So his seruantes brought her in to the tent / where as he had appoynted. And as she was goynge in / she desired that she myght haue leue to go forth by night & before daye / to her prayer and to make intercession vnto the Lorde. Then commaunded Holofernes his Chamberlaynes / that she shulde go out & in at her pleasure / so praye vnto God those thre dayes.

And so in the nyght season she wote forth in to the halley of Bethulia / and washed her selfe in the well water. Then wente she vp / and besought the Lorde God of Israel that he wolde prosper her waye / for the deliuerance of his people. And so she wente in / and remayned cleue in her tent / tyll she toke her meate in the euynge.

Upon the fourth daye it happened / that Holofernes made a costly supper vnto his seruantes / & sayde vnto Agao his Chamberlayne: Go thy waye / and counsell this Hebrue / that she maye be willing to consent to kepe company with me. For it were a shame vnto all the Assyrians / that a woman shulde so laugh a man to scorn / & she were come from hym brimmed with all.

Then wente Agao vnto Judith / & sayde: Let not the good daughter be afraied / to come in to my Lorde / that she maye be honoured before hym / & she maye eate & dryncke wyne / & be merry with hym. Vnto whom Judith answered: Who am I / that I shuld saye my Lorde naye: whatsoeuer is good before his eyes / I shall do it: and loke what is his pleasure / that shall I thinke well done / as long as I lyue.

So she stode vp / and deckte herselfe with her apparell / and wente in / and stode before hym. And Holofernes herte was whole moued / so that he dynt in desyre towarde her. And Holofernes sayde vnto her: Drynke now and lye downe / and be merry / for thou hast founde fauoure before me. Then sayde Judith: Sye / I will drynke / for my mynde is merrier to daye / then euer it was in all my lyfe. And she toke and ate and dranke before hym / the thynges that her mayden had prepared for her. And Holofernes was merry wth her / and drancke moze wyne / then euer he dyd afore in his lyfe.

Chap.

Holofernes keepeth for very drunkenness / and Judith cutteth off his heade / and goeth therewith to her same people: of whom she is receaued with ioye. They geue thanks vnto God / for their deliuerance. Judith speaketh vnto Achior / which marueled at her feat to Holofernes.

The xiii. Chapter.

When it was late in the nyght his seruantes made haste euery man to his lodgyng. And Agao / but the chamber dozes / and went his waye / for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed all drunken / & of very drunkenness fell a slepe. Then commaunded Judith her mayden / to stande without before the doze / & to waite. And Judith stode before the bed / makinge her prayer with teares / & moued her lippes secretly / & sayde: Strengthen me O Lorde God of Israel / & haue respecte vnto the woiches of my handes in this houre / that thou mayst set by thy eye of Jerusalem / like as thou hast promysed: & graunte that by the I may persoume the thyng / whych I haue desired thow the beleue that I haue in the.

And when she had spoken this / she wente to the bedsteade / and toke the swerde that hanged vpon it / & drew it out. Then toke she holde of the hearye lockes of his heade / and sayde: Strengthen me O Lorde God in this houre: & with that / she gaue hym two strokes vpon the neck / and smote of his heade. Then toke she the canopy awaye / and rolled the deed body alyde. Immediately she gas her forth / & deliuered the head of Holofernes vnto her mayden / & bad her put it in her wallet.

And so these two wente forth together after their custome / as though they wolde praye / and so passed by the Wood / and came thow the halley vnto the porte of the ctye. And Judith cryed a farre of vnto the watchmen vpon the walles: Open the gates / sayde she / for God is with vs / whych hath shewed his power in Israel. And when they heard her voyce / they called the elders of the ctye together. And they came all to meete her / little and greute / younge & olde / for they thought not that she shulde haue come so soone. So they lyghted candles / and gathered aboute her euerychone: but she wente vp into an hye place / and caused silence to be proclaimed.

When euery man now helde his tonge / Judith sayde: O prayse the Lorde oure God / for he hath not despyled / nor forsaken them / that put their trust in hym: & in me hym had mayde he hath persoumed his mercy / whych he promysed vnto the house of Israel: yee in my hande this same nyght hath he slayne the enemy of his people.

And with that she toke forth the heade of

Holofernes out of the wallet / and she shewed them / sayinge: Beholde the head of Holofernes the Captayne of the Assyrians / & this is the canopy / wherein he laye in his drunkenness: where the Lorde oure God hath slayne hym by the hande of a woman.

But as truly as the Lorde lyueth / his Angell hath kepte me / goinge thither / & remaynyng there / & comynge hyther agayne from thence. And the Lorde hath not suffred me his handmayden to be despyled / but without any filchines of sinne hath he brought me agayne vnto you: & that with greute victory / so that I am escaped / & ye deliuered. & geue thanks vnto hym euerychone / for he is gracious / and his mercy endureth for euer.

So they prayled the Lorde altogether / & gaue thanks vnto him. And to her they sayde: The Lorde hath blessed the in his power / for thow the he hath brought oure enemyes to naught. And Drias the chiefe ruler of the people of Israel / sayde vnto her: Blessed art thou of the Lorde the hye God / aboue all women vpon earth.

Blessed be the Lorde / the maker of heauen and earth / whych hath gyded the a nyght to wounde and to smyte of the head of the Captayne of oure enemyes. For this daye he hath made thy name so honorable / that thy prayle shall neuer come out of the mouth of men / whych shall all waye remembre the power of the Lorde: seeing thou hast not spared thyne awne selfe / but put the in leoparde / considering the angur and trouble of thy people / and so hast helped them fall before God oure Lorde. And all the people sayde: Amen / Amen.

Achior also was called / & he came. Then sayde Judith vnto hym: The God of Israel vnto whome thou gauest witness / that he wolde be auyged of his enemyes / euen he hath this nyght thow my hande smytten of the head of all the vnfaithfull. And that thou mayest se that it is so / beholde this is the head of Holofernes / whych in his presumptuous pryde despyled the God of the people of Israel / & threatened the with destruction / sayinge: wher the people of Israel is taken / I will cause the also to be slayne with the swerde. When Achior saw Holofernes head he fell downe vpon his face to the ground / for very angur & feare / so he swowned with all. But after that he was come agayne to hym selfe / he fell downe before her / and prayled her / sayinge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name / shall prayse the God of Israel because of the.

The counsell of Judith. Achior being an heathen man / turneth to God. The Assyrians are escaped of the Jewes.

xxviii.

Chap.



The xliij. Chapter.

Now with sayd unto all the people: We the heare me. Stech by this heade upon our walles / and when the sunne aryseth / take euery man his weapen / and fall out boldly: not as though ye wolde go besyde the / but to renne byd them / wth violence. When the spyres in the tentes se this / they shall of necessity be compelled to fle backward / and to rayse by the captayne to the battayll. So when they capteynes come in to Holofernes panyon / and synde the body wapped in the bloud / fearfulness shall fall upon the: and when ye perceave that they fle / folowe them without all care / for God shall deliuer them unto you / to be destroyed.

When Achyoz seynge the power of God which he had geword unto the people of Israel / fell of from his heathen belefe / and put his trust in God / and let hym self be circumcised: and so was he nombred among the people of Israel / he and all his posterite unto this daye.

Now as soone as it was daye / they stiche by Holofernes head upon the walles / and euery man toke his weapen / and so they wete out wth an horrible crye. When the spyres sawe that / they ranne unto Holofernes tent. And they that were within the tente / came before his chamber / and made a grete rushing to wake him by / because they thought wth the noise to haue rayled him. For there durst not one of the Assyrians knocke / go in or open.

But when the captaynes and prynces and all the chiefe in the hynde of the Assyrians hood came together / they sayde unto the chamberlaynes: Go youre waye in / and wake him by / for he myle are crepte out of their holes / and darre prouoke us unto battayll.

Then wente Magao in to his chamber / stode before the bed / and clapped wth his handes / for he thought he had bene slepyng wth Judith.

But when he had hekened perfectly wth his eyes / and coude perceave no sterynge / he wente hyer to the bed / and lift it by / and then sawe he the dead body of Holofernes ly-

enge there wth oute a head / murthered in his bloude upon the earth. When cried he wth loude voyce / and wth wepyng rent his clothes / and wente in to Judiths tent / and found her not. And so he leapt out unto the people and sayde: one woman of the Jewes / hath brought all Babilonians people to shame. For lo / Holofernes lyeth upon the ground and hath no head.

When the chiefe of the Assyrians hood herd that / they rente their clothes / and there fell an intolerable feare and trembyng upon them / for they myndes were soze a frayd. And there was an exceedyng grete crye in the whole hood.

The hynde of the Assyrians. The parolite of Israel after them. Israel is cometh ryche / by the spoyle of the Assyrians. Judith is prayd of Joachin and of the people.

The xlv. Chapter.

Now when all the hood herd that Holofernes was headed / they mynde and counsell fell from the: and soch a feare came upon the / that they undertoke to defende the selues by theyg a waye: one spake not to another / but hanged downe their heades / lest all behynd the / made haste to escape from the Hebrewes: for they herde / that they were hallyng to come after wth their weapens / and so they fled by the wayes of the felde / and thow all the fote pathes of the dales.

And when the children of Israel sawe that they fled / they folowed byd them / and wente downe wth troppes / blowyng and making a grete crye after the. As for the Assyrians / they had no ordre / and kept not their selues together / but fled their waye. Neuertheless the children of Israel fell upon them with one company and ordre / and discoloured as many as they might get. And Joachin sent messengers unto all the cities and countrees of Israel.

So all the regions and euery cite sent out their best men after the in harnesse / and smote them wth the swerde / tyll they came to the uttermost parte of their borders. And when they were in Bethulia came in to the tentes of the Assyrians / and toke all that they whych were fled had left behynd them / and so they founde great good. And they came agayne to Bethulia from the battayll / toke wth them soch thinges as had bene theirs: there was no nombre of the catell / and of all costly Jewels / so that from the lowest unto the highest / they were all made riche of the spoyle of them. And Joachin the hye prest at Jerusalem / came to Bethulia wth all the elders / that they might se Judith.

Now when

Now when she came out unto them / they beganne all to prayse her wth one voyce / sayinge: thou wost the type of the cyte of Jerusalem / thou loye of Israel / thou honoure of our people / thou hast done manly / and thy herte is comforted / because thou hast loved clenyng & chastyete / & hast knowen no man but thyne awne husbunde: therefore hath the hande of the Lord comforted the / and blessed shall thou be for ever. And all people sayde: so be it / so be it.

In thretye dayes coude the people of Israel scarce gather by the spoyle of the Assyrians. But all that belonged unto Holofernes / & had bene bys specially (whether it were of gold / of silver / pcyous stones / clotheinge and all ornamentes) they gaue it unto Judith. And all the people reioysed / both women / maydes / and yonge people / wth pipes and harpes.

The songe of Judith by the victorie. After the victorie obtained / the people cometh to Jerusalem / to worshippe and prayse God.

The xlvj. Chapter.

When songe Judith this songe unto the Lord: Begynne unto the Lord upon the tabrettes / singe unto the Lord upon the cymbales. Singe unto hym a new songe of thankesgeyng / be to full & call upon his name. It is the Lord that destroyeth warres / eu the Lord is his name. Which hath pitched his tentes in the myddest of his people / that he myght deliuer us fro the hande of all our enemies. A mur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes / & their horses couered the baileys. He purposed to haue bynt by my lande / and to slaye my yonge men wth the swerde.

He wolde haue carryed awaye my chyldre and byrgyns in to captiuyte / but the almyghty Lord hurte hym / and deliuered hym in to the handes of a woman / whych brought hym to confusyon. For their myghte was not destroyed of the yonge men. It was not the sonnes of Canaan that slew hym / neither haue the grete gauntes set them selues agaynst him: but Judith the daughter of Merari / by her saye betwixt hath discomfyted him / and brought him to naught. For she layde awaye her wyddowes garment / & put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted her face / and bounde by her heare in an hooie / to begyle him. Her slippers rauished his eyes / her betwixt captiuated his mynde / wth the swerde smote she of his neck. The Perlyas were ascompyed at her steadfastnesse / and the Medes at her boldnes. When howled the armyes of the Assyrians / when my temple appeared / dyd

of the Lord. The sonnes of the daughters haue feared them thowom / & slayne the as fugitive chyldren: they perished in the battayll / for the very feare of the Lord my God. Let us synge a songe of thankesgeyng unto the Lord / a new songe of prayse wth we synge unto our God. Lord / Lord / thou arte a great God / myghty in power / whom nomap ouercome. All thy creatures shalbe seruue the: for thou spakest but the word / & they were made: thou sentest thy spyte / and they were created / & no man can withstande thy voyce. The mountaynes shall moue fro the foundacyon wth the waters / the stony rockes shall melt before the lyke waye. But they feare the: shalbe grete in the in all thinges. Who vnto the people that ryse by agaynst my generacion / for the almyghty Lord wyl auenge hym selfe of them / and in the daye of iudgement wyl be byset them. For he shall geue eye & woymes in to their fleshe / & they may burne and sele it for euermore.

After this it happened / that after the victorie / for all the people came to Jerusalem / to geue prayse & thankes unto the Lord. And when they were purposed / they offered all their byet sacrifices and their promysed offringes. And Judith offered all Holofernes weapens / and all the Jewels / that the people had geuz her / & the canopy that she toke fro his bed / & hanged them by unto the Lord. The people was to full / as the blys is: and this toye by reason of the victorie / wth Judith / endured thre monethes.

So after these dayes euery man wente home agayne / & Judith was in grete reputacyon at Bethulia / a right honorably tak in all the lade of Israel. Vnto her vertue also was chastite toynd / so that after her husbunde Manasses dyed / she neuer knewe man all the dayes of her lyfe. Upon the xlvij. dayes she wente out wth grete worshippe. She dwelt in her housbandes house an hundred & foure yere / & left her handmayde fre / & dyed / & was buryed besyde her husbunde in Bethulia. And all the people mourned for her seuen dayes. So long as she lyued / there was none that troubled Israel / & many yeres also after her death.

The daye wherein this victorie was gotten / was solemply holden / & rehered of the Jewes in the nombre of the holy dayes / & it is yet greatly holden of the Jewes euery sence / unto this daye.

The ende of the booke of Judith.

The end.

The reaste of the

Chapters of the boke of Esther

which are nether founde in the
Hebrew/ner in the
Chalde.

The frame of Harbocheus.

The .xj. Chapter after the Latyne.

MArbocheus the sonne
of Jair, the sonne of Semel/
the sonne of Cisel of the tribe
of Benjamin, a Jew: which
had his dwelling in Susis/
a man of great reputacion/
excellent amonge all them that were in the
Kynge's court: Nevertheless he was one of
the psoners / whom Nabuchodonosor the
Kynge of Babylon had caried a waye fro Jer-
usalem unto Babylon with Zechonias the
Kynge of Juda. In the seconde yere of the
raigne of great Artaxerxes in the fyrst daye
of the moneth Nisan / had this Harbocheus
such a dreame: He thought he herde a greates
tapest / horrible thonderclappes / erthqua-
kes / a great byproure in the land: a he sawe
ss. greates dragons / ready to fyght one agaynst
another. Their crye was great. At the which
roaring & crye all Heathen were by / to fight
agaynst the righteous people. And the same
daye was full of darknes & verye bncleare/
full of trouble & anguys / yee a greates fear-
fulness was there in all the lande. The righ-
tuous were amased / for they feared & plage
a euill that was deuysed ouer the / a were at
a poynte with them selues to dye. So they
cryed vnto God: a while they were cryenge/
the lytle well grew into a great ryuer & in to
many waters. And with that it was daye / a
the sunne rose by agayne. And & lowly were
exalted / a deuoured the glorious & proude.

Now when Harbocheus had sene this
dreame / he awoke / a mused stedfastly in his
bedde / what God wolde do: and so he desyred
to knowe all the matter / and his mynde was
therupon vntill the nyght.

Harbocheus uttereth the treason deuysed agaynst
the kynge / and is therfore rewarded of hym.

The .xij. Chapter.

At the same tyme dwelt Harbo-
cheus with Bagatha & Cares the
Kynge's Chamberlaynes & porters
of the palace. But when he hearde
their deuysce / and had bylygently considered
their ymagynacyon / he perceaued that they
were about / to laye their cruell handes vpon
the Kynge Artaxerxes: and so he certyfyed the
Kynge thereof. Then caused the Kynge to exa-
mine the two gelybes with toymes. And when

they had graunted it / they were put to death.
This the Kynge caused to be put in & Cro-
nycles for an euillast ynge remembraunce /
and Harbocheus wrote by the same mat-
ter. So the Kynge commaunded that Har-
bocheus shulde do seruyce in the court / and
for this saythfulness of his / he gaue hym a
reward. But Aman the sonne of Amadathia
the Agagite / which was holden in greates
honoure & reputacion in the Kynge's court
undertoke to hurte Harbocheus & his peo-
ple / because of the two chamberlaynes that
were put to death.

The coppe of the letters of Artaxerxes agaynst
the Jewes. The prayer of Harbocheus.

The .xiii. Chapter.

The great Kynge Artaxerxes which
raigned from Indis vnto Ethio-
pia / ouer an hundred and seuen &
twentye landes / sendeth his frend-
ly salutation vnto all the Prynces and deb-
tyes of the countreys / which he subiecte vnto
his domynyon. When I was made Lorde
ouer many people / a had subdued the whole
earth vnto my domynyon / my mynde was
not with crueltie & wronge to exalte my self
by the reason of my power: but purposed to
equyte alwaye and gentynesse / to gouerne
those that be vnder my iurisdiction / a who-
ly to set them in a peaceable lyfe / and thereby
to bypunge my kyngdome vnto tranquillite /
that men myght safely go thorow on euery
syde / and to reue peace agayne / which all
men desyre. Now when I asked my Councel-
lers how these thynges myght be brought to
a good ende / there was one by by excellent
in wysdome / whose good wyll / trueth / and
saythfulness hath oft bene shewed and pro-
ued (which was also the pryncypall and next
vnto the Kynge) Aman by name: which cer-
tyfyed by how that in all landes there was
crepte in a rebellious folke / that made sta-
tutes and lawes agaynst all other people / a
haue allwaye despyed the proclaimed com-
maundementes of Kynge: and how that for
this cause it were not to be suffred / that such
rule shulde contynue by you a not to be put
downe. Seeyng now we perceaued the same /
a this people alone are contrary vnto euery
man / bypunge straunge and other maner of
lawes / a withstode oure statutes & doynge /
and go aboute to stablysh theyr doynge /
that oure kyngdome shulde neuer come to
good estate / and stedfastnes: Therefore haue
we commaunded / that all they that are ap-
poynted in wytyng and shewen vnto you by
Aman (which is ordeined & sett ouer all oure
busynes) and the most pryncypall next vnto
the Kynge / and in maner as a father / shall
with their wyues and chyldren be destroyed
and

and voted oute with the swerde of their ene-
myes and aduersaries: and that there shal-
be no mercy shewed / and no man spared. And
this shalbe done the .xiii. daye of the moneth
(called Adar) of this yere / that they which of
olde (a now also) haue euer bene rebellious /
maye in one daye with byolence be thrust
downe in to the hell / to the intent that after
this maner / oure empyre maye haue peace
and tranquillite.

But Harbocheus thought vpon all the
woythes and noble actes of the Lorde / and
made his prayer vnto hym / saying: O Lorde
Lorde / thou baleant and almyghty kynge
(for all thynges are in thy power / a yf thou
wilt helpe and helpuer Israel / there is no
man that can withstode ner lett the: for thou
hast made heauen and earth / and what won-
derous thynges to euer is vnder the heauen:
thou art Lorde of all thynges / a there is no
ma / a can resist the O Lorde) Thou knowest
all thynges / thou wotest Lorde / a it was ne-
ther of malice / ner presumption / ner for eny
desyre of glory / a I wolde not bowe downe
my selfe ner worshippe proude pre-
sumptuous Aman (for I wolde haue bene
content / a that with good wyll / yf it myght
haue done Israel eny good / to haue hylt eu-
er his foeteppes) but that I dyd it / because I
wolde not lye the honour of a man in the
steade of the glorye of God / and because I
wolde worshippe none but onely the my
Lorde. And this haue I done in no pryde ner
presumption.

And therefore O Lorde thou God a King /
haue mercy vpon thy people for they yma-
gyn how they maye bringe by to naught / yee
their mynde and desyre is to destroye and to
ouerthrowe the people / that hath euer bene
thyne inheritaunce of olde. O despyse not thy
poor / which thou hast deliuered & brought
oute of Egypte for thyne awne selfe. Heare
my prayer / a be mercifull vnto thy people /
whom thou hast chosen for an heretage vnto
thy selfe. Turne oure cōplaynte a sorowe
in to ioye / that we maye lyeue O Lorde / and
praise thy name. O Lorde / suffice not the
mouthes of the & praise the / to be destroyed.

All the people of Israel in lyke maner cried
as earnestly as they coude vnto the Lorde /
for their death and destructione stode before
their eyes.

The prayer of Esther for the deliuerance of her
and her people.

The .xiiii. Chapter.

Esther also beyng in & bat-
tayll of death / resorted vnto the
Lorde / layd a waye her glorious
apparell / a put on the garmentes

that serued for syghyng & mournyng. In &
steade of pteuous oymment / she scattered
ashes & donge vpon her head: and as for her
body / she humbled it / and brought it very
lowe. All the places where she was wonte to
haue ioye afore / those filled she wth & heare /
a she plucked out her selfe. She prayed also
vnto & Lorde God of Israel wth these wordes.

O my Lorde / thou onely art oure kynge /
helpe me desolate woman / which haue no
helper but the / for my mysery & destructione
is harde at my hande. For to my yowth by I haue
herde oute of the hymnes of my father / that
thou tokest Israel fro amonge all people (a
so haue oure fathers of their fore elders)
that they shulde be thy perpetuall inheri-
taunce / and loke what thou dydest promysed
them / thou hast made it good vnto them.

Now well Lorde / we haue synned before &
the / therefore hast thou geuen by in to the
handes of oure enemyes / because we wor-
shipped their goddes. Lorde thou art rygh-
tuous. Nevertheless it satisfieth them not / a
we are in bytter and heuy captiuitie and op-
pressed a myghte the / but thou hast layed their
handes vpon the handes of their goddes: so
that they begyne to take awaye / the thing
that thou with thy mouth hast ordeined & op-
poynted: to destroye thyne inheritaunce / to
dye and to stoppe the mouthes of them that
praise the / to quench the glorye and worshippe
of thy house and thyne altier / and to open &
mouthes of & Heathen / a they maye praise
the power and vertue of the goddes / and to
magnifye the fleshy kynge for euer.

O Lorde / geue not thy scepter vnto them
that be nothyng / lest they laugh by to scoyne
in oure mysery and fall: but turne their de-
uysce vpon them selues / and punish him / that
hath begonne the same ouer by / and sett him
to an example. Thynke vpon by O Lorde /
and shewe thy selfe in the time of oure distres
and of oure trouble. Strengthen me O thou
Kynge of Goddes / thou Lorde of all power /
geue me an eloquent and pleasaunt speech
in my mouth before the Lyon. Turne by
hert in to & hate of oure enemye / to destroye
him / and all such as consent vnto hym. But
deliuer by with thy hande / and helpe me de-
solate woman / which haue no defence ner
helper but onely the. Lorde thou knowest all
thynges / thou wotest & I loue not the glorye
and worshippe of the bntygthuous / a that
I hate and abhorre the bed of the bncircum-
cysed and of all Heathen.

Thou knowest and wotest my necessitye /
that I hate the token of my premyence & &
worshipp / which I beare vpon my head / what
tyme as I must shewe my selfe and be sene / a
that I abhorre it is an bncleane cloth / and
that

The reaste of the boke

that I weare it not when I am quyet and alone by my self. Thou knowest also that I thy handmayden haue not eaten at Amans table / and that I haue had no pleasure nor delyste in the kynges feaste / that I haue not dronke the drinckostinges / and that I thy hande mayden haue had no loye sence I daye that I was brought byther / vnto this daye / but onely in the Lorde. O thou God of Abraham / O thou myghty God aboue all / heare the voyce of the / that haue none other hope / & deliuer us out of the had of the wycked / & deliuer me out of my feare.

¶ Harbocheus mouth better to go in to the kynges and make intercession for her people / and the people meth his request.

The xv. Chapter.

And upon the thyrde daye it happened / that Hester layd away the mourninge garmentes / & put on her glorious apparell / and deckt her selfe goodly / after she had called vpon God / which is the beholder and Sauoure of all thynges / toke two maydes w her: vpon the one she leane her selfe / as one that was tender: the other folowed her / and bare the tragie of her be sure. The thyrde of her bewtye made her face rose coloured. The symilitude of her face was chearfull and amiable / but her herte was sorowfull for great feare. She wente in thowow all the dozes / & stode before the kyng. The kyng sat vpon the trone of his kyngdome / and was clothed in his goodly arape / all of gold / & set with precious stones / and he was very terrible. He lft by his face / that shone in the clearenes / and loked grimly vpon her. When fell the Quene downe / was pale and saynt / leane her selfe vpon the heade of the mayde that wente with her.

¶ Nevertheless God turned the kyngs mynde / that he was gentle / that he leape out of his seate for feare / and gat her in his armes / and held her by the came to her selfe agayne. He gaue her iournege wordes also / and sayde vnto her: Hester / what is the matter? I am thy brother / be of good cheare / thou shalt not dye: for oure commaundement toucheth the comons not the. Come nye. And with that he helde by his golden wande / and layde it vpon her neck / and embraced her frendly / & sayde: talke with me. When sayd she: I talke the (Lorde) as an Angell of God / & my hert was troubled for feare of thy maiesty & clearenes / for excellent and wonderfull art thou (Lorde) and thy face is full of ampte. But as she was thus speakeinge vnto him / she fell downe agayne for sayntnes: for the whych cause the kyng was afrayed / and all his seruantes comforted her.

¶ The Coppe of the letters of Aetharces / whereby he requereth those which he fynd send forth.

The xvi. Chapter.

The grete King Artaxerxes / which raygneth fro India vnto Ethiopia / ouer an hundred & xxiij. landes / sendeth vnto the Princes & rulers of the same landes / toche as loue hym / hys frendly salutacyon. There be many that for the lordys frendshippes & benefytes which are dyuerly done vnto them for their woorthynesse / be euer the more proude & hie mynbed / & vnder take not only to hurte oure subiectes / for piteous benefytes maye they not suffice / and begynne to ymagyn some thinge agaynst those that do them good / & take not only all vnthankfulness awaye from men / but in pryde & presumpcyon / as they that be bmynde full & vnthankfull for the good dedes / they go about to escape the iudgement of God / that seyth all thynges / which iudgement hateth & punyssheth all wyckednes. It happeneth oft also / that they which be set in offyce by the hyer power / & vnto whom the busynesse & causes of the subiectes are comitted to be handled / ware proude / & despye the selues wth the bydyng of innocent bloude / which byngeth them to intolerable hurte. Which also with false & dyscreetfull wordes and with speng tales / disceane and betraye the innocent goodnes of Princes.

¶ Now is it profitable and good / that we take hede / make search therafter / and consider / not only what hath happened vnto vs of olde: but the shamefull / vnboneft / and noy some thynges / that the debites haue now taken in hande before oure eyes / and thereby to be warre in tyme to come / & we maye make the kyngdome quyet and peaceable for all men / and that we myght some tyme drawe it to a chafge: and as for the thyng that now is present before oure eyes / to withstande it / and to put it downe / after the moost frendly maner.

¶ What tyme now as I man the sonne of Amadathu the Macedonyn (a straunger berely of the Persians bloude / & farre from oure goodnes) was come in amonge vs as an aleaunt / and had optayned the frendshyppe that we beare towards all people / so that he was called oure father / and had in hys honoure of euery man / as the next and pryncipall vnto the kyng / he coude not forbeare hym selfe from hys pryde / hath vnder taken not onely to robbe vs of the kyngdome / but of oure lyfe.

¶ With many folde disceate also hath he despyed to destroye Harbocheus oure helper and preseruer / which hath done vs good in all thynges: and innoct Hester the lyke partaker

The boke of wysdome.

xxx.

The boke of wysdome.

¶ How we ought to searche and enquire after God / and who be those that fynde hym. Of the holy goost. We ought to fpe from backbiting & murmuring &c.



The first chapter.

Sett youre affection vpon wysdome / ye that be iudges of the earth. Haue a good opinion of the Lorde / and selie hym in the singlenesse of herte. For he will be founde of them that tempte him not / and appeareth vnto such as put their trust in him. As for fromwarde thoughtes / they separate fro God / but vertue (if it be allowed) resourmeth the vnwyse. And why? wysdome shall not entre in to a fromwarde soule / nor dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayne nurtoure / and withdraweth hym selfe fro thoughtes that are without vnderstandyng: and where wyckednes hath the hyper hande / he fperth from thence. For the spete of wysdome is louyng / gentle and gractous / and will haue no pleasure in him that speaketh euill wth hys lypes. For God is a wytnesse of hys regnes / a true searcher out of his herte / and an hearer of his tonge. For the spete of the Lorde fylleth the rounde copage of the world / and the same that vpholdeth all thynges / hath knowledge also of the voyce.

¶ Therefore he that speaketh vnrighteous thynges / can not be hydd / nether maye he escape the iudgment of repole. And why? inquisition shalbe made for the thoughtes of the vngodly / and the repote of hys wordes shall come vnto God / so that his wyckednes shalbe punished. For feare of gelously heareth all thynges / and the noyse of the grudginges / shall not be hydd. Therefore beware of murmuring / which is nothyng more / & trefayne youre tonge from sclaunder. For here is no worde so darck and secrete / that it shall goo for naught: and the mouth that speaketh lyes / slayeth the soule.

taker of oure kyngdome / with all her people. For his mynde was (when he had taken the oute of the waye / and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto them of Macedonia. But we fynde / that the Jewes (which were accused of the wycked / that they myght be destroyed) are no euill doers / but his reasonable & right lawes: and that they be the chyldren of the most hye luyng God / by whom the kyngdome of vs and oure progenitours hath bene well ordred hitherto. Wherefore / as for the letters and commaundementes / that were put forth by Aman the sonne of Amadathu / ye shall do well / if ye holde them of none effect: for he that sett them by and inuented them / hangeth at Sufis before the porte / with all his kynred / and God (which hath all thynges in his power) hath rewarded hym after hys deservynge.

¶ And vpon this ye shall publish and set by the coppe of this letter in all places / that the Jewes maye frely and without hinderance holde them selues after their awne statutes / and that they maye be helped / and that vpon the xxiij. daye of the xxiij. moneth Adar / they maye be auenged of them / which in the tyme of their anguysh and trouble / wolde haue oppressed them. For the God that governeth all thynges / hath turned to loye the daye / where in the cholen people shulde haue perished.

¶ Moreover / amonge the hye solempne dayes that ye haue / ye shall holde this daye also with all gladnesse: that now and in tyme to come / this daye maye be a remembraunce to good / for all such as loue the prosperite of the Persians: but a remembraunce of destruction to those that be sedycions vnto vs.

¶ All cyties and landes that do not this / shall horribly perishe / and be destroyed wth the swerde and fyre / and shall not onely be nomore inhabited of men / but be abhorred also of the wyde beastes & foules.

The ende of the reast of the boke of Ather.

Confer not your awne death in the trou-
re of your lyfe/deluyge not your selues tho-
row the woꝝches of your awne handes. For
God hath not made death / nether hath he
pleasure in the destruccyon of the lyfynge.
For he created all thynges / that they myght
haue their byng: yett all the people of the
earth hath he made & they shuld haue health/
that there shulde be no destruccyon in them/
and that the kyngdome of hell shulde not be
bpd earth: for ryghtuousnesse is euerlasting
and immortall / but vnryghtuousnesse byn-
geth death. Neuerthelesse / the vngodly call
her vnto them both with woꝝdes & woꝝkes/
and whyle they thynke to haue a frende of
her / they come to naught: for & vngodly that
are confederate with her and take her parte/
are woꝝthy of death.

Confirmacions and despyes of the wyched and
their counsell agaynst the faythfull.

Che. ij. Chapter.

In the vngodly talke and ymagin-
g thus amonge them selues (but not
right): & he tyme of our lyfe is but
short & trespous / & when a man is
once gone / he hath no more lope ner pleasu-
re / nether knowe we any mē that turneth a-
gayne fro death: for we are borne of naught
and we shall be hereafter as though we had
never bene. For our byeth is as a smoke in
our noses: and & woꝝdes as a sparck to
moue our herte. As for our body / it shalbe
bery asfloues that are quenched / and our soule
shall vanysh as the lost ayre. Dure lyfe shall
pass awaye as the trace of a cloude / & come
to naught as the myst that is dryuen awaye
with the beames of & Sonne / & put downe
in the heate therof. Dure name also shalbe
forgotten by lytle and lytle / and no mā shall
haue our woꝝches in remembraunce.

B For our tyme is a very shadow & passeth
awaye / & after our ende there is no retur-
nyng / for it is fast sealed / so & no mā cometh
agayne. Come on therfore / let vs enioye the
pleasures & ther are / & lett vs soone ble the
creature lyke as in yowth. We will fylle our
selues with good wyne and oymment / there
shall no shoure of the tyme go by vs. We will
croune our selues with roses afore they be
withered. There shall be no sayre meadowe /
but our lust shall goo thowto it. Lett euery
one of you be partaker of our voluptuous-
nes. Let vs leaue some tokē of our pleasure
in euery place / for that is our porcyon / els
get we nothyng. Lett vs oppresse the poore
ryghtuous / lett vs not spare the wyddow ner
olde man / lett vs not regarde the heades & are
gray for age. Lett the lawe of vnryghtuous-
nesse be our auctorite / for the thyng that is
seble is nothyng woꝝth. & herfore lett vs be.

fraude the ryghtuous / & why he is not for
oure profet / for he is cleane contrary to our
domyng. He cheketh vs for offending agaynst
the law / & schaundereth vs as transgressours
of all nuryour. He maketh his booke to haue
knowledge of God / yett he calleth him selfe
Gods sonne. He is the bewyaper of our
thoughtes: It greueth vs also to loke vpon
him / for his lyfe is not lyke other mens / his
wayes are of another fashyon. He counteth
vs but vayne personnes / he rebueth hym
selfe from our wayes as from flythynes: he
commendeth greatly the latter ende of & lust /
& maketh his booke that God is his father.
Let vs se then if his woꝝdes be true / lett vs
proue what shal come vpon him: so shall we
knowe what ende he shall haue. For if he be
the true sonne of God / he will recrease him &
despyet him from the handes of his enemies.
Let vs examen him with despyetfull rebuke
and toymenyng / that we maye knowe his
dignite and poynt his pacience. Lett vs con-
demne hym with the most shamefull death:
for lyke as he hath spoken / so shall he be re-
warded.

Such thynges do the vngodly ymagin / &
go astraye / for their awne wychednes hath
blynded them. As for the mystices of God /
they vnderstande them not: they nether hope
for reward of ryghtuousnesse / ner regarde
& woꝝthpe that holy soules shall haue. For
God created man to be vnderstoyd / yett af-
ter the ymage of his awne lykenesse made he
him. Neuerthelesse thowto enuy of & deuill
came death in to the woꝝld / and they & holde
of his lyde / do as he doth.

Che conseruacion and assurance of the ryghtuous.
The rewardes of the faythfull.

Che. iij. Chapter.

In the soules of the rightuous are
in the hande of God / & the payne
of death shall not touch them. In
& lyght of & vnylyte they appeare
to dye / & their ende is taken for very destruc-
cyon. & the waye of the ryghtuous is iudged
to be bitter destruccyon / but they are in rest.
And though they suffre payne before men /
yett is their hope full of immortallite. They
are punished but in few thynges / neuerthe-
lesse in many thynges shall they be well re-
warded. For God proueth them / and synneth
them mete for him selfe: yett as the golde in &
foymace doth he trye the / & receaueth the as
a bzent offeryng / and when the tyme com-
meth they shall be lohed vpon.

Che ryghtuous shall thynke as & sparkes
that renne thowto the rede bushe. & they shall
iudge the nacjons / & haue dominion ouer &
people / & their Loꝝde shall raryne for euer.
They & put their trust in hym / shall vnder-
stande

stande the trueth / & soch as be faithfull / will
agre vnto him in loue: for his chosen shall
haue giffes apeace. But the vngodly shalbe
punished according to their awne ymagina-
cions / for they haue despyed the rightous /
& forsaken the Loꝝde.

Who so despyeth wyldome & nuryour /
he is vnhappie / and as for the hope of soch /
it is but vayne / their labours vnfrutefull /
and their woꝝkes vnprofitable. Their wy-
ues are vndiscrete / and their chyldren most
vngodly. Their creature is curst / & blessed is
rather & barren & vnderfyled / which hath not
knowen the synfull bedde: she shal haue frute
in & reward of the holy soules. And blessed is
& golde / which in his handes hath wrought
no vnryghteousnesse / ner ymagined wicked
thynges agaynst God. For vnto him shall be-
geuen & speciall gift of faith / and the most
acceptable porcyon in & temple of God. For
glorious is the frute of goodlaboure / & the
rote of wyldome shall neuer fade awaye.
As for & chyldre of aduourers / they shall co-
me to an ende / & the sede of an vnryghtous
bedde shall be roted out. And though they ly-
ue longe / yett shall they benothing regarded /
& their last age shalbe without honoure. Yett
they dye hastily / they haue no hope / nether
shall they bespoken in & daye of knowledg
for horrible is the death and ende of the
vnryghtous.

Che chaste generacion of the faythfull / and of
their sepynte. Of the death of the ryghtuous / and of
the condegnacyon of the vnfaithfull.

Che. iij. Chapter.

How sayre is a chaste generacion
in vertue: & the memorie therof
is immortall / for it is knowen in
good men. When it is present / me-
take exaple there at: and if it go a waye / yett
they desyre it. It is all waye crowned & hol-
den in honour / & wynteth & reward of the
vnderfyled battayll. But & multitude of vn-
godly chyldre is vnprofitable / and & thynges
& are plased in whoydome / shal take no depe
rote / net laye any last foundation. Though
they be grene in & byasthes for a tyme / yett
shall they be shakē in the wynde / for they shalbe
not fast / & thowto the behemce of & wynde
they shalbe roted out. For & vnperfecte bya-
unches shalbe broke / their frute shalbe vn-
profitable & slower to eate / yett mete for no-
thyng. And why? all & chyldren & are borne
of the wicked / must beare recorde of & wy-
chednesse agaynst their fathers & mothers /
when they be asked. But though the righ-
teous be ouertaken in death / yett shall he
be in rest.

Age is an honozable thyng: neuerthelesse
it standeth not only in the legth of tyme / ner

in the multitude of yeares: but a mans wyld-
ome is the graye heare / and an vnderfyled
lyfe is the blyde age. He pleased God / & was
beloued of him: so that whereas he lyued a-
monge synners / he translated him yett so-
denly was he take awaye / to the intent that
wickednesse shulde not alter his vnderstan-
dyng / & that ypocryt shulde not begyle
his soule. For & craftye bewitchyng of lyes
make good thynges darck / the vnderstand-
nesse also & wickednesse of voluptuous desyre
turne asyde the vnderstandyng of the syn-
ple. Though he was soone deed / yett fulfil-
led he much tyme. For his soule pleased God
therfore halted he to take him awaye from
amonge the wyched. This the people se /
& vnderstande it not: they laye not by soche
thynges in their hertes / how that the lo-
tyng fauoure & mercy of God is vpon his
fayntes / & that he hath respecte vnto his
chylde.

Chus the rightous that is deed / condem-
neth the vngodly which are lyfynge: & the
youth that is soone brought to an ende / the
longe lyfe of the vnryghtous. For they se &
ende of the wyse / but they vnderstande not
what God hath deuysed for him / & wherfore
the Loꝝde hath taken him a waye. And why?
they se him & despye him / therfore shall God
also laugh them to scoꝝne: So that they
them selues shall dye here after (but wi-
thout honoure) yett in shame among & deed for
euermore. For without any boyce shall he
burst those & be put by / & remoue the fro &
foundacions / so & they shalbe layed waste
vnto the byest. They shall mourne / and
their memorie shall perishe. So they
beyng afrayed shall remembre their synnes / &
their awne wychednesse shall bewaie the.

Che constancye of & ryghtuous before their per-
secutors. The hope of the vnfaithfull is vnderfyll
& vayne. The blessednes and fortunatenes of & fayn-
tes & godly.

Che. v. Chapter.

When shall the rightous stande in
greate stedfastnesse agaynst soch
as haue dealt extremely with
them / & taken a waye their la-
bours. When they se it / they shalbe vexed
with horrible feare / and shall wonder at the
hastynesse of the sodane healeth: grownyng
for very distresse of mynde / & shal saye with-
in them selues / haunyng inwarde for towe /
and mournyng for very angush of mynde):

These are they / whom we sountyme had
in derisyon / & tested vpon. We foolles thought
their lyfe very madnesse / & therfore to be
out honoure. But lo / how they are counted
amonge the chyldren of God / & their porcyon
is amonge

is amonge the sayntes. Therefore we haue created from the waye of truth / & light of righteousnesse hath not shyned vnto vs / and the summe of vnderstandinge not vpon vs. We haue merited our selues in the waye of wickednesse & destruction. Colours wayes haue we gone: but as for the waye of & Lord we haue not knowne it.

What good hath oure pynde done vnto vs? What profit hath the pompe of riches brought vs? All those thynges are passed awaye like a shadow / as a messenger / & a messenger before: as a shippe & passeth ouer the waues of the water / which when it is gone by / the trace thereof can not be founde / neither the path of it in the floudes. As a hynde that flyeth thowow & aye / & no man can be entoken where she is flowne / but onely heareth the noyse of her wynges / beatinge the light wynde / partinge the aye thowow the behemence of her goinge / & flyeth on shakynge her wynges / where as afterwarde no token of her waye can be founde. As lyke as when an arrowe is shot at a march / it parteth the aye / which immediatly cometh together agayne / so that a man cannot knowe where it wente thowow. Euen so we in lyke maner as soone as we were borne / begonne immediately to dye to oure ende / & haue the word no token of vertue / but are consumed in oure a woe wickednesse.

Soch wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a hye thpyll floure (or dust) that is blowne awaye in the wynde: lyke as thynne floume & is scattede abode with & floume: lyke as the smoke which is disperced here & there with the wynde / & as the remembraunce of a straunger that tarrieth for a daye / & then departeth. But the ryghtuous shall lyue for euermore: their reward also is in the Lord: & their remembraunce in the hysse. Therefore shall they receaue a glorious kyngdome and a bewtyfull crowne of the Lordes hande: for with his right hande shall he couer the / and with his awne arme shall he defende the. His gelyouly also shall take awaye the harnesse / & he shall wrappe the creature to be auge of the enemyes. He shall put vnto ryghtuousnesse for a brest plate / and take sure iudgement in steade of an helmet. The vnpryncible spyde of equite shall he take / his cruell toatch shall be sharpe for a speare / & the whole compasse of the worlde shall fyght with hym agaynst the vntwyle.

Then shall the thunder boltes go out of & lightenynges / & come out of the rayne bowe of the cloudes to the place apoynted: out of the harde stony indignacion there shall fall thich haples / & & water of & see shall be moyst

agaynst the / & the floudes shall retne roughly together. Yet a myghty wynde shall stande by agaynst them / & a storme shall water the abode. Thus the vntwylous destroyng of them shall bynne all the lande to a wyldernes / and wychednes shall ouerthow the dwellynge of the myghty.

The callinge of kynges / & iudges / which are also exhorted to seche wysdome.

The .viij. Chapter.

Wysdome is better then strength / & a man of vnderstandinge is more worthy then one that is strong. Heare therefore (O ye kynges) & vnderstande: & let me be that be iudges of the endes of the earth. Geue eare ye that rule & multitudes / & delyte in moch people. For & power is geuen you of the Lord / & the strength from the hysse: which shall trye your wynges and seach out your ymagynacions: how that ye beinge offycers of hys kyngdome / haue not executed true iudgement / haue not kepte the lawe of rightuousnes / nor walked after hys wyll. Horribly and that right soone shall he appeare vnto you: for an harde iudgement shall they haue that beare rule. Wherefore is graunted vnto the symple / but they that be in auctoryte shall be sore punished. For God which is Lord ouer all / shall excepte no mans personne / neither shall he stande in awe of any mans greatnesse: for he hath made the small & great / & earth for all a lyke. But & myghty shall haue the sozer punishment.

Vnto you therefore (O ye kynges) do I speake / that ye maye lerne wysdome & not go amysse: for they that kepe ryghtuousnes shall be ryghtuously iudged: and they that are lerned in rightuous thynges / shall fynde to make answer. Wherefore set youre lust vpon my wordes / & loue the / so shall ye come by nourtour. Wysdome is a noble thyng / & neuer saydeth awaye: yee she is easely sene of the & loue her / & founde of soche as seke her. She preuenteeth the that delyte her / that she maye fynd the we her selfe vnto the. Who so awaketh vnto her by tymes / shall haue no great trauayle / for he shall fynde her sittinge readye at his doores. & so thynke vpon her / is perfecte vnderstandinge: & who so watcheth for her / shall be safe / and that soone. For she goeth aboute / sekyng such as are mete for her / & dwelleth herselfe there fully vnto them in their goynges / & meteth the with al diligence. For the vnlayned delyte of refourmacion is her begynnynge: to cate for nourtour is loue / & loue is the keepynge of her lawes. Now the keepynge of the lawes is perfeccion & an incorrupte lyfe / & an incorrupte lyfe maketh a man samplier with God. And so the delyte of wysdome ledeth to the kyngdome euerlastyng.

lastynge. If youre delyte be then in royall seates & cepters (O ye kynges of the people) set youre lust vpon wysdome / that ye maye raygne for euer more. & loue & light of wysdome / all ye that be rulers of the people. As for wysdome what she is / & how she came by I wyll tell you / and wyll not hyde the mysteries of God from you: but wyll seke her out for the begynnynge of the natyuite / & bynne the knowledge of her in to lyght / & wyll not kepe back the truth: neither wyll I haue to do with consumynge enuye / for soch a man shall not be partaker of wysdome. But the multitude of & wyle is & wellfare of & worlde / and a wyle kyng is the vpholdynge of the people. & receaue nourtour then thowow my wordes / and it shall do you good.

Wysdome ought to be preferred before all thynges.

The .viij. Chapter.

I my selfe also am a mortall man / lyke as all other / and am come of the earthy generation of hym that was fyrst made / & in my mothers wombe was I fashioned to be flesch: In the tyme of ten monethes was I brought together in bloude thowow the seide of man / & the commodious appetyte of slepe. Whē I was borne / I receaued lyke aye as other men / & fell vpon & earth (which is my nature) cryng and wepyng at the fyrst / as all other do. I was wrapped in swadynge clothes / and brought vpon my great cares. For there is no kyng & hath had any other begynnynge of byrth. All men then haue one entaunce vnto lyfe / and one goynge out in lyke maner.

Wherefore I delyted / and vnderstandinge was geuen me: I called / & the spete of wysdome came in to me. I lett more by her then by kyngdomes & royall seates / and counted ryches nothyng in comparison of her. As for precyous stone I compared it not vnto her: for all golde is but grauell vnto her / & siluer shall be counted but claye before her lyght. I loued her aboute wellfare and beuetye / & purposed to take her for my lyght / for her sygne can not be quenched. All good thynges came to me in her / & innumerable ryches thowow her handes. I was glad in them all / for thys wysdome wente before me / & I knew not & she is & mother of all good thynges. Now as I my selfe learned vnlaynedly / so do I make other men partakers of her / & hyde her ryches from no man: for she is an infynite treasure vnto men / which who so vse / he come partakers of the loue and frendshipe of God / and are accepted vnto hym for the gyftes of wysdome.

God hath graunted me to talke myselfe / & conueniently to handle the thynges that he hath graciously sent me. For it is he / & ledeth

vnto wysdome / & teacheth to vse wysdome a ryght. In his hand are we and oure wordes: yee all oure wysdome / oure vnderstandinge & knowledge of all oure wynges. For he hath geuen me the true science of these thynges: so that I knowe how the worlde was made / & the powers of & elemētes: the begynnynge / endynge and myddell of the tymes: how the tymes alter / how one goeth after another / and how they are fulfilled: the course of the years: the ordynances of the starres: the natures & kyndes of beastes: the surpousnesse of beastes: the power of & wyndes: the ymagynacions of men: the deuetyes of ponge plates: the vertues of rotes / & all soch thynges as are secreete and not looked for / haue I learned. For the wozechmaster of all thynges hath taught me wysdome. In her is the spete of vnderstandinge / which is holy / manyfolde / one onely / cōpall / courteous / discrete / quych / vnderfyled / playne / swete / louyng the thyng & is good / sharpe / which for byddeth not to do well / gentle / kynde / stedfast / sure / fre: haupng all vertues / circumspecte in all thynges: receauynge all spetes of vnderstandinge beynge cleane and sharpe. For wysdome is nembler then all nembler thynges: she goeth thowow and attayneth to all thynges / because of her clemmes. For she is the byeth of the power of God / and a pure cleane exprelyng of the cleatnes of Almyghty God. Therefore can no vnderfyled thyng come vnto her: for she is & byeghnes of & euerlastynge lyght / & vnderfyled myrroure of the maiesty of God / and the ymage of his goodnesse. And so / so moch as she is one / she maye do all thynges: and beynge stedfast her selfe she remueth all / and amonge the people cometh she her selfe in to the holy soules. She maketh Gods frēdes and prophetes: for God loueth no man / but hym in whō wysdome dwelleth. For she is more beutyfull then the Sunne / and geueth more lyght then the starres / and the daye is not to be compared vnto her: for vpon & daye cometh ryght. But wychednesse can not ouer come wysdome / and foolysynes maye not be with her.

The effectes of wysdome.

The .viij. Chapter.

Wysdome reacheth from one ende to another mightely / & louyngly both the ogye all thynges. I haue loued her and laboured for her euen from my youth vpon: I byd my diligence to mary my selfe to her / & she loue had I vnto her beuetye. Who so hath the company of God / comendeth her noblyte / yee the Lord of all thynges him selfe loueth her. For she is the scolemastresse of the

of the nurtour of God / & he cholet out of his
wozkes. Yf a man wolde desyre riches in this
lyfe / what is ryther then wysdome / & woz-
keth all thynges? Thou wilt saye: vnder-
standynge wozketh. What is it amonge all
thynges / that wozketh moze then wysdome?
Yf a man loue vertue & ryghtuousnes / let
him labour for wysdome / for he hath great
vertues. And why? he teacheth sobernes &
prudence / ryghtuousnes & strenght / whych
are such thynges as men can haue nothinge
moze profitable in their life. Yf a man desyre
moch knowledge / he can tell the thynges he
are past / & dyscerne thynges for to come: he
knoweth the secrettes of wozdes / & can ex-
pounde darcke sentences. He can tell of
tokens & wonderous thynges / or euer they
come to passe / and the endes of al tymes and
ages. So I purposed after this maner: I
wilt take her vnto my company / and comen
louingly with her: no doute she shal geue me
good counsell / & speake comfortably vnto me
in my carefulesse & greife. For her sake shall
I be well and honestly taken amoge the co-
myns & Lordes of the counsell. Though I
be yonge / yet shall I haue sharpe vnder-
standynge / so that I shalbe maruelous in sight
of greute men / & the faces of Prynces shall
wonder at me. When I holde my tonge / they
shall hyde my leasure: when I speake / they
shall loke vpon me: & yf I talke moch / they
shall lape their handes vpon their mouth.
Whoreouer / by the means of her I shall ob-
tayne immortallite / & leaue behynde me an
euerlastynge memorie / amonge them that
come after me. I shal set the people in order /
& the nacyns shalbe subdued vnto me. Woz-
ryble tyrantes shalbe astroyed / when they
do but heare of me: amonge the multitude I
shalbe counted good / & myghty in batayll.
When I come home / I shal fynde rest to her:
for her company hath no bitternes / & her sele-
ctyng hath no tediousnes / but myght & lope.
Now when I considered these thynges by
my selfe / and pondered the in my herte / how
that to be ioyned vnto wysdome is immorta-
lite / and greute pleasure to haue her friend-
shipp: how that in the wozkes of her handes
are infinite riches: how that / who so keepeth
company with her shalbe wyse: and that he
which talketh to her / shal come to honoure:
I wente aboute sekyng / to get her vnto me.
For I was a ladd of a rypp wytt / and had a
good vnderstandynge.
But when I grew to moze vnderstandynge /
I came to an vnderfyled body. Neuertheles
when I perceaued that I coude not kepe my
selfe chaste / excepte God gaue it me (and that
was appoynte of wysdome also / to knowe
wholfe gyfte it was) I slepte vnto the Lorde /

and besought him / and with my whole herte
I sayde after this maner:

A prayer of Salomon to obteyne wysdome.

The ix. Chapter.

God of my fathers / and Lorde of
mercyes (thou that hast made all
thynges with thy woide / & ordey-
ned man thowow thy wysdome / &
he shulde haue donynpon ouer the creature
which thou hast made: that he shulde ordey
woide accordyng to equyte & righteousnes /
& execute iudgement with a true hert) geue
me wysdome / which is euer about thy seate:
& put me not out from amonge thy chyldre:
for I thy seruant & some of thy handmay-
den / am a feble persone / of a woite tyme /
& to younge to the vnderstandynge of iudge-
ment & the lawes. And though a man be ne-
uer so perfecte amonge the chyldren of men /
yet yf thy wysdome be not with hym / he shal-
be nothyng regarded. But thou hast chosen
me to be a kynge vnto thy people / & the iudge
of thy sonnes and daughters.

Thou hast commaunded me to buyde a
teple vnto thy holy mount / & an altar in the
cite wherin thou dwellest: a lykenesse of thy
holy tabernacle whych thou hast prepared
for the begynnynge / & thy wysdome with the /
which knoweth thy wozkes: which also was
to be / when thou maydest thy woide / & knewe
what was acceptable in thy sight / and ryght
in thy commaundementes. Wende her out
of thy holy heuens and from the trone of
thy maiesty: that she maye be with me / & la-
boure with me: that I maye knowe / what
is acceptable in thy sight. For she knoweth
& vnderstandeth all thynges: & she shal lede
me soberly in my wozkes / and preserve me
in her power. So shall my wozkes be acce-
ptable / and then shall I gouerne thy people
righteously / & be woithy to set in my fathers
seate. For what man is he / that maye knowe
the counsell of God? Or / who can thynke
what the will of God is? For the thoughtes
of moztall men are miserable / & vaine for-
raies are but vncertaine. And why? a mozt-
all & corruptible body is heuy vnto a soule
and the earthy manysd kepeth downe a vnder-
standing & muleth vpon many thynges.
Very hardly can we dyscerne a thynges that
are vpon earth / and greute labour haue we /
or we can fynde the thynges whych are be-
foze our eyes: who wilt then seke oute the
grounde of the thynges that are done in heauens?
Oh Lorde / who can haue knowledge of thy
vnderstandynge and meanyng / excepte thou
geue wysdome and sende thy holy good frid
about: that the wayes of them whych are
vpon earth maye be resourued: & men maye
leane

leane the thynges that are pleasaunt vnto the /
and be preserved thowow wysdome.

The bestiall of the ryghtwys edmeth thowow
wysdome.

The x. Chapter.

Wysdome preserved the first man /
whom God made a father of the
woide / whē he was created alone /
brought him out of his offence / to
ke him out of the moude of a earth / & gaue
him power to rule all thynges. When a vni-
ryghtuous wente awaye in hys wozath from
chys wysdome / the brotherhead perished
thowow the wozath of murthur. Agayne / whē
the water destroyed the whole woide / wys-
dome preserved a rightuous thowow a poore
tre / wherof she was gouernour her selfe. Whore-
ouer when wychednes had gotten the vpper
hande / so that the nacyns were put by
with pryde / she knewe the ryghtuous / pre-
served him saulely vnto God / and layed by
sure mercy for his chyldren. She preserved
the ryghtuous / when he fled frid the vngod-
ly that perished / what tyme as the fyre fell
downe vpon the b. crytes: Lyke as yet chys
daye the vnfaulth / walke / and smokyn
land geueth testimony of their wychednes:
yet the vntype and vntimely frutes growe
vpon the trees.

And for a toke of a remembraunce of the
vnfaulth soule / there standeth a pyler of
salt. For all such as regarded not wysdome /
gat not only this hurte / that they knewe not
the thynges whych were good / but also left
behynde the vnto men / a memorie of their
foolishnes: so that in a thynges wherin they
synned / they coude not be hydd. But as for
such as take hede vnto wysdome / she shal de-
lyuer them from sorowe.

When the ryghtuous fled because of his
brothers wozath / wysdome led him the ryght
waye / & wend hym the kynngdome of God /
gaue him knowledge of holy thynges / made
him ryche in his labour / & brought to passe
the thynges that he wente aboute. In the dis-
ceitfulnes of such as defrauded him / she stode
by him / and made him ryche. She saued him
from the enemyes / & defended him from the
disceauers. She made hym stronge in bat-
taye / & gaue him the victorie / that he myght
knowe / how that wysdome is stronger then
all thynges. When the ryghtuous was sold /
she losoke him not / but deliuered him from
synners. She wente downe with him into
the dongeon / and layed him not in the bads:
till she had brought hym the scepter of the
realme / & power agaynst those that oppres-
sed hym. As for them that had accused hym /
she declared the to be lyars / & brought hym

to perpetuall woithshipp.

She deliuered the rightuous people and
saulely seide / frid the nacyns that oppres-
sed them. She entred in to the soule of a seruant
of God / & stode by him in wonders & tokens
agaynst the horrible kynge. She gaue the
rightuous the rewarde of their labours / and
led them forth a maruelous waye: on a daye
tyme she was a shadowe vnto the / & a lyght
of starres in the nyght season. She brought
the thowow the reed see / & carped the thowow
a greute water. She drowned their enemyes
in the see / & brought them out of a depe. So
the rightuous toke the spoyles of the vngod-
ly / & prayled thy holy name / O Lorde / and
magnified thy victorious hand with one ac-
corde. For wysdome openeth the mouth of a
dome / & maketh a cyges of habes to speake.
The myracles done for Israel. The vengeance of
synners. The greute power and mercy of God.

The xi. Chapter.

She ordey the wozkes in a hād
of a holy prophet: so they wente
thowow the wyldernes & was not
inhabited / & pitched their tentes in
the waste deserte. They stode agaynst their
enemyes / & were auenged of their aduersa-
ries. When they were thynst / they called vnto
the / and water was geuen the out of a rock /
& their thirst slakened out of a harde stone.
For by the thynges / where thowow their ene-
myes were purged / were they helped in
their nede. For vnto the enemyes thou gauest
mans bloude in steade of luyng water. And
where as they had scarcenesse in the rebuke
when the chyldren were slayne / thou gauest
vnto thynne a plenteous water vnto
the / & by the thynges / that was at that
tyme / how thou woldest byngne thynne a-
vnto honoure / & slaye their aduersaries.

For when they were tryed & noxtured to
fatherly mercy / they knowledged how a vni-
godly were iudged / and punished thowow the
wozath of God. These hast thou exhorted as a
father / & proued the: but vnto the other thou
hast bene a boytous kynge / layed hard to
their charge / & condemned the. Whether they
were absent or present / their punishment was
alwey. For their greife was double: namely /
mourning / & the remembraunce of thynges
past. But whē they perceaued a their puni-
shmentes vnto them good / they thought vpon the
Lorde / & wondered at the ende. For at the last
they helde moch of hym / of whid in a out ca-
stynge they thought scoyne / as of an abiect.
Neuertheles the rightuous vnto not so when
they were thynst: but eue lyke as a thought-
tes of a foolish were / so was also their wic-
kednes. Where as certayne men now (thowow
errour) vnto wozthipe dome serpentes & bayne
See brailles

beastes/ thou sendest a multitude of some
beastes vpon them for a vengeance: that they
might know/ that toke where withall a man
synneth, by þe same also shall he be punished.
For vnto thy almighty hande/ that made þe
worlde of naught/ it was not vnpossible /
to sende amonge them an heape of Beeres/ or
woode Lyons/ or cruell beastes of a strange
kynde/ such as are unknowne/ or spoute fyre
or cast out a smokyng breath/ or shotte horri-
ble sparkes out of their eyes: whych myght
not only destroye them with hurtyng / but
also kyl them with their horrible syght. Yet
without these beastes might they haue bene
slayne with one winde/ beinge persecuted of
their awne workes / and scattered a boade
showing the breath of thy power.

Neuertheles thou hast vjoyed all thynges
in measure / nombze & weight. For thou hast
euer had great strength & myght / & who maye
withstande thy power of thyne arme? And why?
lyke as the small thinge is the baliaunce weyeth
so is thy myght befoze thy yet as a droppe of thy
mornyng dew / that falleth downe vpon the
earth. Thou hast mercy vpon all / for thou
hast power of all thynges: and makest the as
though thou sawest not the synnes of men /
because they wylde amende. For thou louest
all thynges that are / & hatest none of them
whom thou hast made: nether didest thou o-
beyne or make any thinge / of euell will.

How myght eny thynges endure / yf it were
not thy will: O how coulede eny thyng be
preserued / excepte it were called of þe: But
thou sparest all / for all are thyne / O Lorde /
thou louer of soules.

The mercye of God to wards sinners & washes of
God are irreproachable God geueth leasure to expell vs
The. xij. Chapter.

Lorde, how gracious and sweete is
thy spere in all thinges: Therefore
chastenest thou the meaurablye
go wynges / & warnest the concerning
þe thinges wherein they offende: thou speakest
vnto the (O Lord) & exortest the to leaue their
wychednes / & to put their trust in the. As for
those olde inhabitants of thy holy lande / thou
myghtest not awaye w the / for they com-
mitted abhominable workes agaynst the: as
wythcraft / sozery and Idolatry: they lie w
their stone chyldre without mercy: they ate
up mens bowels / adeuoured the bloude: yee
because of such abhomy nacys / mybleues
& offerynges / thou strest the fathers of the
desolate soules by þe handes of oure fathers
26: þe lād whiche thou louest above all other /
might be a dwellinge for þe children of God.

Neuertheles thou sparedst them also (as
men) a sendest the forerunners of Ihuys hood
euen homettes to destroye them out by lytle

& tytle. Not that thou wast unable to subdue
 the vngodly into the ryghteous in battaile
 oꝝ wꝝth cruell beastes / oꝝ wꝝth one rough
 woꝝde to destroye them together: But thy
 mynde was to dyꝛue them out by tytle & litle
 geuyng them tyme & place to amende: kno-
 wyng well, that it was an vnbrighteous na-
 cyon & wicked of nature & that theiꝝ thought
 myght neuer be altered. foz it was a cursed
 seede from the begynninge; & feared no man.
 Yet hast thou pardoned theiꝝ synnes. foz
 who wyl saye vnto the: why hast thou done
 that? Oꝝ who wyl stande agaynst thy iudg-
 ment? Oꝝ who wyl come befoꝛe thy face
 an auenger of vnbrighteous men? Oꝝ who
 will blame the, yf the people perissh / whom
 thou hast made; foz there is noile other God
 but thou; that carest foz al thynges: & thou
 mayest declare how that thy iudgmet is not
 bryght. & here darre nether kynge / ner ty-
 rante in thy sight requyre acceptaunce of them
 whom thou hast destroyed.

For to much then as thou art righteous
they seest thou ojdrest all things & righteously
& punishest even him that hath not deserved
to be punished / & takest him for a stranger
& an aleaut in the lande of thy power. For
thy power is the beginning of righteousness:
& because thou art Lord of all things ther-
fore art thou gracious vnto all. When men
thinke & not to be of a full strength / thou de-
clarest thy power: & boldly deluereest thou
them ouer & knowe & not. But thou Lord of
power iudget quietly / & ojdrest be to great
woorthye / for thou mayest do as thou wilt.

By such woordes now hast thou taught
thy people / that a man also shulde be full &
louynge; and hast made thy children to be of
a good hope: for euen when thou iudget /
thou geuest some to amende from synnes.
For in so much as thou hast punished; and id
such diligence deliuered the enemyes of thy
seruauntes; which were worthy to die (where
tho; now thou gauest them tyme & place of a
amendement? they myght haue had their wis-
hednes (id how great diligence then punishest
thou thyne awne children / vnto whose fa-
thers thou hast swoyne & made couenaunt of
good promises? So where as thou deest but
chaste vs; thou punishest our enemyes diuerse
wayes to? in that? whē we punish we shuld
remēbre thy goodnesse: & whē we our selues
are punished; to put oure trust in thy mercy

wherefore where as men haue lyued ignorauntly & unrighteously thou hast punished the same & thou hast done the same thinges that they were worthy of. For they wente astraye very longe in the waye of errorre / a helpe of beasts (which euē their enemies despised) for goddys lyuynge as chyliden of no handerstandenge.

Of wyfdom.

xxiiii.

Therefore hast thou sent a sorefull punishment among them/as among the chyldren of ignorance. As for such as wolde not be reformed by those lcomes and rebukes/ they felt the mozt; the punishment of God. foz the thynges that they suffered/they bare them unpaciently/being not content in them but unwilling. And whē they perished by the same thynges & they toke so; goddes/they knowledged then/ & there was but one true God/whom afore they wolde not knowe: therefore came the ende of their damnyacyō byd them.

¶ All things be vaine / except the knowledge of
God. Thelaters and Jooles are mothed.

The xiii. Chapter.
Xyne are all men, which haue not
the knowledge of God: as were
they & out of & good things which
are sene/ knowe not hym / & of him
selfe. is euerlastynge. Neither toke they so
much regarde of the workes that are made/
as to knowe who was the crafterman of thē:
but some toke the fyre / some the wynde or
ayre / some the courtie of the starres / some &
water / some toke Sonne and Moone / or &
lyghtes of heauen which rule the earth / for
goddess. But though they had soche pleasure
in their beuty / that they thought the to haue
bene goddesses: yet shulde they haue knowne/
howe much moze saynt he is & made the. for
the maker of beuty hath ordered all these
thynges. Or yf they marueled at the power
and workes of them / they shulde haue per
ceaued thereby / & he which made these thyngs
is myghtyer then they.

For by the greatnes & beauty of the creature / the maker thereof may plainly be knowne. Nocht withstandynge they are the lesse to be blamed, that sought God, & wolde haue founde him, & yet mysed. And why: for so much as they wente about in his woordes & sought after them / it is a token, that they regarded & helde much of hys woordes that are sente: whiche they are not wholly to be excused. For yf they understoode a knowledge was to greates / & they coulde perceiue the woordes & the creatures, why dyd they not rather fynde out the Lorde therof?

But unhappie are they / and amonge the
deed is their hope / that call the Godd / which
are but the workes of mens handes / golde /
silver / & the thinge that is fourde out by co-
nyng / & similitude of beastes / or any bayne
stone that hath bene made by hande of olde.
Or as when a carpenter cutteth downe a tree
out of the wodd / & pareth of the bark of it
conyngly / and so with the one parte maketh
a bevell to be used / & aighteth meate with &
respoure. As for the other parte that is left /
which is profitable for nothinge (for it is a

crooked pece of woodd and full of knobbes) he carueth it diligently thorow his bancke / and (according to the knowledge of his conyng) he geueth it some proportion / forthermore it is after the symplectude of a man / or maketh it li he some beaust / streaketh it ouer with redde / & paynteth it / and lo he what foule spot is in it he casteth some coloure vpon it.

Then maie he be a comendable tabernacle
for it, & sooth it in the world, & maie he it fast
with pson, & pson pinge to for it, lest it hap-
pen to fall: for it is well knowne, that it can
not helpe it selfe: And why it is but an yma-
ge, and must of necessitye be helpe.

Then gorthy he & offreth of his goodes vn-
to it, for his chyldren and for his wife: he se-
kerh helpe at it, he asketh quyncell at it: he is
not ashamed to speake vnto it that hath no
soule: for health/ he maketh his pet pcyd vn-
to hym that is speke: for lyfe/ he prayeth vnto
him that is deed: he calleth vpon hym for helpe/
that is not able to helpe hym selfe: & to sende
hym a good iourneye/ he prayeth hym & may
not go. And in all the thynges that he taketh
in hande/ (whether it be to obtayne any thing
or to mooue) he prayeth vnto hym & can do
no maner of good.

¶ The detestation and abhominacion of ymages. A
serke of them, of hym that maketh the. The euillen
that come of ydolatre.

¶ The .xviii. Chapter.
A Bayne/another man purposinge
to sayle/a begynnynge to take his
Iourney thowto the raggynge see/
callecth for helpe vnto a Rych/that
is farre weaker/ then the tye that beareth
hym. For as for it/courteousnesse of moneye
hath founde it out/a the craftesman made it
with his conynge. But thy prouidence/ O
father/gouerneth all thynges fro the begyn-
nyng: for thou hast made a waye in the see/
and a sure path in the myddell of the waues:
declarynge thereby / that thou hast power to
helpe in all thynges/ye though a man wente
to the see without wyppes. Wherefore/ O
the myracles of thy wysdome shoulde not be
bayne/thou hast caused an arke to be made:
and therfore do men comytte their lyues to
a small pece of wodd / passynge ouer the see
in a wyppes/and are saued.

For in the olde tyme also wher the proude
graftes perished/ he (in whom the hope was
left to increase & to abide) wold into & thynne/
which was gouerned thowow thy hand/ and
so lett seke brynde hym into the world. For
happye is the tree wher thowow rightous-
nes cometh: but cutted is the ymage of wood/
that is made wth handes/ yee both it a he &
made it. he/ because he made it: & it/ because
it was called God. / where as it is but a
tree. ii. traule

crayle thing. For the bngodly & his bngodly-
nes are both lyke abhominable unto God.
Euen so the woꝝke and he that made it also
shalbe punysshed together. Therefore shall
there a plage come vpon the ymages of the
heathen: for out of the creature of God they
are become an abhominacion/a temptacio
vnto the soules of men/a snare for the sette
of the bngodly. And why the sekynge out of
ymages is the begynnyng of whoredome/and
of byngng bp of the is of destruccyn of lyfe.
For they were not fro the begynnyng/nether
shall they cōtinue for euer. The welthy pde-
nes of men hath founde them out vnto earth/
the rfoze shall they come shortly to an ende.

Why a father mourned for his sonne & was
take awaye fro him/ he made him an ymage
(in all & harte) of his deede sonne: & so began
to woꝝhypp hym as God/which was but a
deed man/a ordene bys seruantes to offere
vnto him. Thus by pꝛocesse of tyme and tho-
row longe custome/thys erroure was kepte
as a lawe/a tyrantys compelled men by vio-
lence to honour ymages. As for those & were
so farre of/ that men myght not woꝝhypp
them presently/ their pꝛecture was brought
fro farre (lyke the ymage of a kynge whom
they wolde honour) to the intent that with
greate dylygence they myght woꝝhypp him
which was farre of/ as though he had bene
present. Agayne/the singular connyng of
the craftesmaꝝe the ignoraunt also a great
occasion to woꝝhypp ymages. For & woꝝh-
man willinge to do hym a pleasure that lett
him a woꝝke/laboured with all his connyng
to make the ymage of the best sayson. And
so (thozow the beuty of the woꝝke) the comen
people was dysceaued/in so much that they
toke hym now for a God/which a lytle afore
was but honored as a man. And this was the
erroure of man lyfe/ when men (ether for to
serue thei awne affectio/ or to do some plea-
sure vnto kynges) ascribed vnto stones and
stockes the name of God/whych ought to
be geuen vnto no man.

Moreouer/thys was not ynough for the
that they erred in the knowledge of God: but
where as they lyued in the greate warres of
ignoraunce/those many and greate plagis
called they peace. For ether they due their
awne chyldre/a offred them/ or byd sacrifice
in the nyght season/ or els helde bntreasona-
ble watches. so & they kepte nether lyfe ner
marriage cleane: but ether one due another
to death maliciously/ or elagrued his neigh-
bour with aduoutye. And thus were all
thynges mixte together: bloude/mandaugh-
ter/these/dissimulacio/corruptio/bnlayth-
fulnes/ledepyon/perjury/dysquetyng of
good men/bntreasonfulnes/destylling of soules/

chaunging of byth/bntreasonfulnes of ma-
riage/nygtyng of aduoutye & vnclennesse.
And why the honouringe of abhominable
ymages is of cause/the begynnyng & ende of
all euell. For they & woꝝhypp Idols/ ether
they are mad when they be merry/ or pꝛophe-
cie lyse/ or lyue bngodly/ or els lyghtly for
seware them selues. For in so much as their
trust is in & Idols (which haue nether soule
ner vnderstandyng) though they sweare fal-
sely/ yet they thinke it shal not hurte them.

Therefore cometh a greate plage vpon
them/a that woꝝthely: for they haue an euill
oppyon of God/geuyng hede vnto Idols/
swearyng vntruly to dysceauce/a dyspylling
ryghtuousnes. For their swearyng is no
bertue/but a plage of them that synne/and
goeth euer with the offence of the bngodly.

The voyce of the saythfull prayyng the mercy of
God for whose graces like they serue not Idols.

The. x. Chapter.

But thou (O our God) art swete/a
long sufferyn and true/a in mer-
cy ordyest thou all thyngs. Though
we synne / yet are we thyne/ for
we knowe thy strenght. & we synne not/then
are we sure/ that thou regardest vs. For to
knowe the/is perfecte rightuousnes: yet to
knowe thy rightuousnes and power / is the
rote of immortallite. As for the thyng that
men haue founde out thozow their euell sci-
ence/it hath not dysceaued vs: as the payn-
tyng of the pꝛecture (an vnprofftable la-
boure) & carued ymage/whycher colours/
whose sight entyseth the ignoraunt: so that he
honoureth and loueth the pꝛecture of a deed
ymage that hath no soule.

Nevertheless / they that loue such euell
thynges/are woꝝthy of death: they that trust
in them/they that make them/they that loue
them/and they that honoure them. The pot-
ter also taketh & tēpereth soft earth/labou-
reth it/and geueth it the sayson of a vessel/
whatsoeuer serueth for oure ble: & so of one
peece of claye he maketh some cleane vessel
for seruyce/and some contrary. But where
to euery vessel serueth/that knoweth & pot-
ter him selfe. So with his hayne labour he
maketh a God of the same claye: thys both
euen he / whych a lytle afore was made of
earth him selfe/and with in a lytle while af-
ter (when he dyeth) turneth to earth agayne.

Not withstandyng/ he careth not the moze
because he shall labour/ner because his lyfe
is short: but stryuethe to excell goldmythes/
the syluermythes & copertmythes/a taketh it
for an honour to make hayne thyngs. For his
herte is a wyse/his hope is but hayne earth/
& his life is moze blye then claye: for so much
as he knoweth not his awne maker / that
gaue

gaue hym his soule to woꝝke/ & byethed in
hym the byeth of lyfe. They counte oure lyfe
but a pastyme and oure conuersacion to be
but a market/ & & men shulde euer be get-
tyng/ & & by euell means. Now he that of
earth maketh fraple vessels & ymages/ kno-
weth hym selfe to offende about all other.

All the enemyes of thy people & that holde
the in subleccyon/are bngodly/ bngodly/a
exceadynge pꝛoude vnto their awne soules:
for they iudge all the Idols of the heathen
to be goddes/which nether haue eyen/lyght to
se/ner noles to smell/ner eares to heare/ner
fingers of handes for to grope: & as for their
sette/they are to slowe to goo. For man made
them/and he that hath but a borrowed sprete/
fashioned them. But no mā can make a God
lyke vnto hym: for serpyge he is but mortall
hym selfe/ it is but mortall that he maketh
with bngodly handes. He him selfe is
better then they whom he woꝝhyppeth / for
he lyued though he was mortall / but so byd
neuer they. Yet they woꝝhypp beastes also/
which are most miserable: for cōpare thyngs
that can not fele vnto them/ & they are worse
then those. Yet is there not one of these bea-
stes/that with his lyght can behold any good
thyng / nether haue they geuen prayse ner
thankes vnto God.

The punishment of Idols/ and the benefy-
tes done vnto the saythfull.

The. xj. Chapte.

In these and such other thynges
haue they suffered woꝝthy punyssh-
ment / and thozow the multitude
of beastes are they rote oute. In
steade of the which punysshmentes thou hast
graciously ordyed thyne awne people / and
geuen them their desyre that they longed for:
a new & straige taill/ pꝛeparing the quayles
to be their meate: to the intent that (by the
thynges which were shewed & sent vnto the)
they that were so greedy of meate / myght be
withdrawen euen from the desyre that was
necessary. But these within woꝝte time were
brought vnto pouerte / and casted a newe
meate. For it was requysyte & (without eny
excuse) destruccyon shulde come vpon those
which bled tyranie/ & to shewe onely vnto &
other / howe their enemyes were destroyed.
For when the cruell woodnesse of the beastes
came vpon them / they myght thozow the
synges of the cruell serpentes.

Not withstandyng thy woꝝth endured not
perpetually/ but they were put in leaue for a
lytle season/ & they myght be reformed/ha-
uyng a token of saluacion/to remembre &
comandement of thy lawe. For he & cōuer-
ted/was not healed by the thyng & he lawe/
but by the/ Ocloutour of all. So in this thou

shewest thyne enemyes/ & it is thou/which
deliuerest fro all euell. As for then whē they
were bytten in greshopers and lyes / they
bied/ for they were woꝝthy to perishe by such:
But nether the teeth of dragons ner of veny-
mous wormes ouer cam thy chyldre/ for thy
mercy was euer by them & helped the. There-
fore were they punysshed to remembre thy
woꝝth/ but hastily were they healed agayne:
lett they shulde fall in to so depe forgetful-
nesse/that they myght not use thy helpe.

It was nether herbe ner playster that re-
stoyed the to health/ but thy woꝝde (O Lord)
which healeth all thyngs. It is thou (O Lord)
that hast the power of lyfe and death: thou
ledest vnto deathe doze / and byngest bp
agayne. But mā thozow wyckednes sayeth
his awne soule/ and when bys sprete goeth
looth/it turneth not agayne/nether maye he
call agayne the soule that is taken awaye:
It is not possible to eschape thy pꝛyd. For the
bngodly that wolde not knowe the/were pu-
nysshed by the strenght of thyne arme: with
strange waters/ hailes & raynes were they
persecuted/ & thozow fyre were they consu-
med. For it was a wonderous thyng & fyre
myght do moze then water which quenchech
all thynges: but the woꝝde is the auenger of
the ryghtuous. Some tyme was the fyre so
fame/that the beastes which were sent to pu-
nyshe the bngodly/bzent not: & & because they
shulde se & knowe/ & they were persecuted to
the punysshment of God. And some tyme byd
the fyre in the water on euery syde / that it
might destroye & bngodly nacio of the
earth. Agayne/ thou hast sed thine awne peo-
ple in Jungels fode/ & sent the byd ready fro
heauen (without their labour) be pyng be py
pleasunt and well gusted. And to shewe thy
ryches & swetnesse vnto thy chyldre/ thou ga-
uest euery one their desyre/ so that euery mā
myght take what lyke hym best. But the
knowe & ple abode the violence of the fyre/ &
melted not: that they myght knowe/ that the
fyre burnyng in the hale & rayne/destroyed
the frute of the enemyes: the fyre also forgat
his strenght agayne/ & the rightuous myght
be nourished. For the creature that serueth the
(which art the maker) is fearle in punysshing
the bngodly/ but is easy & gentle to do
good/ vnto such as put their trust in &. There-
fore byd all thynges alter at the same tyme/
and were all obedient vnto thy grace/ which
is the nozle of all thynges/ accoꝝdyng to the
desyre of them that had nede therof: that thy
chyldren/ O Lord/ whō thou louest/ myght
knowe/that it is not nature & the growyng
of stutes & fedeth me/ but & it is thy woꝝde/
which preserueth them that put their trust in
the. For loke what myght not be destroyed
Ecc. iij. with

with the fyre/as soone as it was warmed in a lytle sunne beame/it melted:that al men might knowe/ & thankes ought to be geuen vnto the befoze & sunneryle/and that thou oughtest to be worshypped befoze the daye springe. For the hope of the brynnyng full shall melt awaye as the wynter yse / and perthe as water/that is not necessary.

The iudgements of God vpon the Egyptians.

The. xviij. Chapter.

Where are thy iudgements (O Lord) & thy counceils can not be exprested: therfoze men do erre / & will not be reformed wth thy wysdome. For when the brynnyng thought to haue the holy people in subieccion / they were bode with the handes of darchnes & longe nyght / wth vnder the roke / thynkinge to escape the euertlastyng wysdome. And whyle they thought to be hyn in the darchnesse of their synnes / they were scatered abrode in & very myddest of the darch couerynge of forgetfulnes / put to horrible feare & wonderously beked for the comer where they myght not kepe them fro feare: because the sounde came downe & beked them: yee many terrible and straunge visions made them afayed.

No power of the fyre myght geue them lyght / nether myght the cleare flammes of & flares lighten & horrible night. For there appeared vnto the a sodane fyre / very dydefull: At & which (when they sawe nothinge) they were so afayed / that they thought & thynge which they sawe / to be the moze fearfull. As for the sozcery & enchauntemēt & they bled / it came to derision / & the proude wysdome was brought to shame. For they & promysed to bypue awaye the fearfulness & dyde from & wake soules / were lyck for feare them selues / & that is soome. And though none of & wonders feared the / yet were they a straied at & beestes which came vnto the / & at & dyspyng of the serpentes. In so moch that wth trembling they smownd / & sayde they sawe not & ayre / which no man yet maye escape.

For it is an heuy thynge / when a mans awne conscience beareth recozde of his wprkednes & condepneth him. And why? a beked and wounded conscience / taketh euertuell thynges in hāde / fearfulness is nothyng els / but a declaryng that a man sekeith helpe & defence / to answere for hym self. And loke how moche leste & hope is within / & moze is the vncertētye of the matter / for the wypph he is punysshed. But they that came in the myghty nyght: slepte & slepte & fell vpon the sūd vnder & from aboute: somtyme were they afayed thozow the feare of the wonders / &

comtyme they were so weakē & they smownd wthall: for an hasty & sodane fearfulness came vpon them. Afterwarde / yf eny of the had fallen / he was kepte and shutt in pteson but without charynes. But yf eny dwelt in a byllage / yf he had bene an herd or husbandman / he suffred intollerable necessity: for they were all bode in one chayne of darchnesse.

Whether it were a blaspyng wynde / or a swete songe of & bydes amonge the thyecke bryanches of the trees / or the behemence of hasty rānyng water / or grete noyse of the fallynge downe of stones / or the playenge & rānyng of beastes whom they sawe not / or the mightie noyse of roaringe beastes / or the lownde & answereth agayne in the hys moūtaynes: it made the smowne for very feare. For all the earth thyned in cleare lyght / & no mā was hindered in his labour. Whely vnto them there fell a heuy nyght / an ymage of darchnesse that was to come vpon them. Yee they were vnto them selues the most heuy & horrible darchnesse.

The fyre lyght that they Israhelites had in Egypte the persynge of the saythfull. The Lord smote all the fyre hōnes of Egypte. The synne of the people in the wyldernes. Aaron kede betwixt the lyue & the dede / wth his consoure.

The. xxiij. Chapter.

Neuertheles thy sanctes had a very grete lyght (and & enemyes herde thei boyce / but they sawe not the figure of them.) And because they suffred not & same thynges / they magnyfyed the: and they that were beked afoze (because they were not hurte now) thanked the / and besought the (O God) that there myght be a difference. Therfoze had they a burnyng pyler of fyre to lede the in the vn knowne waye & thou gauest them & sunne for a fre gyft without eny hurt. Reason it was / that they shulde want lyght and be put in the pteson of darchnes / which kepte thy chyldren in captiuite / by whom the incorrupte lyght of & lawe of & woide was for to be geuē. When they thought to slaye & babes of & righteous (one being layed out / and preserued to be le-der vnto the other) thou broughtest out the whole multitude of the chyldren / and destropdest these in the myghty water. Of that nyght were our fathers certyfyed & foze / & they knowyng vnto what othe & they had geuē credēce / myght be of good cheare. Thus thy people receaued the health of the righteous / but & yngodly were destroyed. For lyke as thou hast hurte our enemyes / so hast thou promoted vs wth thou callest a foze. For & righteous chyld of the good mē offered secretly and ozyed the lawe of righteousness vnto brite: & the lust shulde receaue good & euell in lyke maner / singyng prayes vnto & father

father of all men. Agayne / there was herde an vncouenient boyce of the enemyes / & a pyteous crye for chyldren & were bewayled. The master and the seruaūt were punysshed in lyke maner. For they all together had innumerable that dyed one death.

Nether were & lyunge sufficient to bury & dede / for in & twynchlyng of an eye / & no blest nacion of the was destroyed. As oft as God helped the afoze / yet wolde it not make them beleue: but in the destruccyon of & first bozne they knowledged / that it was the people of God. For whyle all thynges were still / & whē the nyght was in the myddest of her course / thy wylmyghty woide (O Lord) lea-pte downe from heauen out of thy royall trow / as a tough man of warre / in the myddest of the lande that was destroyed: and the swarpe shewde persourmed their strate commaundement / standyng & fellyng all thyngs wth death: yet it stode vpon the earth & reached vnto the heauen. Then the syght of the euell dychames beked them sodenly / and fearfulness came vpon them bwarres.

Then laye there one here / another there / half dede half quych / and shewde the cause of his death. For the visions that beked them / shewde them these thyngs afoze: so that they were not ignoraūt / wherfoze they perpyshed.

The tentacyon of death touched the ryghteous also / and amonge the multitude in the wyldernes there was insurreccion / but thy wath endured not longe. For the faultlesse man wente in all the hāst / and to ke the batayll vpon hym / brought forth the weapen of his mynistracyon: euen prayre and the censours of reconcyllyng: sett hym self agaynst the wath / and so brought the mistery to an ende: declaryng therby / that he was thy seruaut. For he overcame not the multitude wth bodily power / nether wth weapens of myght: but wth the woide he subdued hym that be-ke hym / puttyng the in remembraunce of the othe & couenaunt made vnto the fathers. For when the dede were fallen downe by heapes one vpon another / he stode in the myddest / pacified the wath / and parted & waye vnto the lyunge. And why? in hys longe garment was all the beauty / & in & four corners of the stoness was the gloze of the fathers grauen / and thy mayesty was wyrtten in the crowne of his head. Vnto these the destroyer gaue place / and was afayed of them: for it was only a tentacyon wothy of wath.

The death of the Egyptians / and the grete joye of the Hebrewes. The mrate that was geuen at the desyre of the people. The elemences serue not onely in the wyll of God / but also the wyll of man.

The. xxiij. Chapter.

So for the brygday / & wath came vnto them without mercy vnto & ende. For he knew befoze what shulde happen vnto them: how that (when they had consented to lett them go / & had sent them out wth grete dyspyce) they wolde repente / and folowe vpon them. For when they were yet mournyng & mayng lamentacion by the graues of the dede / they deuyfed another foolysynes: so that they persecuted them in their styng / whom they had cast out afoze wth prayre. Wherby necessity also brought them vnto this ende / for they had cleane forgotten the thynges that happened vnto them afoze. But the thynge that was wantyng of their punysshment / was requypte so to be fulfilled vpon them wth toymentes: & thy people might haue a marvelous passage thozow / & that these myght fynde a straunge death.

Then was euery creature fashyoned agayne of new accordyng to the wyll of & their maker / obeyng thy commaundementes that thy chyldren myght be kept without hurte / for the cloude ouer shadowed their tētes / & the drye earth appeared / where afoze was water: so that in the reed see there was a waye without impedymēt / and the great depe be came a grene felde: where thozow all the people wente & were defended wth thy hande / seinge thy wonderous & marueous moyses. For as the boyses / so were they feed / & leapte lyke lumbes / prayyng the (O Lord) which haddest deliuered them. And why? they were yet myndefull of the thyngs / that happened whyle they dwelt in the lande: how & grounde brought forth fress in steade of cattell / & how the ruer scawled wth & multitude of frogges in steade of fyshes.

But at the last they sawe a new creatyon of bydes / what tyme as they were discaued wth lust / and despyred delicate meates. For when they were speakinge of their appetite / the quaples came vnto the from the see / and purpymentes came vpon the synnetes not without the tokens whych came to passe afoze by the behemence of the streames: for they suffred wothely accordyng to thez wretchednes / they dealt so abhominably & churlyshly wth straungers. Some receaued no brynnyng gellyes / some brought & straggers in to bondage that dyd them good. Besyde all these thynges there were some / that not only receaued no straungers wth their wylls / but persecuted those also / and dyd them moche euell / that receaued them gladly. Therfoze were they punysshed wth blyndnesse / lyke as they that were couered wth sodane darchnesse at & dozes of the righteous so & euery one sought & entrance of his doze.

See. iij. Thus

Thus the elementes turned in to them selves / yke as when one tyme is chaunged upon an instrument of musyck / and yet all the resydue kepe their melody: whych maye easily be perceaved / by the syght of þe thyngs that are come to passe. The dyke lande was turned into a watery / and the thyng þe afoze swamme in the water / wente now upon the dyke grounde. The fyre hath power in þe water (contrary to his awne vertue) and the water forgat his awne kinde to quench. Agayne /

the flammes of the noysome beastes hurte not the flesch of them that wente wyth them / nether melted they the yse / which els melteth lightly. In all thynges hast thou promoted the people (O Lord) and brought the to honour: thou hast not despyled the / but allwaye & in all places hast thou stande by them.

The ende of the boke of wysdome.

The boke of Jesus the sonne of Syrach / which is called in latyne Ecclesiasticus.

2

The Prologe of Jesus the sonne of Syrach into his boke.

Many and greate men haue declared wysdome vnto vs out of the lawe / out of the Prophetes and oute of other that folowed them. In the which thynges I tracl ought to be commended / by the reason of doctryne & wysdome: wherfore they that haue it and reade it / shuld not onely the selues be wyse there thorow / but serue other also wyth teachyng and wyrtunge.

After that my graund father Jesus had geuen diligent laboure to reade the lawe / the Prophetes and other bokes that were left vs of oure fathers / and had well excerpced hym selfe therein: he purposed also to wyrtie some thyng of wysdome & good maners / to the intent that they which were willenge to learne and to be wyse myght haue the moze vnderstandyng / and be the moze apte to leade a good conuersacyon.

Wherfore I exorte you to receaue it lounyngly / to reade it wyth dylligence / and to take it in good worth / though oure wordes be not so eloquent as the famous oratours: for þe thyng that is wyrtten in the hebreue tonge / soundeth not so well when it is translated in to another sprache. Not only this boke of myne / but also the lawe / the Prophetes & other bokes sounde farre other wyse / then they do / when they are spoken in their awne language.

Now in the xxxviij. yere when I came in to Egypte in the tyme of Ptolome Euergetes / and contynued there all my lyfe / I gat lybertie to reade & wyrtie many good thynges. Wherfore I thought it good and necessary / to bestowe my dylligence and traualle to inter-pretre this boke. And consyderinge that I had tyme / I laboured and bydmy best to perfourme this boke / and to byrnye it vnto lycht: that the straungers also which are disposed to learne / myght apperthe them selues vnto good maners / and lyue

accoydyng to the lawe of the Lord.

2



The wysdome procedeth and cometh of God. A prayse of the feare of God. Rightwysnes is a degre to come by wysdome.

The fyrst Chapter.

Al wysdome cometh of God the Lord / & hath bene euertym with hym / and is before all tyme. Who hath nombred the sande of þe see / the dropes of the raim / and the dayes of tyme: who hath measured the heygth of heauen / the bredth of the earth / the depthe of the see: who hath sowght out the grounde of Goddes wysdome / which hath bene before all thynges: wysdome hath bene before all thynges / and the vnderstandyng of prudence from euertastynge. (Gods worde in þe heygth is the well of wysdome / and the euertastynge comaundementes are the entraunce of her.) vnto whom hath the rote of wysdome bene declared: or who hath knowne her wyrt: vnto who hath þe doctryne of wysdome bene discovered & reueled: & who hath vnderstande þe many folde entraunce of her?

There is one: euen the Hycht / the maker of all thynges / & Allmyghty / the kyng of power (of whom me ought to stande greatly in awe) which sytteth vpon his throne / beinge a God of domynys: he hath created her thorow þe holy gost: he hath sene her / nombred her / and measured her: he hath pouzed her out vpon all his wordes / and vpon all flesh / accoordinge to his gyft: he geueth her richely vnto them that loue hym. The feare of the Lord is wysdome and triumphe / gladnesse & a idyll crowne. The feare of the Lord maketh a mery hert / geueth gladnesse / ioye and longe lyfe. Who so feareth the Lord / it shall go well wyth hym at the last / & in the daye of hys death he shall be blessed.

The loue of God is honozable wysdome: loke vnto whom it appereth / they loue yt / for they se what wonderous thynges it doth. The feare of þe Lord ys the begynnyng of wysdome / and was made wyth the saythfull in the mothers wombe: yt shall go wyth the chosen women / and shalbe knowne of the ryghteous and saythfull. The feare of the

Lord is the ryght Gods seruyce / that prerserueth and iustifieth the hert / and geueth myght and gladnesse. Who so feareth þe Lord shall be happy: and when he hath nede of comferte / he shall be blessed. To feare God is þe wysdome that maketh ryche / and byrnyeth all good in her. She fylleth the whole house wyth her gyftes / and the garners wyth her treasure. The feare of the Lord ys the crowne of wysdome / and geueth plenteous pence and health. He hath sene her and nombred her: knowlege and vnderstandyng of wysdome hath he pouzed out as rayne: a them þe helde her fast / hath he brought vnto honour.

The feare of the Lord ys the rote of wysdome / and her byaunches are longe lyfe. In the treasures of wysdome ys vnderstandyng and deuocyon of knowledge / but wysdome is abhoyred of synners. The feare of the Lord byrnyeth out synne / for he that is wythout feare / can not be made ryghteous / and his wyllfull boldnes is his awne destruccio. A pacient man wyll suffre vnto the tyme / & the shall be haue þe rewarde of ioye. A good vnderstandyng wyll hyde his wordes for a tyme / and many mens lippes shall speake of his wysdome. In the treasures of wysdome is the declaracyon of doctryne / but the synner abhoyreth the wyrt of God. Wysdome / yt thou desyre wysdome / kepe the comaundement / and God shall geue her vnto the: for the feare of the Lord is wysdome & nourtoure / he hath pleasure in sayth and lounyng mekenesse / and he shall fyl the treasures ther of. Be not obstinate and vnfaithfull to the feare of the Lord / and come not vnto him with a double hert. Be not an hypocryte in the sight of men / and take good hert what thou speakest. Marche well these thynges / lest thou happen to fall and byrnye thy soule to dishonoure / and so God discover thy secrettes / and cast the doone in the myddest of þe congregacyon: because thou woldest not receaue þe feare of God / & because thy hert is full of saynednes and discreete.

He exhorteth the seruantes of God to ryghtwysnes / loue / vnderstandyng / and patience / and exhorteth him that feareth God / to beleue / to hope / and to loue: because God neither confoundeth nee forsaketh them / that trust in hym. A curse vpon the fottell / craye / & impudent of herte.

The ij. Chapter.

Manne / yt thou wilt come into the seruyce of God / stande fast in thy ryghtwysnes and feare / and arme thy soule to tentacyon: sette thine hert / and be pacient: bowe downe thine eare receaue the wordes of vnderstandyng / and thynke not awaye / when thou art entyled. Holde the fast vpon God / for he thy selfe

See. b. vnto

unto hym and suffice / that thy lyfe maye encrease at þe last. Whatsoeuer happeneth vnto the / receaue it: suffice in heuynesse / & be patient in thy trouble. For lyke as golde & syluer are tryed in the fyre / euen so are acceptable men in the fornace of aduersyte. Beleue in God / & he shall helpe the: & ordeyne thy waye aright / and put thy trust in him. Holde fast his feare / and growe therein. O ye that feare þe Lord / take sure holde of his mercy: synne he not awaye fro him / that ye fall not. O ye that feare the Lord / beleue hym / and poure rewarde shall not be emptye. O ye þe feare þe Lord / put poure trust in him / & mercy shall come vnto you for pleasure. O ye that feare the Lord / set poure loue vpon him / & poure hartes shall be lychtened.

25 Consydre the olde generacions of men (O ye chyldren) and marke them well: was there euer any one confounded / that put his trust in þe Lord? Who euer continued in his feare and was forsaken? O whom dyd he euer despyse / that called faithfully vpon him? For God is gracious and mercifull / he forgiveth synnes in the tyme of trouble / and is a defender for all them that seke hym in the trueth. Ido be vnto him þe hath a duble helpe / wycked lypyes and euell occupied handes / & to the synner þe goeth two maner of wayes. Ido be vnto them that are loofe of herte / which put not their trust in God / & therfore shall they not be defended of hym. Ido be vnto them that haue lost patience / forsaken þe ryght wayes / and are turned back in to forward wayes. What wyl they do / when the Lord shall begynne to byset them?

26 They that feare the Lord / wyl not mistrust his worde: and they that loue him / wyl kepe his commaundement. They that feare the Lord wyl seke out the thynges / that are pleasaunt vnto hym: & they that loue hym / shall fulfill his laue. They þe feare þe Lord wyl prepare their hartes / and humble their soules in his syght. They þe feare the Lord kepe his commaundement / & wyl be patient tyll they se hym self / sayinge: better it is for vs to fall into the handes of the Lord / then into the handes of men: for his mercy is as grete as hym selfe.

Our father and mother ought we to geve double honour. Of the blessing and curse of the father and mother. No man ought ouer curiously to searche out the secretes of God.

The. iij. Chapter.

27 The chyldren of wysdome are a congregacion of the ryghteous / and their exerceise is obedience & loue. Heare me poure father (O my deare chyldren) & do there after / that ye may be safe. For the Lord wyl haue the father

honoured of the chyldren / and loke what a mother commaundeth her chyldren to do: he wyl haue it kepte. Who so honoureth his father / his synnes shall be forgiven him: and he that honoureth his mother is lyke one þe gathereth treasure together. Who so honoureth his father / shall haue hope of his awne chyldren: and when he maketh his prayer / he shall be herde. He that honoureth his father / shall haue a longe lyfe: and he that is obedient for the Lordes sake / his mother shall haue hope of him.

28 He that feareth the Lord / honoureth his father and mother / and doth them scrupce / as it were vnto the Lord himselfe. Honoure thy father in dede / in worde / and in all patience / that thou mayest haue his blessing: for the blessing of the father buydeth by the houses of the chyldren / but the mothers curse roteth out the foundacions. Reioyse not when thy father is reproued / for it is no honour vnto the / but a shame. For the worshippe of a mas father is his awne worshippe / and where the father is without honour / it is the dishonour of the sonne. My sonne / make moch of thy father in his age / & greue him not as longe as he liueth. And yf his vnderstanding faile / haue patience with him / and despyse hym not in thy strength. For the goodde that thou shewest vnto thy father / shall not be forgotten: & when thou thy selfe wanted / it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good / yee it shall be founded for the in ryghtuousnes) & in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye / lyke as þe yce in þe saye warme wether.

29 He that forsaketh his father / shall come to shame: and he that despyeth his mother / is cursed of God. My sonne / persourne thy woordes w louenge nikenesse / so shalt thou be loued aboue other men. The greater thou art / the more humble thy selfe (in all thynges) and thou shalt fynde fauour in the sight of God. For grete power belongeth onely vnto God / & he is honoured of the lowly.

30 Seke not out the thynges that are aboue thy capacite / and searce not the groundes of such thynges as are to myghte for the: but loke what God hath commaunded the / thynke vpon that all waye / and be not curyous in many of his woordes. For it is not nedefull for the to se in thine eyes the thynges þe are secrete. Make not thou to moch searce in superfluous thynges / & be not curyous in many of his woordes: for many thynges are weyed vnto the allready / which be aboue þe capacite of men. The nedynge w such hath beggled many a man / and tangled their wittes in

in banyte. Now he that loueth parell / shall perishe therein.

31 An harde herte shall saye euell at þe last (an herte that goeth two wayes / that not prospereth: he that is forward of herte / wyl euer be the worse & worse.) A wycked herte shall be lade with sorowes / & þe vngodly synner wyl heape one synne vpon another. The counsell of the proude hath no healt / for the plante of synne shall be roted out in them. The herte of him þe hath vnderstanding shall perceaue þe thynges / & a good care wyl gladly herken vnto wysdome. An herte that is wyse and hath vnderstanding / wyl abstayne fro synne / and increaseth in þe woordes of rightuousnes. Water quenchech burnynge fyre / & mercy recanylech synnes. God hath respecte vnto him that is thankfull: he thynketh vpon him agaynst the tyme to come: so that when he shal be / he shall fynde a stronge holde.

Almes must be done with all mekenes. The synne of wysdome and her frute. A iudge ought to be mercifull. An exhortacion to eschue euell & to do good.

The. iij. Chapter.

32 My sonne / defraude not the pooze of his almes / and turne not awaye thine eyes fro him that hath nede. Despyse not an hongry soule / & despyse not the pooze in his necessite: greue not the herte of him that is helplese / and wretched: take not the gyfte from the nedefull. Refuse not the prayer of one that is in trouble / & turne not awaye thy face from þe nedy. Call not thine eyes asyde from the pooze / & thou geue him not occasyon to speake euell of þe. For yf he complayne of the in the bytternes of his soule / his prayer shall be herde: eue he that made him / shall heare him. Be curteous vnto the company of the pooze / humble thy soule vnto the elder / & bowe downe thy head to a man of wysdome. Lett it not greue the to bowe downe thine eare vnto þe pooze / but paye thy debt / and geue hym a frendly answer / and that with mekenesse.

33 Deluyre him þe suffreth w longe from the harte of the opprellur / & be not sayne harted when thou seest in iudgment. Be mercifull vnto the fatherles as a father / & be in steade of an housband vnto their mother: so shalt thou be as an obedient sonne of the Lord / & he shall loue the more then thy mother doth. Ido wysdome brydeth lyfe in to her chyldre / receaueth them that seke her / & wyl go before the in the waye of rightuousnes. He þe loueth her / loueth lyfe: & they þe seke her diligently / shall haue grete hope. They that kepe her / shall haue the heretage of lyfe: for where she entreteth in / there is the blessing of God. They that honoure her / shall be the seruantes of the holy one: and they that loue her / are be-

loved of God. Who so geureth eare vnto her / shall iudge the heathen: and he that hath respecte vnto her / shall dwell safely.

34 He þe beleueth her / shall haue her in possession / and his generacion shall endure: for when he falleth / she shall go with him / before all. Feare / drede & temptation shall she bring vpon him / and trye him in her doctrine: tyll she haue so proued hym in his thoughtes / & he commytte his soule vnto her. When shall she stablish hym / bynne the ryght waye vnto him / make him a glad man / shewe him her secretes / and heape vpon hym the treasures of knowledge / vnderstanding & ryghtuousnes. But yf he go w longe / she shall forsake hym / and geue hym ouer in to the handes of his enemye.

35 My sonne make moch of the tyme / eschue the thynge þe is euell / & for thy lyfe. Name not to saye þe truthe. For there is a shame þe byngeth synne / and there is a shame that byngeth worshippe and fauour. Accepte no perfon after thine awne wyl / that thou be not confounded to thine awne decaye. Be not a shamed of thy neyghbour in his aduersite / & kepe not back thy counsell when it maye do good / nether hyde thy wysdome in her beuty. For in the tonge is wysdome knowne / so is vnderstanding / knowledge & lemyng in þe talkynge of the wyse and stedfastnes in the woordes of ryghtuousnes. In no wyse speake agaynst þe worde of treuthe / but be a shamed of þe lyes of thine awne ignoraunce. Shame not to cōfesse thine errour / & submytte not thy selfe vnto euery man because of synne. Withstande not the face of the meghetic / and stryue not agaynst the streame. But for the treuthe stryue thou vnto death / and God shall fyght for the agaynst thine enemies. Be not harte in thy tonge / nether slack & negligent in thy woordes. Be not as a lyon in thine awne house / destroyng thy housholde folke / and oppressing them that are vnder the. Let not thine hande be stretched out to receaue / and shut when thou shouldest geue.

In ryches maye we not put any confidence. The vengeance of God ought to be feared: and to repenitance maye we not be slowe.

The. b. Chapter.

36 Rust not vnto thy ryches / & saye not: tush / I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeance & temptacion) folow not the lust of thine awne herte in thy strength / and saye not: tush / how haue I had strength / or who wyl bynne me vnder because of my woordes? For doutles God shall auge it. And saye not: I haue comytted no synnes /

Ecclesiasticus.

synnes / but what euell hath happened me? For the Almyghty is a patient rewarder. Because thy synne is forgiven / he not cherishe without feare / nether heape one synne vpon another. And saye not thus / the mercy of the Lord is great / he shal forgive me my synnes / he they neuer so many. For like as he is mercifull / so goeth wrath fro him also / this indignacion cometh downe vpon synners.

Make no taryenge to turne vnto the Lord / & put not of fro daye to daye: for sodenly shall his wrath come / & in the time of vengeance he shall be sore. Trust not in wicked riches / for they shall not helpe in the daye of punishment & wrath. Be not caryed about to euery wynde / and goe not into euery waye: for so doth the synner & hath a double tōge. So shal he fall in the waye of the Lord / be he cast in thy vnderstandynge / abyde by the word / and folowe the word of peace & rightuousnes. Be gentle to heare the word of God / & thou mayest vnderstande it / and make a true answer with wysdome. Be swift to heare / but slowe & patient in geuynge answer. If thou hast vnderstandynge / shapen thy neyghboure an answer: If no / laye thyne hand vpon thy mouth: lest thou be trapped in an vndiscrete word / & so confounded. Honour & worshippe is in a mans wyse talking / but the tōge of the vndiscrete is his awne destruction. Be not a pryncy accuser as longe as thou lyuest / & be no schalder with thy tōge. For shame and sorow goeth ouer the thete / and an euell name ouer him that is double tonged: but he that is a pryncy accuser of othermen / shal be hated enuyed and confounded. Be that thou iustifye the small and greates alyke.

It is the propertye of a synner to be euell tonged. The doctrine and good counsell of the wyse is to be embraced. Wysdome shal be searched for. The prynces thereof.

The .xij. Chapter.

Not thy neyghbours enemye for thy friendes sake: for who so is euell shal be the heye of rebuke & dys-honour / & whosoever beareth enuy & a double tōge offendeth. Be not proude in the deuce of thyne awne vnderstandynge / lest thy leaues wither / and thy frute be destroyed / & so thou be left as a drye tree. For a wycked soule destroyeth hym & hath it / maketh hym to be laughed to scoone of his enemyes / & byngeth hym to the porcyon of the vngodly. A swete word multiplieth frinds / and pacifyeth them that be at varyaunce / and a chanchfull tōge will be plenteous in a good man. Holde friendshippe with many / neuertheless haue but one coseler of a thou-sande.

The boke of

Yf thou gettest a frende / proue him byt / & and be not hastie to geue him credence. For some man is a frende / but for a tyme / & will not a byde in the daye of trouble. And there is some frende that turneth to enemye / and taketh parte agaynst the: & yf he knowe eny hurt by the / he telleth it out. Agayne / some frende is but a companion at the table / and in the daye of nede he contyneth not. But a sure frende wil be vnto the euen as thyne awne self / & deale saythfully with thyne shoulde folke. If thou suffre trouble and aduersyte / he is with the / and bydeth not hym self from the. Departe from thyne enemyes prynces and beware of thy frendes.

A saythfull frende is a stronge defence: who so synneth soche one / synneth a noble treasure. A saythfull frende hath no peare / & might of golde & syluer is not to be compared to the goodnesse of his sayth. A saythfull frende is a medycine of lyfe / & they that feare the Lord / shal synde hym. Who so feareth the Lord / shal prosper with frendes: & as he is himself / so shal his frende be also. My sonne / receaue doctrine fro thy youth vnto / so shalt thou synde wysdome tyll thou be olde. Go to her as one that ploweth / and soweth / and wayte patiently for hir good frutes. For thou shalt haue but lytle labour in hir worke / but thou shalt eate of hir frutes right soone. How excedding warpe is wysdome to vnkerned men: an vnkerned body wil not remayne in her. Vnto soch she is as it were a touchstone / & she casteth her from hym in all the haste: for wysdome is with hym but in name / there be but fewe that haue knowledge of her. (But with them that know her / she abydeth euen vnto the apperynge of God.)

Geue eare (my sonne) receaue my doctrine / and refuse not my counsell. Put thy fote in to her synches / and take her yock vpon thy neck: bowe downe thy shoulde vnder her / beare her patiently / and be not weery of her bandes. Come vnto her with thy whole herte / & hepe her wayes with all thy power. Such a frende / and she shal be thyne: and whē thou hast her / forsaake her not. For at the last thou shalt synde rest in her / and that shal be turned to thy greatesoie. When shall her fetters be a stronge defence for the / & her yock a glorious rayment. For the bewyle of lyfe is in her / and her bandes are the couplynge together of saluacion. Yee a glorious rayment is it / thou shalt put it on / & the same crowne of soie shalt thou weere.

My sonne / yf thou wilt / take hede / thou shalt haue vnderstandynge: and yf thou wilt applye thy mynde / thou shalt be wyse. Yf thou wilt bowe downe thyne eare / thou shalt receaue doctrine: & yf thou desyre in hearyng / thou

Jesus the sonne

thou shalt be wyse. Stande with the multitude of soch elders as haue vnderstandynge / & consente vnto their wysdome with thyne herte: that thou mayest heare all godly lessons / and that the worthy sentences escape the not. And yf thou leyst a man of discreete vnderstandynge / get the soone vnto hym / & let thy fote treade vpon the steppes of his doctryne. Let thy mynde be vpon the commaundementes of God / & be earnestly occupied in his lawes: so shall he stablysh thy herte / and geue the wysdome at thyne awne desyre.

Do not contemne euell / yet not desyre one synne. Be not a companion of the wyse towards his wyse / his frende / his thylde / his seruantes / his father & mother / the prynces &c.

The .xij. Chapter.

No euell / so shal there no harme happen vnto the. Departe a waye from the thynges that is wycked / & no mysfortune shal medle wth the. My sonne / loke no euell thynges in the sorowes of vnkernednes / so shalt thou not reape them seuencoldes. Labour not vnto man for any lordshyppe / nether vnto the kynge for the seate of honoure. Justifye not thy self before God / for he knoweth the herte / & desyre not to be reputed wyse in the presence of the King. Make no labour to be made a iudge / excepte it so were / that thou couldest myghtely put downe wyckednes: for yf thou shuldest stande in awe of the presence of the myghty / thou shuldest sayle in geuynge sentence. Dwende not in the multitude of the crite / and put not thy self amonge the people. Wynde not two synnes together / for in one synne shalt thou not be unpunished. Saye not thus / God wyll loke vpon the multitude of my oblacions / and when I offere to the hyell God he wyll accepte it.

Be not saynt harted when thou makest thy prayer / nether slack in geuynge of almes. Laugh no man to scoone in the heugnesse of his soule / for God (which sayth all thynges) is he that can bynge downe / & set vp agayne. Accepte no letyng agaynst thy brother / nether do the same agaynst thy frende. Wile not to make any maner of lyt / for the custome thereof is not good. Make not many wordes / when thou art amonge the elders: and when thou prayest / make not much babylng. Let no laboryng worke be tedious vnto the / nether the housbandrye which the Almyghty hath created. Make not thy boaste in the multitude of thy wyckednes / but humble thy selfe euen from thyne herte: and remembre that the wrath shal not be longe in carryng / and that the vengeance of the flesch of the vngodly is a verye fyre & woyme. Geue not ouer thy frende for eny good / nether thy saythfull brother for the best golde.

Of Syrach. xxxix.

Depart not from a discreete & good wo-man / that is fallen vnto the for thy porcyon in the feare of the Lord / for the gyfte of her honesty is aboue golde. Where as thy seruante woicheth truly / intreate hym not euell / nether the byrelyng that is saythfull vnto the. Loue a discreete seruante as thyne awne soule / de fraude hym not of his lybertye / nether leaue him a pooze mā. If thou haue castell / loke well to them: and yf they be for thy profit / kepe the. If thou haue sonnes / bring the vp in nurture & leyrnyng / & holde them in awe from their youth vp. If thou haue daughters / kepe their body / & thewe not thy face cherefull toward the. Marle thy daughter / and so shalt thou persourne a weyghty matter: but geue her to a man of vnderstandynge. If thou haue a wyfe after thyne awne mynde / forsaake her not: (but comynge not thy selfe to the hateful.)

Honoure thy father from thy whole herte and forgett not the sozofull trauayle & thy mother had with the: remembre that thou wast borne thowow them / and how canst thou recompense them the thynges that they haue done for the: feare the Lord with all thy soule & honour his mynistres. Loue thy maker with all thy strength / & forsaake not his seruantes. Feare the Lord with all thy soule / & honour his prestes. Geue the their porcyon of the best frutes & increase of the earth / lyke as it is commaunded the: geue them the shoulde / and their appoynted offrynges & byrynges. Reache thyne hande vnto the pooze / that God maye blesse the with plentuousnes. Be lyphfull vnto all men lyuynge / yet let not but do good euen to them that are deed.

Let not them that wepe be without comforte / but moune to soch as moune. Let it not greue the to byset the sick / for that shal make the to be beloued. Whatsoeuer thou takest in hande / remembre the ende / & thou shalt neuer do amysse.

Agaynst thy better is no repyng. Of the deeth of thyne enemye mayest thou not reioyce / nether despyse the neyghbours / nether the wordes of the wyse.

The .xij. Chapter.

Not with a myghty man / lest thou chaunce to fall in to his handes. Make no barisaunce with a rych mā / lest he happē to bynge by an harde quarell agaynst the. For golde & syluer hath vndone many a man / yee eue the hertes of kynge / it made to fall. So true not with a man & is full of wordes / & laye no styckes vpon his fyre: kepe no company with the vnkerned / lest he geue thy hyndred an euell repoyte. Despyse not a man that turneth hym selfe awaye from synne / and cast hym not

not in the teeth wythall: but remembre þe we are frayle everychone. Whyke some of us man in his olde age / for we were olde also. Be not glad of the death of thyne enemye / but remembre that we must dye all the soules of vs (and sayne wolde we come in to sope.) Despyse not the sermons of loch elders as haue understondyng / but aquaunte thy selfe with the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of understondyng / and how to serue great men without complayne.

Do not from þe doctrine of the elders / for they haue lerned it of their fathers. For of the thou shalt lerne understondyng / so þe thou mayest make answer in the tyme of neede. Kynde not þe coales of synners / lest thou be brent in the fyre flames of their synnes. Resyst not the face of the blasphemers / þe he lase not wayte for thy mouth. Lende not unto him that is myghtier then thy selfe: For thou lendest him / counte it but lost. Be not swerter aboue thy power: for thou be / then thinke surety to paye it. Sonot to laue wyth þe iudge / for he wyll iudge accordyng to his awne honoure. Trauaple not by the waye wyth him that is byaynelesse / lest he do the euill: for he foloweth his awne wyllfulnes / and so shalt thou perissh thowow his foly.

Stryue not wyth hym that is angrie and cruell / and go not wyth him in to the wyldernes: for bloude is nothyng in hys syght / and where there is no helpe / he shall murder þe. Take no counsell at soles / for they loue no thyng but the thynges þe please the selues. Make no counsell before a straiger / for thou canst not tell what wyll come of it. Ope not thyne herte unto every man / lest he be brenthackfull to the / and put the to reprose.

The scarpnes of chaunces are to be reschued. An olde frende is to be preferred before a newe. The glory and rychelesse of synners. Ryghtwys men shoulde be hydden to gett labour in the chese thyng in a worche man / and wysdome in a pynce.

The ix. Chapter.

Not gelous ouer the wyse of thy bofome / that she betwe not some wysew poynthe of wyched doctryne upon the. Seue not the power of thy lyfe unto a woman / lest she come in thy strength / so thou be confounded. Loke not upon a woman that is despyous of many men / lest thou fall in to her snares. Use not the company of a woman that is a player & daunser / and heare her not / lest thou perissh thowow her entysyng. Beholde not a mayde / that thou be not hurt in her betwille. Cast not thy mynde upon harlottes in any maner of thyng / lest thou destrye both thy selfe and thyne heritage. Go not aboute galyng in every lane of the cyte / nether wandre thou

abode in þe stretes therof. Cume alwaye thy face from a beutyfull woman / and loke not upon the saymette of other.

Many a man hath perished thowow the bryte of women / for thowow it the desyre is kyndled as it were a fyre. In aduoutous woman shalbe trodden order: soe as myre / of every one that goeth by the waye. Many a man wonderinge at the bewtye of a straige woman / hath bene cast out / for her wordes kynde as a fyre. For yett not to another mans wyse by any meanes / lye not wyth her upon the bedd / make no wordes with her at the wyne: lest thine hert consent unto her / and to thowow thy bloude fall in to destruccyn. For take not an olde frende / for the new shall not be lyke him.

A new frende is new wyne: let him be olde & thou shalt drinke him with pleasure. Despyse not þe honoure and ryches of a synner / for thou knowest not what destruccyn is for to come upon him. Despyse not thou in þe thyng that the yngodly haue pleasure in / beinge sure that the yngodly shall not be accepted untill their graue.

Kepe the from the man that hath power to slaye / so nedest thou not to be affrayd of death. And if thou comest unto him / make no fauour / lest he happen to take awaye thy lyfe. Remembre þe thou goest in the myddell of snares / & upon the bul wothes of the cyte. Beware of thy neyghboure as nye as thou canst / and medle with loch as be wyse and haue understondyng. Lett iust men be thy gesses / lest thy myght be in the feare of God / let the remembrance of God be in thy mynde and let all thy talkyng be in the commaundementes of the Byest. In the hādes of craftmen shall the wothes be commended / so shall the pynces of the people in the wysdome of their talkyng. A man full of wysdom is perous in his cyte: and he that is temerarious and pake shame in his talkyng / is to be abhorred.

Of rynges and iudges. Pryde & countynesse are to be abhorred. Labour is payed.

The x. Chapter.

A man shalbe wyllyng to people with discrecion / and where a man is of understondyng beareth rule / there goeth it well. As the iudge of the people is him self / even so are his officers: and loke what maner of man the ruler of the cyte is / loch are they that dwell therein also. An yngodly kyng destruyeth his people / but where they that be in auctorite are men of understondyng / there the cyte prospereth.

The power of the earth is in the hande of God.

God / and when his time is / he shall see a profitable ruler upon it. In the hande of God is the power of man / & upon the scribes shall be laye his honoure. Remembre no wyng of thy neyghboure / & medle thou with no bryghtuous wothes. Pryde is hatefull before God and man / and all wickednes of the Hea then is to be abhorred. Because of bryghtuous dealyng / wyng / blasphemies and dyuerse disceat / a realme shall be translated from one people to another.

There is nothyng worse then a courtous man. Why art thou proude / & thou earth & all thyng: There is not a more wyched thyng / then to loue moneye. And why: loch one hath hys soule to sell: yet is he but fylthye donge whyle he lyueth.

And though the phyliscan shewe his helpe neuer so longe / yet in conclusion it goeth after this maner / to daye a kyng / to morowe dead. For when a man dyeth / he is the byrde of serpentes / beastes & wormes. The begynnyng of mans pryde / is to fall awaye from God: and why: his hert is gone from his maker / for pryde is the ogyenail of all synne. Who so taketh holde therof shalbe fylled with curynges / and at the last it shall ouerthow him. Wherefore hath the Lord brought the congregacions of the wyched to dishonoure / & destroyed them unto the ende.

God hath destroyed the seates of proude pynces / and sett by the meke in their seade. God hath withered the rotes of the proude Hea then / & planted the lowly amonge them. God hath ouerthowne the iddes of the Hea then / and destroyed them out of the grounde. He hath caused them to wyther awaye / he hath brought them to naught / and made the memorail of them to cease from oute of the earth. (God hath destroyed þe name of þe proude / and left the name of the humble of mynde.) Pryde was not made for man / nether wythfulnes for mens chyldre. The seide of me that feareth God / shalbe brought to honoure: but the seide which transgresseth the commaundmentes of the Loyde shalbe shamed. He that is þe ruler amonge bryght / is holden in honoure amonge the / & he regardeth loch as feare the Loyd. The gloze of the ryche / of þe honozable and of the poore is the feare of God.

Despyse not thou the iust poore man / and magnifie not þe ryche yngodly. Grete is the iudge & myghtie in honoure / yet is there none greater / then he þe feareth God. Unto the seruaut that is discrete / shall the fre do senyce. He that is wyse & well nuroured / wyll not grudge when he is reformed / & an ignozant body shall not come to honoure. Be not proude to do thy wothe / & dyspare not in þe tyme of aduersyte. Better is he that laboureth / &

hath plenteuousnes of all thyng / then he that is gorgeous & wanteth byed.

Why sonne / hepe thy soule in mekenes / & geue þe her due honoure. Who shall iustifie him / that sinneth agaynst him self: who will honoure him / þe dishonoureth his awne lyfe? The poore is honoured for his saythfulnes & truely / but the ryche is had in reputacion because of his goodes. He that ordyeth him self honestly in pouerte / how moch more shall he behaue him self honestly in ryches: And who so ordyeth him self dishonestly in ryche / how moch more shall he be haue hym self dishonestly in pouerte.

The prayse of humylyte. After the outward appearance ought we not to iudge. Of ready and raie iudgement. The ryche is not without offence. All thynges come of God. All men are not to be wought in to thyne house.

The xi. Chapter.

He wysdome of hym þe is brought lowe / shall lyft by his head / & shall make hym to sett amonge grete men. Commende not a man in hys bewtye / nether despyse a man in hys bitter apperaunce. The Bee is but a small beast amonge the foules / yet is her frute exceeding swete. Be not proude of thy raymet / & exalte not thy selfe in the daye of thy raymet: for þe wothes of the Byest onely are wonderfull: yet glorious / secrete and unknowne are hys wothes. Many tyauntes haue bene layne to lyt downe upon the earth / & the bynglyp hath wyne the crowne. Many myghtie men haue bene brought lowe / and the honozable haue bene deliuered in to other mens hādes. Condemne no man / before thou haue tryed out the matter: and when thou hast made enquiry / then refoirme rightwously. Seue no sentence before thou hast herde the cause / but fyrst let men tell out their sayles.

Stryue not for a matter that toucheth not thy selfe / and stande not in the iudgment of synners. Why sonne / medle not with many matters: & if thou wilt be ryche / thou shalt not get it: and though thou renest thy waye aloze / yet shalt thou not escape. There is some man that laboureth / & the more he wretheth him selfe / þe lesse he hath. Agayne / some man is slouthfull / hath neede of helpe / wāreth strength / and hath grete pouerte / and Gods eye loketh upon him to good / setteth him by from his lowe estate / and lifteth up his head: so that many men maruell at him / and geue honoure unto God.

Þe spryte and aduersyte / lyfe and death / pouerte and ryches come all of the Loyde. Of wysdome / mirtoure and knowledge of the lawe are with God: loue & the wayes of good are with him. Erroure & darknes are made for synners: and they that exalte them selues in euill /

in euell / waxe ome in euell.) The gift of God remaineth for the righteous / and his good will shall geue prosperite for euer. Some man is rich by lyuynge niggardly / & that is the porcyon of his reward / in that he sayeth: now haue I gotten rest / and now will I eate and drinke of my goodes my self alone. And yet he consydreth not / that the tyme dyaweth nye / & he must leaue al these thyngs into other men / and to his self. Stande thou fast in thy couenaunt / and exerce the self therein / and remayne in the worke into thy age. Conspire not in the workes of synners / but put thy trust in God / and hyde in thyne estate: for it is but an easy thinge in the sight of God / to make a poore man riche / & that suddenly. The blessing of God hasteth to the rewarde of the righteous / and maketh his frutes soone to floure & prosper. Saye not: what helpeth it me? & what shall I haue? & why? Agayne / saye not: I haue ynough / how can I waite? When thou art in welfare / forget not aduersite: and when it goeth not well with the / haue a good hope / that it shall be better. For it is but a small thyng into God / in the daye of death to rewarde every man accordyng to his wayes. The aduersite of an houre maketh one to forgett all pleasure: and when a man dyeth / his workes are discovered. Praise no body before his death for a man shall be knowe in his chyldren.

Bringe not every man in to thine house / for the disceitfull layeth waye dyuety. Like as a partych in a maunde / so ys the hert of the proude: and lyke as a spyre / that loketh upon the fall of his neighbour. For he turneth good into euell / and is claudyeth the choler. Of one sparck ys made a grete fyre / & an yngodly man layeth waye for bloude. Bewarre of the disceitfull / for he ymagineth wicked thynges / to bringe the in to a perpetuall shame. If thou takest an aleast into the / he shall destroye the iniquitnes / & dygne the from thine atone wayes.

¶ Into whiche we ought to do good. Enemies ought to be eschued.

The .xli. Chapter.

When thou wilt do good / knowe to whom thou doest it / & so shalt thou be greatly thanked for thy benefites. Do good unto the righteous / and thou shalt fynde great rewarde: though not of him / yet (no doute) the Lorde him self shall rewarde the. He standeth not in a good case / & is allwaye occupied in euell / & geueth no almes: for the Byest hateth the synners / and hath mercy upon them that shewe the workes of repentance. Geue thou unto such as feare God / and receaue not a synner. As for the yngodly and synners / he shall recom-

pense vengeance vnto them / and kepe them to the daye of wrath. Geue thou vnto the good / and receaue not the synner: do well vnto him that is lowly / but geue not to the yngodly. Let not the byed be geuen him / that he benot myghter then thy self therein. For so shalt thou receaue thy self as much euell / in all the good that thou doest vnto hym: And why? the Byest hateth synners / and shall rewarde vengeance to the yngodly.

In prosperite / a synner shall not be knowe / and in aduersite an enemy shall not be hyde. For when a man is in wealth / it greueth his enemies: but in heynes and trouble a man shall knowe his frynde. Trust neuer thyne enemy / for lyke as an yron rusteth / so doth his wyckednes. And though he make much crouching and knelyng / yet hepe well thy minde / and beware of him. Set him not by the / nether let him sit at thy right hand: lest he turne him / gett in to thy place / take thy trowne and seke thy seate / and so thou at the last remembre my wordes / and be pyched at my saynges.

Wynde not two synners together / for there shall not one be unpunished. Who will haue pryde of the charmer / that is stynged of the serpent / or of all such as come nye the brast? Euell so is it with him / & kepeth company with a wycked man / and lappeth him self in his synnes. For a season will he hyde with the / but yet thou stamble / he tartereth not. An enemy is swete in his lippes / he can make many wordes & speake many good thynges: yet he can wepe with his eyes / but in his herte he ymagineth / how to throwe the in to the pyre: & yet he maye fynde oportunitie / he will not be satisfied with bloude. If aduersite come vnto the / thou shalt fynde him there first / & though he pretende to do the helpe / yet shall he undermyne the. He shall shake his head / and clape his handes over the for very gladnes / & while he maketh many wordes / he shall dysguyse his countenance.

¶ The companies of the proude and of the ryche are to be eschued. The loue of God & the do company with their lyke.

The .xlii. Chapter.

Who so toucheth pitch / shall be soiled with it: he that is familiar with the proude / shall clothe hym self with pryde. He taketh a burthen upon him / that accompanieth a moze honorable man then hym self. Therefore kepe no familiarite with one that is ryche then thy self. How agree the ketell and the pot together: for yet the one be smytted agaynst the other / it shall be broken. The ryche dealeth brynghtrously / and threatheneth with all: but the poore bringe

bringe oppressed & wrongeously dealt with: all / suffreth scarcenelle / and geueth saye wordes. If thou be for his pryde / he blyeth: but yet thou haue nothing he shall forsake the. As longe as thou hast any thyng of thyne atone / he shall be a good fellow with the: yet he shall make the a bare mys / & not be for thy sake. If he haue nede of the / he shall defraude the: & (with a pryde moche) shall he put the in an hope / & geue the all good wordes / and saye: what wantest thou? Thus shall he shame the in his meate / vntill he haue suppe the cleane by thy self / & at the last shall he laugh the to scorne. Afterwarde / when he seyth that thou hast nothing / he shall forsake the / & shake his head at the.

Beware / that thou be not disceaved and brought downe in thy symplenesse. Be not to humble in thy wysdome / lest when thou art brought lowe / thou be disceaved thou to foolynesse. If thou be called of a myghty man / absent thy self / so shall he call the to him & moze oft. Preasse not thou vnto hym / that thou be not thott out: but goo not thou farre of / lest he forget the. Withdraw not thy self fro his speech / but beleue not his many wordes. For with much communicacion shall he tempte the / & (with a pryde moche) shall he question the of thy secretes. The binnerfull mynde of his shall march thy wordes / he shall not spare to do the hurte & to put the in prison. Bewarre / & take good hede to thy self / for thou walkest in parell of thy ouerthrowing.

Now when thou hearest his wordes / make the as though thou werest in a dreame / and wake vp. Loue God all thy lyfe longe / and call vnto him in thy nede. Every beaust loueth his like / euell so let every man loue his neighbour. All flesh will reioyce to their like / and every man will kepe company with such as he is hym self. But as the wolfe agreeth with the lambe / so doth the yngodly with the ryghteous. What shall shippe shuide an holy man haue with a dogge? How can the ryche & the poore agree together? The wybe Alie is the lyde pray in the wyldernesse / euell so are poore men the meate of the ryche. Like as the proude maye not atone with lowlynes / euell so doth the ryche abhorre the poore. If a ryche man fall / his frendes set hym vp agayne: but when the poore falleth / his frendes forsake hym. If a ryche man fall in to an errour / he hath many helpers: he speaketh proude wordes / and yet men susteyne him.

But yet a poore man go wronge / he is punished: yet though he speake wylfely / yet can he haue no place. When the ryche man speaketh / every body holdeth his tonge: and loke what he sayeth / they prayse it vnto the cloudes. But yet the poore man speaketh / they saye

what fellowe is this? and yet he do anyght / they shall destroye him. Ryches are good vnto him that hath no synne in his conscience / and pouerte is a wycked thing in the mouth of the yngodly. The hert of man chaungeth his countenance / whether it be in good or euell. A chearfull countenance is a token of a good herte / for els is it an harde thyng to knowe the thought.

¶ The offence of the ryche. Man is but a vayne thing. Happy is he that continueth in wysdome.

The .xliii. Chapter.

Blessed is the man / that hath not fallen with the wordes of his mouth / and is not pyched with the conscience of synne. Happy is he that had no heynes in his mynde / and is not fallen from his hope. Let be cometh not a covetous man and a niggard / to be ryche: and what shulde a niggard do with golde? He that with al his carefulness heapeth together vngodly / gathereth for other folkes / & another man shall make good chere with his goodes. He that is wicked vnto hym self / how shulde he be good vnto other men? How can such one haue any pleasure of his good? There is no thyng worse / then when one disfauoureth him self / and this is a rewarde of his wickednes. If he do any good / he doth it not knowynge therof / and agaynst his will / & at the last he declareth his ingraciousnes. A niggard hath a wycked eye / he turneth awaye his face / and despyseth his awne soule. A covetous mans eye hath neuer ynough in the porcyon of wyckednes / vntill the tyme that he wyther awaye / & haue lost his awne soule.

A wycked eye spareth byed / & there is scarcenelle vpon his table. My sonne / do good to thy self of that thou hast / & geue the Lorde his due offernges. Remembre that death tartereth not / and how that the couenaunt of the graue is the wed vnto the: for the couenaunt of this worlde shall dye & death. Do good vnto thy frynde before thou dye / and accordyng to thy abylite reach out thyne hande / & geue vnto the poore. Be not dyspoynted of the good daye / & lett not the porcyon of the good daye ouerpass the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydinge of the heretage geue and take / & sanctifye thy soule. Woe the thou rightuousnes before thy death / for in the hell there is no meate to fynde. All flesh shall labe awaye lyke grasse / and lyke a floure of the grene tre. Some growe / some are cast downe: euen so is the generacyon of flesh and bloude: one cometh to an ende / another is bozne.

Ecclesiasticus.

E All transitory thynges shall faile at the last / and the worker thereof shall go withall. Every chosen worke shall be justified / and he that medleth withall / shall have honoure therein. Blessed is the man that heareth him in wisdom / and exerciseth hym self in understanding / with discrecyon shall he thinke upon the knowledge of God / which confideth in his wayes of wisdom in his heart / hath understanding in his secretes / goeth after her / as one that seeketh her out / and continueth in her wayes. He looketh in at her windowes / and hearkeneth at her doores: He taketh hym rest beside her house / and fasteneth his stake in her walles: He shall pitch his tente upon her hande / and in his tent shall good thynges rest for evermore: He shall see his chyldren under her covering / and shall dwell under her bounties. Under her covering shall he be defended from the heat / and in her glory shall he rest.

C The goodnes that followeth hym which feareth God. God relecteth and causeth of the synner. God is not the auctour of evil.

The .xv. Chapter.

E That feareth God / will do good: and who so heareth the lawe / shall optayne wisdom. As an honorable mother shall she mete hym / and as a virgin shall she receive hym. With the bryd of life and understanding shall she fede him / and geue him the water of wholesome wisdom to drinke. If he be constant in her / he shall not be moved: and if he holde hym fast by her / he shall not come to confusyon. She shall brynge hym to honoure amonge his neyghbours / and in the myddest of the congregacyon shall she open his mouth. With the spere of wisdom and understanding shall she fyll him / and clothe him with the garment of glory. She shall heape the treasure of myght and love upon hym / and geue hym an everlastyng name to heretage. For as men will not take holde upon her / but such as have understanding / will mete her / for she is farre from pryde and dyscreete. When that go aboute in lyces / will not remembre her: but men of truth shall be founde in her / even unto the beholdinge of God. Praise is not seemely in the mouth of the ungodly / for he is not sent of the Lord. For of God cometh wisdom / and the praise shall stande by the wisdom of God / and shall be plenteous in a faithfull mouth / and the Lord shall geue her unto him.

Saye not thou: It is the Lordes faulte that I am gone by / for thou shalt not do the thinge that God hateth. Saye not thou: he hath caused me to go wronge / for he hath no meede of the ungodly. God hateth all abhominations.

The booke of

Eryon of erreure / and they that feare God will love none such. God made man from the beginning / and left him in the hande of his counsell. He gaue him his commandementes and preceptes: yet thou wilt observe the commandementes / and hepe acceptable faithfulness for ever / they that preserve the. He hath set water and fyre before the / reach out thine hande unto which thou wilt. Be soze man is life and breath / good and euill / loke what him lieth / shall be geuen him. For the wisdom of God is grete and mightie in power / and beholdeth all men continually. The eyes of the Lord are upon them that feare him / and he knoweth all the wayes of man. He hath commanded no man to do ungodly / neither hath he geuen any man leue to synne.

C Of unchastite and wicked chyldren. No man can hyde hym self from God. A neyghbour to the re- ceauynge of instruction.

The .xvi. Chapter.

Elyte not thou in the multitude of ungodly chyldren / and have no pleasure in the / yet they feare not God. Trust not thou to their life / and regard not their labours: for one sonne that feareth God is better / than a thousande ungodly. And better it is for a man to be without chyldren / then to leaue behynde him such chyldren as are ungodly. For by one that hath understanding / maye a whole cite be upholden / but though the ungodly be many / yet shall it be wasted thorow them. Many such thynges hath myne eye sene / and greater thynges then these haue I herde with myne eares. In the congregacyon of the ungodly shall a fyre burne / and amonge unfaithfull people shall the wrath be kindled.

The olde glaunces optayned no grace for their synnes / which were destroyed / trusting to their owne strength. Neither spared he the amonge whos loth was straunger but smote them and abhorred them because of the pryde of their wordes. He had no pitye upon them / but destroyed all the people / that were so stoute in synne. And so / so much as he overcame not the sixe hundred thousande / that gathered them selues together in the hardnesse of their herte: it were maruell if one beyng hardnecked / shulde be free. For mercy and wrath is with hym: he is both myghty to forgene / and to poure out displeasure. Like as his mercy is great / euil so is his punishment also / he subgeth a man accordyng to his wayes. The ungodly shall not escape in his spoye / and the longe patience of him that sheweth mercy / shall not hyde behynde. All mercy shall make place unto every man accordyng to the deservynge of his wayes / and after the understanding of his pilgrimage.

Saye

Jesus / the sonne

Saye not thou: I will hyde my selfe from God / for who will chynke upon me from above? I shall not be knowne in so grete a heape of people / for what is my soule amonge so many creature? Beholde / the heauen / yee the heauen of heauens / the depe / the earth / and all that therein is / shall be moved at his presence: the mountaynes / the hylls / and the foundacions of the earth shall shake for feare / when God wyllyeth the. These thynges doth no man understande / but he understandeth every herte / and who understandeth his wayes? No man seeth his forme / and the most part of his wayes are secret. Who wyllyeth declare the wayes of his rightuousnes? Who shall be able abyde them? For the countaunt is farre from some / and the tryenge out of men is in the fulfilling. He that is humble of herte / thinketh upon solche thynges: but an vnwysse and erroneous man casteth hym mynde unto folysh thynges.

My sonne / herken thou unto me / and let me understande / and marche my wayes with thyme herte: I wyllye geue the a sure doctrine / and plainly shall I instructe the. God hath set his wayes in good order from the begynnyng / and parte of them hath he furnished from the other. He hath garnished his wayes from euerylastyng / and their begynnynge / accordyng to their generacions. None of them hyndered another / neither was any of them dysobedient unto his worde. After this / God looked upon the earth / and fylled it with his goodes. With all maner of lypynge beastes hath he covered the ground / and they all shall be turned unto earth agayne.

C The creation of man / and the goodnes that God hath done unto hym. Of aulmous and repentance.

The .xvii. Chapter.

Ed hope man of the earth / and turned hym unto earth agayne. He gaue hym the nombre of dayes / and certayne tyme / yee and gaue hym power of the thynges that are upon earth. He clothed hym with strength / and made hym after his owne lykenes. He made all flesh to stande in awe of hym / so that he had the domynyon of all beastes and foules. He made out of hym an helper lyke unto hym selfe / and gaue them discrecyon and tonge / eyes and eares / and a herte to understande / and fylled them with instruction and understandinge. He created for them also the knowledge of the spere / fylled their hertes with understanding / and shewed them good and euill. He set his eye upon their hertes / declaringe unto them his grete and noble wayes: that they shulde prayse his holy name co-

Of Syrach.

xliv

Gether / reioyce of his wonders / and be tellinge of his noble actes. Besyde this / he gaue them instruction / and the lawe of life for an heretage.

He made hym an everlastyng couenaunt with them / and shewed them his rightuousnes and iudgements. They sawe his glory with their eyes / and their eares heard the maiesty of his voyce. And he sayde unto thei bewarre of all vnrightuous thynges. He gaue every man also a commandement / to crynge his neyghboure.

Their wayes are euer before hym / and are not hyde from his eyes. He hath set a tular upon every people / but Israel is the Lordes porcyon. All their wayes are as the sunne / in the sight of God / and his eyes are alwaye lookinge upon their wayes. All their vnrightuousnes are manifeste unto hym / and all their wickednes are open in his synne.

The mercy that a man sheweth is as it were a purse with hym / and a man good dede prayse. Serueth hym as the apple of an eye. At the last shall he awake / and rewarde every man upon his deed as he hath deserved / and shall turne the together into the nethermost partes of the earth. But unto the that wyllye repent / he hath geuen the waye of rightuousnes. As for soche as be weake / he comforteth them / sustreth the / and sendeth them the porcyon of the beryte. Turne then unto the Lord / forsake thy synnes / make thy prayer before the Lord / do the lesse offence / turne agayne unto the Lord / forsake thyne vnrightuousnes / be an better enemye to abhominacyon / lerne to knowe the rightuousnes and iudgements of God / stande in the porcyon that is set forth for the / and in the prayer of the most hye God. Go in to the porcyon of the holy worlde / with soch as be lypynge and geue thankes unto God.

Who wyllye prayse the Lord in the hell? Ahyde not thou in the erreure of the ungodly / but geue hym thankes before death. As for the deede / thankfulness prayeth from hym as nothinge. Geue thou thankes in thy lyfe / yet while thou art liuinge a whole waile thou geue thankes / and prayse God / and reioyce in his mercy. How grete is the louynge hyndnesse of the Lord / and his mercifull goodnes unto soche as turne unto hym: for all thynges maye not be in man / and why the sonne of man is not immortall / and he hath pleasure in the banyte of wickednes. What is more cleare then the sunne? yet shall it faile. What is more wicked then the thyng that is in the deede? and that same shall be repented. The Lord seeth the power of the hye heauens / and all are but earth and ashes.

xliv. The

The mercurious wordes of God: the mystry and
wytchednes of man. Agaynst God might we not be
complayne. To saye must we continually.

The xliij. Chapter.

Gene. l. h.

Hat thynges for euer more / made
all thynges together. God onely
is righteous / & remayneth a victo-
rious kynge for euer. Who shall be
able to expresse the wordes of him: who hath
sought out the grounde of his noble actes?
Who shall declare the power of his great-
nesse? Or who will take by the hand to tell out
his mercy? As for the wonderful wordes of the
Lorde / there maye nothyng be taken from
them / nothyng maye be put into them / ne-
ther maye the grounde of the be founde out.
But when a man hath done his best / he must
begynne agayne: and when he thynketh to
become to an ende / he must go agayne to his
laboure. What is man? Where to is he worthy?
What good or euell can he do? If he nombere
of a mans dayes be almost an hundred year /
it is moch.

5. Det. 19. 4.

Lyke as the dropes of rayne are into the
see / and as a grauell stone is in comparison
of the sande: so are these few yeares to the dayes
of euery man. Therefore is the Lorde patient
with them / and poureth out his mercy vpon
them. He sawe and perceaued the thoughtes
and ymaginacions of their herte / that they
were euell: therfore heaped he by his mercy
full goodnes vpon them / & shewed them the
waye of righteuousnes. The mercy of a man
hath reacheth to his neyghboure: but the mer-
cy of God is vpon all flesh. He chasteneth / he
teacheth & nourtoureth: yee euen as a shep-
herde turneth agayne his flock / so doth he
all them that receaue chastenynge / nourtoure
and docerine. Mercifull is he vnto the / that
stande in awe of his iudgements.

My sonne / when thou doest good / make
no grudgyng at it: & whatsoeuer thou ge-
uest / speake no discomfitable wordes. Shall
not the dew coule the heate? Euell so is a worde
better then a gyfte. It is not a frendly worde a
good honest gyfte: but a gracious man geueth
them both. A foole shall cast a man in the
teeth / & that roughly / & a gyfte of the righte-
pitteth out the eyes. Set the righteuousnes
before thou come to iudgment. Lerne be-
fore thou speake / and goo to phylishe or euer
thou be sick: examen and iudge thy selfe: be-
fore the iudgment come / and so shalt thou
fynde grace in the syght of God. Humble
thy selfe afore thou be ryche / and in tyme of
thy distresse thewe thy conuersacion. Let not
to praye alwaye / and stande not in feare to
be reformed vnto death: for the reward of
God endureth for euer. Before thou prayest

prepare thy soule / & be not as one that temp-
teth God. Thinke vpon the wrathfull indy-
gnacion that shall be at the ende / & the houre of
pengedace / when he shall turne awaye his
face. When thou hast enough / remembre
the tyme of honger: & when thou art ryche / thinke
vpon the tyme of pouerte and scame.

From the mornynge vntill the euynge
the tyme is chaunged / and all such thynges
are soone done in the syght of God. A wyle man
feareth God in all thynges / & in the dayes of
transgression he kepeth hymself from synne.
A discrete man hath pleasure in wysdome /
and he that fyndeth her / maketh moch of her.
They that haue had vnderstandynge / haue
dealt wylfully in wordes / haue vnderstande
the truely and righteously / & haue sought
out wyle sentences and iudgements. Fol-
lowe not thy lustes / but turne the fro thyne
awne wyl. For yf thou geuest thy soule her
desires / it shall make thine enemyes to laugh
the to scoyne. Take not thy pleasure in great
holuptuousnes / and meble not to moch with
all. Make not to greete chere of the thyng
that thou hast wonne by absauntage / lest
thou fall in to pouerte / and haue nothyng
in thy purse.

Wylne and whoredome bynne men to pouerte. In
thy wordes must thou be discrete. The difference
of the wysdome of God & man. Wherby thou mayest
knowe what is in a man. Correction must be by
without anger.

The xli. Chapter.

Labourynge man that is geuen
vnto dyonchēnes / shall not be ryche:
he that maketh not moch of smal
thynges / shall fall by litle and litle.
Wylne and wemen make wyle men remna-
gates / & put men of vnderstandynge to repro-
che: & he that accompanieth aduocaters shall
become a wiche man. Wothes & womens
shall haue him to heretage: yee he shall be set
by to a greater example / & his soule shall be
rooted out of the nombere. He that is hasty to
geue credence is light minded / & doth agaynst
himself. Who so reioyseth in wickednes / shall
be punished: he that hateth to be reformed /
his life shall be shortened: and he that abhor-
reth habynge of wordes / quetheth wylched-
nes. He that offendeth agaynst his awne
soule / shall repent it: and he that reioyseth in
wickednes / shall be punished.

Rehearse not a wicked and churly word
twile and thou shalt not be hindered. Shew
thy secretes neither to frende nor foe / and yf
thou hast offended / tell it not out. For he
shall hearken vnto the and march the / and
when he fyndeth oportynite / he shall hate
the

the. If thou hast herde a worde agaynst the
neyghboure / let it be deed within the: and be
sure / thou shalt haue no harme therby. A sole
trauayleth with a worde / lyke as a woman
that is payned with bearing of chyld. A phe
as an arrowe shot in a dogges thyghe / so is a
worde in a soles herte. Tell thy frende thy
saute / lest he be ignorant / and saye: I haue
not done it / or yf he haue done it / that he do it
nomore. Reproue thy neyghboure / that he
kepe his tonge: & yf he haue spoken / that he
saye it nomore.

Tell thy neyghboure his saute / for oft ty-
mes an offence is made / & geue not credence
to euery worde. A man sailleth somtyme with
his tonge / but not with his wyl. For what
is he / & hath not offended in his tonge? Geue
thy neyghbour warning / before thou threa-
ten him / and geue place vnto the lawe of the
Lorde. The feare of God is all wysdome / &
he that is a ryght wyle man kepeth the lawe.
As for the doctrine of wylchednesse / it is no
wysdome / and the prudence of synners is no
good vnderstandynge: it is but wylchednesse &
abhomynacion & a blasphemynge of wysdome.
A symple man of small vnderstandynge that
feareth God / is better then one that hath moch
wysdome / and transgresseth the lawe of the
Lorde. A crafty sottell man can be wyle / but
he is vnrighteous / and with gyftes he wyl-
leth the open & manifest lawe. A wylched
man can behaue hym selfe humbly / and can
doubte with his heare / and yet is he but a dy-
ceauer wylhin. He hydeh his face / and dy-
guyseth it: & because he shalbe not be know-
ne / he prouenteth the.

And though he be so weake that he can
do the no harme / yet when he may fynde opor-
tynite / he shall do some euell. A man maye
be knowne by his face / & one that hath vn-
derstandynge / may be perceaued by the loke
of his countenance. A mans garment / laugh-
ter / and goynge / declare what he is.

Of correction and repentance. Of the gyfte of
the wyle man and of the sole. Of syngynge.

The xli. Chapter.

Some man reproveth his neygh-
boure oft tymes / but not in due
season: Agayne / some man holdeth
his tonge / & he is wyle & discrete.
It is moch better to geue warninge / & to re-
proue / then to beare euell wyl: for he that
knowledgeth hym selfe openly / shall be pre-
serued from hurt & destruction. Like as when
a gelded man thowto dehyze & lust depleth
a mayde / euell so is it with him that blyeth vio-
lence & vnrighteousnes in the lawe. How
good a thinge is it / a man that is rejoyced
to shew openly his repentance: for so shall
thou escape wylfull synne.

Some man kepeth silence / and is founde
wyle: but he that is not ashamed what he
sayeth / is hateful. Some man holdeth his
tonge / because he hath not the vnderstanding
of the language: and some man kepeth sy-
lence / mayfyng a conuenient tyme. A wyle
man wyl holde his tonge tyll he be oportu-
nite / but a wylton and vndiscrete body shall
regarde no tyme. He that blyeth many wordes /
shall hurte his awne soule: & he that taketh
auctorite vpon hym vnrighteously / shall be
hated. Some man hath oft tymes prosperi-
te in wicked thynges: Agayne / some man get-
teth moch / and hath harme and losse. There
is some gyfte that is nothyng worth: Agayne
there is some gyfte / whose reward is double.
Some man getteth a fal for byng to proude
and some cometh to wylchyppe from lowe
estate. Some man blyeth moch for a litle pryce
and must paye for it seuen folde.

A wyle man wylth his wordes maketh
him selfe to be loued / but the fauours of foolys
shall be poured out. The gyfte of the vnwyle
shall do the no good / for his eyes are seuen
folde. He shall geue sylle / and saye he gaue
moch: he openeth his mouth & cryeth out / as
it were one that crieth out wyne. To daye he
lendeth / to morrow he asketh it agayne / and
such a man is to be hated. The foole sayeth:
I haue no frende / I haue no thanke for all
my good dedes: yee euen they that eat my
byed / speake no good of me. How oft / and
of how many shall he be laughed to scoyne?
He taketh a more perlon fall by such wordes
when yf he fell vpon the grounde / euen so shall
the falles of wicked men come hastily. In the
mouth of hym that is vntaught / are many
vconuenient and vnmete wordes. A wyle
sentence shall not be allowed at the mouth of
the sole / for he speaketh it not in due season.

Some man synneth not / because he hath
not wherewithall / and in his rest he shall be
synged. Some man there is that destroyeth
his awne soule with shame / and for an vn-
wyle bodyes sake he destroyeth he it / and wylth
acceptynge of persones shall he vndoo hym
selfe. Some man promyseth his frende a gyfte
for very shame / and getteth an enemye of
hym for naught. A lye is a wylched name in
a man / yet shall it be euer in the mouth of
the vnwyle. A lye is better / then a man
that is accustomed to lye / but they bothe
shall haue destruction to heretage. The con-
dycions of lyers are vn honest / & their name
is euer with them.

A wyle man shall bynne hym selfe to ho-
noure with his wordes / and he that hath vn-
derstandynge shall be set by amonge grea-
te men. He that tilleth his lande / shall encrease
his heape of coyne: he that wylcheth / regh-
the

Ecclesiast. 10. 3.
Eccl. xxxv. 9.

Eccl. vi. 3.

Eccl. xli. 14.

Prover. 18. 6.
Eccl. 10. 3.

Gene. xli. 6.
Daniel. 1. 9.
Prover. 10. 4.

trounges/shalbe exalted/ & he that pleasech
great me/shal escape moche euell. Rewards
& geytes blinde the eyes of the wyse/ & make
him dōme/ & he can not tell men their fautes
wyldome & is hyd/ & treasure & is hooded
by/ what p'ofyt is in them both? Better is
he that kepech hys igno'auce secrete/ then
a man that hydech hys wyldome.

Of the repentance of synne. We may not heape
synne upon synne. The boldnesse of an heretike. The
ende of synners. Of the foole and of the wyse man.
Of hym that curseth the deuill.

The xxi. Chapter.

Ecclesiasticus. b. a. v. g. a.
xj. c.

M come p' thou hast synned/ do it
now: but praye for thy syn-
nes/ that they maye be forgiven
the. He from synne/ euen as from
a serpent: for yf thou comest to nye her/
he wyll bite the. The teeth therof are as the
teeth of a yd/ to slepe & soules of men. The
wychednes of manys as a sharpe two edged
swerde/ whych maketh such woundes that
they can not be healed.

Stryfe and wrongeous dealinge shall
waste awaye a mans goodes/ & thowm pryde
a ryche house shalbe brought to naught: so
the ryches of the proude shalbe roted oute.
The prayer of the poore goeth oute of the
mouth/ and cometh vnto the eares/ and
hys vengeance (or defence) shall come/ and
that hastily. Who so hateth to be reformed
it is a token of an vngodly personne: but he
that feareth God/ wyll remembre hym selfe.
A myghty man is knowne a farr of by his
tonge/ but he that hath vnderstanding/ per-
ceaueth that he shall haue a fall.

Who so buydeth hys house wth other
mens cast/ is lyke one that gathereth stones
in wynter. The congregacyō of the vngodly
is lyke stubble gathered together/ thei ende
is a flamme of fyre. The waye of the vngod-
ly is sett wth stones/ but in thei ende is
hell/ darcknes/ and paynes. He that kepech
the law/ wyll holde fast & vnderstandynge ther-
of/ and the ende of the feare of God is wyld-
ome. He that is not wyse/ wil not be caught
in good: but the vnyse man aboundeth in
wychednesse: and where byctemes is/ there
is no vnderstanding. The knowledge of the
wyse shall flowe lyke water & renneth ouer/
and his counsell is lyke a fountayne of lyfe.

The hert of a foole is lyke a broken vessel/
he can kepe no wyldome. When a man of
vnderstandinge heareth a wyse woide/ he
shall comende it/ and make moche of it. But
yf a voluptuous man heate it/ he shall haue
no pleasure therein/ but cast it behynde hys
back. The catchynge of a foole is lyke an
heuy burthen by the waye: but to heare a wyse

man speake/ it is a pleasure. Where a bouce
is in the congregacyō/ it is asked at & mouth
of the wyse/ & they shal ponde his woyses in
their hertes. Lyke as a house & is destroyed/
euen so is wyldome vnto a foole: As for the
knowledge of the vnyse/ it is but darck
woydes. Doctryne is vnto hym that hath no
vnderstandinge/ euen as fetters aboute hys
feete/ & lyke mannycles vpon his ryght hand.
A foole yfseth by his voyce with laughter/
but a wyse man shall scarce laugh secretly.

Learninge is vnto a wyse man a Jewell of golde/ & lyke an armylet vpon his ryght arme.
A foolish mans sore is soone in hys neygh-
bourhouse/ but one that hath experience/
shal be a shamed at the persone of the mygh-
tie. A foole wyll pepe in at the wyndow in to
a house/ but he that is well nourtured/ wyll
stande without. A foolish man standeth her-
kenyng at the doze/ but he that is wyse/ will
be a shamed.

The lypes of the vnyse wyll teyllenge
foolish thynges/ but the woyses of such as
haue vnderstandinge/ shalbe weyed in & ba-
launce. The hert of foolis is in their mouth/
but the mouth of the wyse is in their herte.
When the vngodly curseth the blasphemr/
he curseth his awne soule. A pryuy accuser
of other men shal despye his awne soule/ & be
hated of every man: (but he that kepech hys
tonge & is discrete/ shall come to honoure.)

The purgacyō of the southfull. Of the folp
sonnes daughters/ we must haue discrecyō how and
to whom we ought to preache/ of sowynge vpon the
deed. A foole is not to be moche talked with all. Fum-
ryes & wronges do breake frendship & amitie.

The xxij. Chapter.

A southfull body is moulded of a
stone of clare: he that toucheth him
must wash hys handes agayne. A
mystroued sonne is & dishonoure
of the father. A foolish daughter shalbe lytle
regarded. A wyse daughter is an heretage
vnto her husbande: but she that cometh to
dishonour/ byngeth her father in heynnes.
A daughter & is past shame/ byshonoureth
both her father & her husbande: & vngodly shal
regarde her/ but they both shal despye her/ &
playge of Musick is not mete where heyn-
nes is/ euen so is & correccyō & doctryne of
wyldome euer vnpleasaut vnto foolis.

Who so teacheth a foole/ is euen as one
that gleweth a pottherde together: as one
that telleth a tale to hym that heareth hym
not/ and as one that rayseth a mō out of an
heuy slepe. Who so telleth a foole of wyldo-
me/ is eue as a man/ whych speaketh to one
& is a slepe. When he hath tolde his tale/ he
saith: what is the matter? When one bryeth/
lamentacyō is made for hym/ because the
lyght

lyght sayeth hym: euen so let men moune
ouer a foole: for he wanteth vnderstanding.
Make but lytle wepyng because of & deede:
for he is come to rest/ but the lyfe of the foole
is woyle then & deeth. Seuen dayes do men
mourne for hym that is deede/ but the lamen-
tacyō ouer the vnyse & vngodly shuld en-
dure all the dayes of their lyfe.

Take not moche with a foole/ and go not
with hym that hath no vnderstandinge. Be-
warre of hym/ lest it turne the to trauayle/ &
thou shalt not be desilled with his synne. We-
parte from him/ and thou shalt fynde rest/ &
shalt not be drawe back into his folyshnes.
What is heuier then leade? And what shuld
a foole be called els but leade? Sande/ salt/
& a lype of yd is easier to beate/ then an vn-
wyse/ folysh/ and vngodly man. Like as the
band of wodd bounde together in the foun-
dacion of the house can not be lowsed/ eue so
is it in the hert & is stablyshed in & thought
of counsell. The thought of the wyse/ shall
neither feare nor be offended at any tyme.

Like as a sayre playfard wall in a wynter
house/ & an hys buyding/ may not abyde
the wynde and stome: eue so is a folis herte
astrayed in hys ymaginacyō: he feareth at
euery thyng/ & can not endure. He & nippeth
a mans eye/ byngeth forth teares: & he that
prycheth & hert/ byngeth forth & meanyng
and thought. Who so casteth a stone at the
bydes/ trayeth them awaye: & he & blasphe-
meth his frende/ breaketh the frendshyppe/
though thou dyest a swerde at thy frende/
yet despayre not/ for thou mayest come a-
gayne to thy frende. If he speake sowetly/
feare not/ for ye maye be agreed together
agayne: excepte it be that thou blasphem
hym/ bysdayne hym/ open hys secretes and
wounde hym tratorously: for all such thynges
shall dyspue awaye a frende.

We saythfull vnto thy neyghbour in hys
pouerte/ & thou mayest reioyse in hym also
in his prosperite. Abide steadfast vnto hym in
the tyme of his trouble/ that thou mayest be
hepye with hym in his heretage. Lyke as the
vapour & smoke goeth out at the oue before
the fyre/ euen so euell woyses/ rebukes and
threatenynges go before bloudshedynge.
Be not a shamed to defende thy frende: as for
me/ I wyll not hyde my face fro him/ though
he shulde do me harme. Whosoener heareth
it/ shall beware of hym. Who shall see a
watch before my mouth/ & a sure scale vpon
my lippes/ that I fall not with them/ & that
my tonge destroye me not?

A prayer agayn & pryde/ lechery and glotony.
Of the blasphemr/ & of wyse communicacyō. Of the
ende of synners. Of any synners proceede of ad-
uertyse. Of the feare of God.

The xxij. Chapter.

Lorde/ father & gouernoure of al
my lyfe/ leaue me not in their yma-
ginacyō & coscell. Wh let me not
fall in such reprofe. Who will he pe-
ny thought with the scourge/ & the doctryne
of wyldome in myne herte: that he spare not
myne igno'auce/ that I fall not with them/
lest myne igno'auces increafe/ that myne
offences be not many in nombre/ & that my
synnes excede not: lest I fall before myne
enemyes/ & to my aduersary reioyse. **L**orde
thou father & God of my lyfe/ leaue me not in
their ymaginacyō. Let me not haue a
proude loke/ but turne awaye all voluptu-
ousnes from me. Take from me the lustre of the
body/ let not the despyes of vncleennes take
holde vpon me/ & geue me not ouer into an
vnshamefull and obdurate mynde.

Hear me (O ye chyldren) I will geue you
a doctryne/ how ye shall ordeyre your mouth:
who so kepech it/ shal not perishe thowm his
lippes/ ner be hurt thowm wyched woyses.
As for the synner/ he shall be taken in hys
awne banys: he that is proude & cursed/ shal
fall therein. Let not thy mouth be accustomed
with swearyng/ for in it there are many fal-
les. Let not & namyng of God be continually
in thy mouth: for lyke as a seruant whych
is oft punyshed can not be without some soze/
euen so whatsoeuer he be that sweareth and
nameth God/ shal not be cleane purged fro
synne. A man that vseth moche swearyng/
shalbe fylled wth wickednes/ and the plage
shal neuer go from hys house. If he begyle
his brother/ hys faute shalbe vpon him: yf he
knowledg not hys synne/ he maketh a pub-
lic offence/ & yf he sweare in bayne/ he shall
not be founde ryghteous/ for his house shal
be full of plagis.

The woyses of & sweater byngeth deeth
(God graunte that it be not founde in & house
of Jacob.) But they & feare God/ & shue all
such and lyte not weltyng in synne. Wile not
thy mouth to vnhonour and filthy talkyng/
for in it is & woide of synne. Remembre thy
father and thy mother/ when thou art set
amonge grete men: lest God forget the in-
their sight/ & lest thou dotyng in thy custome
suffre rebuke/ & wyld not to haue bene boz-
ne/ and so curle the daye of thy natyuite. The
man that is accustomed with the woyses of
blasphemy/ wyll neuer be reformed all the
dayes of his lyfe. To synne twise is to much/
but the thyde byngeth wath a destruccyō.
An hote stomack can not be quenched (euen
lyke a burnyng fyre) tyll it haue swallowed
by somthyng: eue so an vnhonour man hath no
rest in hys deeth/ tyll he haue bynded a fyre.

Will bynd is swete to an vhozemonger/ he
wyll not leaue of/ tyll he haue hys purpose:
A man

Ecclesiasticus.

The booke of

Jesus / the sonne

Of Syrach.

clv.

Eccl. xlii. 6.

Leuit. xv. 6.
Deut. xxx. 6.

Eccl. xlii. 6.

A man that bfeareth wedlock / & regardeth not his soule / but sayeth : Cuth / who seyth me? I am compassed aboute with darchnes / the walles aboute me / no body seyth me : who nedeth I to feare? The ppeit wyl not remembre my synnes. He bnderstandeth not that hys eyes se all thynges / for all soch feare of men bypeth awaye the feare of God from hym : for he feareth onely the eyes of men / and consydreth not that the eyes of the Lorde are clearer then the Sunne / beholpyng all the wayes of men and the grounde of the depe / and lohyng euen to mens hertes in secreete places. The Lorde God knowe all thynges or euer they were made / and after they be brought to passe also he lokech vpon the all. The same man shalbe openly punysshed in the strettes of the cytie / & shalbe chased abrode lyke a ponge horse foale : & whē he thynketh leest vpon it / he shalbe takē. Thus shalbe he put to shame of every mā / because he wolde not bnderstande the feare of the Lorde. And thus shal it go also with every wyfe that leauech her husband / and getteth enheretance by a straunge marriage. First / she hath bene vnfaithfull vnto the lawe of the Wyfe : Secondly / she hath forsake her awne husband : Thirdly / she hath played & whoze in adoutry / & gotte her chyld by another mā. She shalbe brought out of the congregacyō / & her chyldren shalbe lohed vpon. Her chyld shal not take rote : & as for herte / her byaunches shal bylyng forye more. A shamefull repute shal she leaue behynde her / & her dishonour shal not be put out. And they & remayne / shal knowe / & there is nothing better / then the feare of God : & there is nothing sweeter then to take hede vnto the commaundmentes of the Lorde. A greete wotheppye is it to folowe the Lorde / for longe tyme shalbe receyued of him.

A people of wisdom proceeding forth of the mouth of God. Of her woyses a place where she teacheth.

Wisdom shall prayse her selfe / and be honoured in God / & reioyse in the myddest of his people : In the congregacyōs of the Wyfe shal she open her mouth / & triumphe in the beholpyng of his power. In the myddest of her people shal she be exalted / & wondred at in the holy fulnesse : In the multitude of the chosen she shalbe commended / and amonge soch as be blessed she shalbe praysed / & shal saye : I am come out of the mouth of the Wyfe / & byz bozne befoze all creatures. I caused the lyght that shal lech not to aryle in the heauen / & covered all the earth as a cloude. My dwellinge is aboute in the beyth / & my seate is in the pyler of the cloude. I myselfe alone haue gone rounde aboute the compass of heauen / & peared

grounde of the depe : I haue walched in the houses of the see / & haue stande in all lades : my dominion is in every people and in every nacyn / & with my power haue I trode downe the hertes of all / both hye and lowe.

In all these thynges also I sought rest / & a dwellinge in some enheritaunce. So the creator of all thynges gaue me a commaunde-ment : he that made me / appoynted me a tabernacle / and sayde vnto me : Let thy dwellinge be in Jacob / & thyne inheritaunce in Israel / & rote thy selfe amonge my chosen. I was created from the begynnyng and befoze the world / & shal not leaue of vnto the world to come. In the holy habytacyon haue I seuered befoze him / and so was I tabyshed in Zion. In the holy cite rested I in like maner : & in Jerusalem was my power / I toke rote in an honozable people / euen in the pozepon of the Lorde & in his heretage / & kepte me in the fulnes of the synctes. I am set vpon hye like a Cedar vpon Libanus / & as a Cypress tre vpon the mount Hermon : I am exalted lyke a palme tre in Cadex / & as a rose plante in Jericho : As a fayre olyue tre in the felde / & am exalted lyke as a plantyne tre by the water syde. I haue geuen a smell in the strettes / as the Cynamom and Balme / that hath so good a sauoure : yee a swete odoure haue I geuen as it were Myrrour of the best.

I haue made my dwellinges to smell as it were of rosyn / Galbanum / of Cloves / & Incense / & as Libanus when it is not hewe downe / & myne odoure is as pure Balme. As the Cerebynte haue I dreched out my byaunches / and my byaunches are the byaunches of honoure and louynge sauoure. As the hyne haue I brought forth frute of a swete sauoure / & my flowers are the frute of honoure & ryches. I am the mother of bewte / of loue / of feare / of knowledge & of holy hope. In me is all grace of lyfe & trouth : In me is all hope of lyfe & vertue. Come vnto me / all ye that be despyous of me / & I will poure selues with my frute : for my spete is sweeter then hony / & so is my inheritaunce more then the hony combe : the remembraunce of me endureth for euermore. They that eate me / shal haue the more hōger : & they that drinke me / shal thirde more. Who so hekeneth vnto me / shal not come to confusyon : and they that woche in me / shal not offende. They that make me to be knowne / shal haue euerlastyng lyfe.

All these thynges are the boke of lyfe / the couenaunt of the Wyfe / & the knowledge of the trouth. Moses commaunded the lawe in the preceptes of ryghtuousnes for an heretage vnto the house of Jacob / and commytted the promyses vnto Israel (Out of Dauid hys seruante ye shal be ordeined to ralse by a most myghty

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

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Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

the kinge / sittinge in the seate of honoure for euermore / & hys fylleth with wysdome lyke as the floude of Physon / & as the floude of Egipt / when the new frutes are a growyng.

Thus bringeth a plentiful vnderstandinge like the Euphrates / & fylleth it by / as Jordan in the time of haruest. Thus maketh hōutour to byake forth as the light / and as the water shon in the haruest. The spete hath not knowne her perfectly / no more shal the last seke out the grounde of her. For her thought is fuller then the see / & her counsell is ppyfounder then the greete depe.

Wysdome haue cast out floudes / & am as a great waterboke out of the riuers / I am as the ryuer Dox / and as a water condyte am I come out of the garden of pleasure. I sayde : I will water the garden of my ponge planters / and fyll the frute of my byzth. So my waterboke became excreasynge greete / and my ryuer appoynted vnto the see. For I make doctrine to be vnto al men as light as the fayre moonyng / and I will make it to be euer the clearer. I will prayse the howe all the lower partes of the earth / I will loke vpon al soch as be a depe / and lychen all the that put their trust in the Lorde. I will yet poure out doctrine / lyke as prophete / & leaue it vnto soch as seke after wysdome / and their generacions shal I neuer laye / vnto the holy euerlastyng world. Beholde / how that I haue not laboured for my selfe onely / but for all the that seke after the trouth.

Of the thynges which please God / & of the which he hateth. Of the thynges that be not to be suspect / and of the trouth which is the malice of a woman.

The xxxiij. Chapter.

The thynges there are / & my spete sauoureth / which be also allowed befoze God and men : the bynne of byethen / the loue of neyghbours / and man and wyfe that agree wel together.

These thynges there be which my soule hateth / and I bitterly abhorre the lyfe of them : A poze man that is proude. A ryche man that is a lyar / and an olde body that doteth / and is vnchaste.

If thou hast gathered nothyng in thy youth / what wyl thou fynde then in thyne age? How pleasaunt a thyng is it / when gray headed men are dyscrete / & whē they geue good cosell : How comely a thyng is wysdome vnto aged men : yee vnderstandyng and counsell is a glozpyous thyng. The crowne of olde men is to haue moch experyence / & the feare of God is their wotheppye.

There be ix. thynges / which I haue iudged in my herte to be happye / & the xth wyl I tell forth vnto men with my tonge. A man that wyle he lyueth / hath foze of hys chyld

byzth / & with the fall of hys tynnyes. Well is hym that dwelleth with an honest wyfe of vnderstandyng / & hath not fallen with hys tonge / & hath not bene fayne to serue soch as are vnmete for hym. Well is hym / & fyndeth a saythfull sernde : & well is hym / which talketh of wysdome to an eare that heareth hym. Whom great is he / & fyndeth wysdome and knowledge? Yet is he not aboute hym / that feareth the Lorde. The feare of God hath set it selfe aboute all thynges. Blessed is the man / vnto whom it is graunted to haue the feare of God. Vnto whō shal he be lychened / & he peth it fast? The feare of God is the begynnyng of his loue / & the begynnyng of sayth is to cleue fast vnto it. The heynnes of the herte is all the punysshment / & the wickednes of a woman goeth aboute all. All punysshment and plage is nothyng in comparison of the plage of the herte / euen so all wychednes is nothyng to the wychednesse of a woman.

Whateuer happeneth vnto a man / is nothyng in comparysyn of it / that his euill wyllers do vnto him : and all vengeance is nothyng to the vengeance of the enemye.

There is not a more wicked heade then the head of the serpent / & there is no wyath aboute the wyath of a woman. I will rather dwell in a lyde & dyag / then to kepe house with a wicked wyfe. The wychednesse of a woman chaggeth her face / she shal mofell her countenance as it were a Berry / & as a sack shal she weie it amonge the neyghbours. Her husbande is brought to shame amonge his neyghbours / and whē he heareth it / it maketh hym to syghe. All wychednes is but lytle to the wychednes of a woman / the pozepon of the bygodly shal fall vpon her.

Lyke as to clymme by a sandy waye is to the fete of the aged / euen so is a wyfe full of woyses to a styll quyet man. Loke not to narrowly vpon the bewte of a woman / lest thou be prouoked in desyre toward her. The wyath of a woman is dishonoure and greete confusyon. If a woman get the mastre / then is she contrary to her husbande. A wyched wyfe maketh a soyy herte / an heuy countenance & a deede wounde. Of the woman came the begynnyng of synne / and thow her we all are deede. Geue thy water no passage / no not a lytle / neither geue a wicked woman her wyl. If she walche not after thy hande / she shal confounde the in the syght of thy enemies. Cuth her of then from thy flesch / that she do not alwaye abuse the.

Of the people of a good woman. Of the feare of the thynges & of the fourth. Of the zelouze & dysonchert woman. Of the thynges that cause tozwe / & of the thyde which moueth tozath. It is harde to fynde a marchant without dysceite / & a tauerne without synne in his tonge.

The xxxij. Chapter.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Eccl. xlii. 6.

Ippie is the man that hath a bertuous wyfe / for the nombze of his yeates shalbe dubble. An honest woman maketh her housbande a joyfull man / and she shall fyll the yeates of his lyfe in peace. A bertuous womā is a noble gyst / which shalbe geuen for a good portyon vnto soch as feare God. Whether a man be ryche or poore / he maye haue euer a mery herte / and a chearfull countenance / there be thye thynges that my herte seareth / & my face is asrayed of the fourth. Treason in a cytle / a suspitious people / & noysome edges / all these are heuier then the death. But whē one is gelous ouer his wyfe / it byngeth payne and sorowe vnto the herte : and a woman that telleth out all thynges / is a scourge of the tonge. When one hath an euell wyfe / it is euen as when an vnlyke pare of oxen must draue together / he that getteth her / getteth a scourge. A dyche womā is a great plague / for she can not couer her awne shame.

Judith. xvi.

Eccl. x. b.

The whoredome of a woman maye be knownen in the pryde of her eyes and eyeliddes. If thy daughter be not shamed / holde her straitly / lest she abuse her selfe thowow ouermuch lyberte. Bewarre of all the dishonesty of her eyes / & maruell not if she do agaynst the. Lyke as one that goeth by a wyge is thirde / so shal she ope her mouth / & dysynche of euery nexte water & she maye get. By euery hedge shal she lye her downe / & open her quiput agaynst euery arrowe. A lounge wyfe reioyseth her housbande & feedeth his bones with her wysdome. A woman of few wordes is a gyfte of God / & to al well nurtured mynde maye nothyng be copared.

Genes. v. b.

An honest and manerly woman is a gyfte aboute other gyftes / & there is no weight to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth / is an ornament in the hye heauen of the Lozde / so is a bertuous wyfe the bewtye of all her house. Lyke as the cleare lycht is vnto the holy candell / so is the bewtye of the face vnto an honest body. Lyke as the golden pylers are vpon the sockettes of syluer / so are the sayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacyons that be layed vpon a whole stoupe roche / so are the commaundementes of God vpon an holy woman.

There be two thynges that greue my herte / and in the thirde is a displeasure come vpon me. When an experie man of warre suffreth fearfenes and pouerte. When men of vnderstandynge and wysdome are not felt by. And when one departeth from rightuousnes vnto synne. Who so doth soch / the Lozde hath prepared him vnto the swerde. Where be two

maner of thynges / whych me thynke to be herde and perylous. A marchant can not lightly kepe him from wounge / nether a tauerne him selfe from synne.

Of the poe that walde be ryche. The probacy of the man that feareth God. The vncertaine of a sole. The secretes of a frende are not to be betrayed. The wyche pyngeth euell / whych reioyseth vnto hym selfe.

The xxv. Chapter.

Because of pouerte haue many one offended : and he that seeth to be riche / turneth his eyes asyde. Lyke as a maye in the wall richeth fall betwixte two stones / euen so doth synne stricke betwixte the byer & the seller. If he hold him not dysgently in the feare of the Lozde / his house shal soone be ouerthrowen. Lyke as when one sytteth / the sylthynes remayneth in the syue : so remayneth there some vncleane thyng in the thought of man. The ouen proueth the poeters bewill / so doth the taryd of trouble trye ryghtuous men. The tre of the felde is knowe by his frute / so is the thought of mas hert knowe by his wordes. Paye no mē excepte thou haue herde him / for a man is knowe by his wordes. If thou folowest ryghtuousnes / thou shalt get her / & put her vpon the as a sayre garment. And thou shalt dwell with her / & she shal defende the for euer / & in the daye of knowledge thou shalt fynde redressment. The bydes reioyce vnto their lyke / so doth the truech turne vnto them that be occupied withall. The sport wayteth for the praye : so doth the synner lurke vnto the woekers of wickenes. The talking of him that feareth God / is nothyng but wysdome : as for a soole / he chaunge as the wynde. If thou be amonge the vndiscrete / kepe thy wordes to a conuenient tyme / but amonge soch as be wyse / speake on hardely. The talking of sooles is abhominacion / & their spoyle is voluptuousnes and mistour. Much swearing maketh the herte to stande by / and to dyspue wyth soch / stoppeth the eares.

The cryte of the proude is bloudshedding / & their blasphemynge is heuy to heare. Who so discourereth secretes / leseth his credence / & fyndeth no frende after his wyll. A due thyng fynde / & bynde thy selfe in faithfulness with him : but if thou betrayest his secretes / thou shalt not get him agayne. For lyke as the man is that betrayeth his enemye / so is he also that dealeth falsly in the frendshipe of his neyghbour.

Lyke as one that letteth a byde go oute of his hande / can not take her agayne. Euen so thou / if thou geue ouer thy frende / thou canst not get him agayne. Yee thou shalt not come by him / for he is to farr of. He is vnto the

to the as a Roo escaped out of the snare / for his soule is wounde. As for woundes / they maye be bounde by agayne / and an euell wyde maye be reconcyled : but who so betrayeth the secretes of a frende / there is no more hope to be had vnto him.

Eccl. x. b.

He that winneth with the eyes / ymagyneth some euell / and no man shal take hym from it. When thou art present / he shal bylie comende and prayse thy wordes : but at the last he shal turne his tayle / & sclander thy sayenge. Many thynges haue I hated / but no thyng so euell / for the Lozde himselfe also abhorreth soch one.

Eccl. x. b.

Who so casteth a stone on hye / it shal fall vpon his awne head : and he that smyteth with gyle / woundeth himselfe. Who so bygeth a pyt / shal fall therein : and he that layeth a snare / shal be taken in it himselfe. Who so geueth a wyched noysome counsell / it shal come vpon himselfe / and he shal not knowe from whence. The proude blasphemie are come full / but vengeance lurketh for them as a lyon. They that reioyce at the fall of the righteous / shal be taken in the snare / angush of herte shal consume them before they dye. Anger and rygousnes are two abhominable thynges / and the vngodly hath them both vpon hym.

We ought not to desyre vengeance / but to forgeue the offence. Of the byres of the tonge / and of the dylgers therof.

The xxvi. Chapter.

Eccl. x. b.

If that seeth vengeance / shal fynde vengeance of the Lozde / which shal surely kepe hym by synnes. Forgeue thy neyghbour the hurte that he hath done the / and so shal thy synnes be forgeuen the also / when thou prayest. A man that beareth hatred agaynst another / how darre he desyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke him selfe / how darre he aske forgeuenesse of his synnes? If he that is but flesh / beareth hatred and kepeth it / who wyl intreate for his synnes? Remembre the ende / & let enmyte passe / which seeth death and destruction / & abyde thou in the commaundement. Remembre the commaundement / so shalt thou not be rygous ouer thy neyghbour. Whynke vnto the couenant of the byde / & forgeue thy neyghbours ignoraunce. Bewarre of strife / & thou shalt make thy synnes fewer. For an angrie mā kindleth baradice / and the vngodly dysquyeteth frendes / & putteth discorde amonge them that be at peace. The more wodd there is / the more belement is the fyre / and the mightier that men be / the greater is the wrath : and the longer the fyre endureth / the more it burneth.

An hasty byrdynge kindleth a fyre / & an hasty stylye sheddeth bloude. If thou blowe the sparke / it shal burne. If thou spyt vpon it / it shal go forth / & both these go out of thy mouth. The sclanderer & dubble tonged is cursed / for many one that he frendes setteth he at bargaunce. The wyde tonge hath dysquyeted many one / and byuen them from one lande to another. Stronge cytes hath it broken downe / and ouerthrowne the houses of greute men. The wyde tonge hath cast out many an honest woman / and robbed them of their labours. Who so herkeneth vnto soch / shal neuer fynde rest / & neuer dwell safely. The stroke of the rod maketh yedders / but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished by the swerde / but many mo the to the tonge.

Eccl. x. b.

Well is him that kepe the an euell tonge / & cometh not in the anger therof / whych dwelleth not the porch of soch / & is not boode in the bandes of it. For the porch therof is of yron / and the bande of it is of stele. The death therof is a very euell death / hell were better for one / then soch a tonge. But the fyre of it maye not oppresse them that feare God / and the flamme therof maye not burne the. Soch as forsake the Lozde / shal fall therein : and it shal burne them / and no mā shal be able to quench it. It shal fall vnto them as a Lyon / and deuoure the as a leoparde. Thou hedgest thy goodes with thornes : why dost thou not rather make dozes & barres for thy mouth? Thou wepest thy golde and syluer : why dost thou not wepe thy wordes also vpon the balance? Bewarre / that thou lye not in thy tonge / and so fall before thyne enemyes / & laye wayte for the.

How we ought to lende oure monye / and do almes. Of a saythfull man and wyse for his frende. Of lybertye and holpynge.

The xxvii. Chapter.

If so wyl thewe metty / lett hym lende vnto his neyghbour : and he that is able / lett him kepe the commaundement. Lende vnto thy neyghbour in tyme of his nede / and paye thou thy neyghbour agayne in due season. Kepe thy wordes and deale saythfully with him and thou shalt allwaye fynde the thyng that is necessary for the. There haue bene many / that when a thyng was lent them / rehedned it to be founde / and made them strauayle and labour / that had helped them. Whyle they retrace any thyng / they fynde the bandes of soch as geue them / and for their neyghbours good they humble their boyce. But when they shuld paye agayne they lyepe it back / & geue euell wordes / & make many excuses by season.

Deute. xv. b.

Ecclesiasticus.

reason of the tyme: a though he be able / yett geueth he scarce the halfe agayne / and reke- neth the other to be founde. And yf he wyth- olde not his moneye / yett hath he an enemye of him / and that vnderfured.

Whe payeth him with curtyng and rebuke / a geueth him euell wordes for his good dede. There be many one which are not glad for to lende / not because of euell / but they feare to lese the thinge that they lende. Yett haue thou patience with the symple / and withhold not mercy from him. Helpe the poore for the com- maundementes sake / and lett hym not goo emptye fro the because of his necessity. Lese thy money for thy brother and neyghbours sake / a burde it not vnder a stone / where it rusteth and corruppeth. Gather thy treasu- re after the commaundement of the best / and so shall it byng the more profit then golde. Laye by the almes in the hand of the poore / and it shall kepe thee from all euell. A mans almes is as a purse with him / a shall kepe a mans sauoure as the apple of an eye: and afterwarde shall it arys / a paye every ma his rewarde by his head. It shall fyght for the agaynst thine enemies / better then a chylde of a gaunte / or spere of a myghtye.

A good honest ma is suertye for his neygh- boure / but a wyched personne letteth hym come to shame. Forget not the frendshype of of thy suertye / for he hath geue his soule for the. The vngodly despyeth the good dede of his suertye / a the vnythanchfull a ignoraunt leaueth his suertye in daunger. Some man promyseth for his neyghboure: and when he hath lost his honesty / he shall forsake him. Suerthyspype hath destroyed many a ryche man / a remoued them as the waues in a see. Myghtie people hath it byguen awaye / and caused the to wandre in straunge countrees. An vngodly ma transgredyng the commaund- ment of the Loyde / shall fall in to an euell suertye: a though he force hym self to get out / yett shall he fall into iudgme. Helpe thy neyghbour out after thy power / a be warre / that thou thy selfe fall not in such dede. The chere thyng that kepeth in a lyfe / is water and byrd / clothynge and lodgyng / to couer a name.

Better is it to haue a poore spynge in a mans alone house / then despyate late amoge the straunge. Be it lyfe or moch / thou hast / holde the content withall / a thou shalt not be blamed as a bagabowde: for a myserable lyfe is it / to go from house to house: a where a ma is fremde / he darre not open his mouth. Though one be lodged / and haue meate and drynke / yett shall he be taken as inwozthy / a heate many bytter rough wordes / namely thus: So thy waye thou straunger / and pre-

The booke of

pare a table for thy selfe / and fede me also of that thou hast. A waye thou straunge / so / a he regardeth his honoure no more / my brother cometh in to my house / a so he telleth of the necessity of his house. These thynges are heuy to a man that hath vnderstandyng: namely / the forbyddynge of the house / and that the lender casteth him in the teth.

Of the correccion of chyldren. Of the commody- ty of healty. Death is better then a sorrowfull lyfe. Of hyde wysdome. Of the voye a sorow of the hert.

The xxx. Chapter.

Who so loueth his chylde / holdeth a him still vnder correccion / that he maye haue loye of him afterwarde. A chylde a he grepe not after his neygh- bours doyes. He teacheth his sonne / shall haue loye in him / a nede not to be ashamed of him amonge his aquauntance. Who so entourmeth a teacheth his sonne / greueth a enemye: a before his frendes he maye haue loye of him. Though the father dye / yett is he as though he were not ded: for he hath let one behynde him that is lyke him. In his lyfe he sawe him / a had loye in him / and was not for in his death / nether was he a charged be- fore the enemyes. For he left behynde hym an auenger agaynst his enemyes / a a good doer vnto the frendes. For the lyfe of chylde he shall bynde the woundes together / and his herte is greued at every crye. An vntamed hoyle wilbe harde / and a wanton chylde wilbe wyllfull. If thou byng by thy sonne deli- catly / he shall make the afayed: and yf thou playe with him / he shall byng the to heuy- nes. Laugh not with him / lest thou wepe w hym also / and lest thy teth be sett on edge at the last.

Gue him no lyberte in his youth / a excu- se not his foly. How downe his necke whyle he is yonge / by hym vpon the spores whyle he is yett but a chylde / lest he ware. Rubburne / a geue no more loye of the / a so shall thou haue heuyenes of soule. Teach thy chylde / a be diliget therin / lest it be to thy shame. Bet- ter is the poore beyng whole a stryde / then a man to be ryche / a not to haue his healty. Healty and wellfare is aboue all golde / and a whole body aboue all treasure. There is no ryches aboue a sounde body / and no loye aboue the loye of the herte. Death is better then a wyched lyfe / or cōtynual synnes. The good thynges that are put in a cloce mouth / are lyke as when meate is layed by the graue.

What good doth the offerynge vnto an y. A doll: for he can nether eate / taste / ner smell. Euen so is he that is chased of the Loyde / a heareth the rewardes of iniquyte. He seith wth his eyes / a groweth lyke a gelbed man / that

Jesus / the sonne

that lyeth with a byrgin and sygeth. Gue not ouer thy mynde in to heuyenes / and bere not thy self in thine atone counsell. The loye a cheartfulness of the hert is the life of man / and a mans gladnes is the prolongyng of his dayes. Loue thine atone soule / and comforte thine hert: as for sorow and heuyenes / byrue it farre from the / for heuyenes hath dayne many a man / and byngeth no profit. Zele a anger shorten the dayes of a life carefullnes and sorow byng age before the tyme. Vnto a mery hert every thyng hath a good tast / that he eateth.

We ought to geue diligent hede to heryng. Of them that take payne to gather ryches. The playe of a ryche man without a fault. We ought to be dyce- heuene and folowe sobernesse.

The xxxi. Chapter.

Manaye a carefullnes for ryches taketh awaye the slepe / a maketh the flesch to consume. When one lyeth and taketh care / he waketh euer by / like as greate sicknes byrakeneth the slepe. The ryche hath greate labour in gathe- ring his riches together / a then to the plea- sure of his riches he taketh his rest and is re- crewed. But who so labourerth a prospererth not / he is poore: a though he leaue of / yett is he a begger. He so loueth ryches / shall not be sufficed: a who so foloweth corrupcion / shall haue proude therof. Many one are come in greate myfortune by the reason of golde / a haue founde their destruction be fore them. It is a tre of fallynge vnto them that offe- se by / and all such as be foolys fall therin. Blessed is the rich / which is founde without blemph / and hath not gone after golde / ner hoped in money a treasures. Where is there such one / and we shall commend hym / and call hym blessed / for greate thynges doth he amonge his people. Who so is tryed / a soude perfecte in such thynges / shall be commended and prayed. Who myght offende / and hath not offended: who coude do euell / and hath not done it: a chertye shall his good be fla- byshed / and the whole congregacion shall de- clare his allmeses. Yf thou lytt at a greate mans table / open not thy mouth wyde vpon it / and make not many wordes. Remember / that an euell eye is a byre.

What thinge created is worse then a wy- ched eye: therfore wepeth it before every mas face. Laye not thine hand vpon every thing that thine eye seyth / and stryue not wth hym in the byrde. Ponder by thy self what thy neyghbour wolde sayne haue / and be de- scerte in every poynte. Eate a thinge that is sett before the manerly / as it becommeth a man: a eate not to moch / lest thou be abho-

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red. Leaueth thou of first of al because of nury- toure / lest thou be he whom no man maye satisfye / whych maye turne to thy decaye. When thou lyttst amoge many men / reach not thine hande out first of all. How well content is a wise ma wth a lytle wyne: so a in slepe thou shalt not beseeke therof / ner sele eny payne. A swete whollome slepe shall soch one haue / a sele no inward greife. He ryseth by by tymes in the moynynge / and is well at ease in him self. But an vnfacible eater fle- peth vnquety / and hath ache and payne of the body. If thou selest that thou hast eaten to moch / aryle / go thy waye / tast it of thy stomach / and take thy rest.

Whysonne / heare me / and despyse me not: a at the last thou shalt fynde as I haue tolde the. In all thy workes be diliget and quyet / so shall there no synnes happen vnto the. Who so is liberrall in dealyng out his meate / many men shall blesse hym and praye hym wth their lypes: and the same is a sure toke of his loue and saythfulness. But he that is vnfaithfull in meate / the whole cyrce shall complayne of hym: and that is a sure expe- rience of his insidelyte a wychednes. Be not thou a wine bybber / for wyne hath destroyed many a man. The lyte proueth the hard yd / euen so both wyne proue the hertes of the proude / when they be dronchen.

Wyne so hely dronchen / quyeteth the lyfe of man. If thou bynche it measurably / thou shalt be temperate. What lyfe is it / a maye contynue without wyne? Wyne was made from the begynnyng to make men glad / a not for dronkenes. Wyne mensura- bly dronken is a reioysynge of the soule and body. But yf it be dronken to excelle / it ma- keth bytternes and sozo we vnto the mynde. Dronkenes fylleth the mynde of a foolys wth shame a ryne / mynnyeth the strength / a maketh woordes. Rebuke not thy neygh- boure at the wyne / and despyse hym not in his myght. Gue him no despytefull wordes and preasse not vpon hym wth contrary sayenges.

Of the discrecyon of the praye of the preacher / and of the hearer. Of the seare / sayth / confydence of God.

The xxxii. Chapter.

Yf thou be made a ruler / pryde not thy self therin / but be thou as one of the people. Take diligent care for them / and loke well theron: and when thou hast done all thy dewtye / lytt the downe / that thou mayest be mery wth the / and receaue a crowne of honoure. Take wysely a honestly / for wysdome becommeth the right wel. Wynder not mulych. Speake not / where there is no audyence: and poute not for thy

Mat. vi. c.
Luc. xii. b.
1. timo. vi. d.

Daniel. xii. b.
Luc. xi. d.
Acto. x. a.
Cobi. ii. g. b.

Ecc. xxx. c.

Mat. xxi. b.
1. timo. vi. d.
Eccl. xii. a.

Mat. vi. c.

Mat. vi. c.

Mat. vi. c.

1. timo. x. a.

Mat. vi. c.

Ecclesiasticks.

not forth wysdome out of tyme / at an impossy-
tuntyr. Lyke as þe Caruncle stone thyneth
that is let in golde / so doth a longe garnyng
the wyne fealt: and as the Somaragde that
is let in golde / so is the tyme of wysdome
by the myght of wyne.

Thou ponge mā / speake that becommeth
the / & that is profitable / and yet scarce wyl
thou art thowce asked. Comprehende moche
with few wordes. In many thyngs be as one
that is ignozant / geue care / and holde thy
tonge withall. If thou be amonge men of hys
auctorite / wylste not to compare thy self vn-
to them: and when an elder speaketh / make
not thou many wordes therein. Before the
thunder goeth lyghtenynge / and before nar-
toure and shamefastnesse goeth loue and fa-
uoure. Stande by by tyme / and be not the
last: but get þe home soone / & there take thy
pastyme / & do what thou wylt: so that thou
dono euell / and desye no man. But for all
thynges geue thanches / vnto hym that hath
made the / & replenished the with his goodes.

Who so feareth the Lorde / wyl receaue
his doctrine: and they that gett them to hym
by tymes / shall fynde grace. He that seeth
the lawe / shall be fylled withall: As so / hym
þe is but sayned / he wyl be offended therat.
They that feare the Lorde / shall fynde the
iudgment: & their ryghteousnes shall be hym-
ned as a lyght. An vngodly man wyl not be
reformed / but can helpe hym self with the
example of other in his purpose. A man of
bnderstanding despyseth no good counsell: but
a wyld and proude body hath no feare. My
sonne / do nothinge without aduysment / so
shall it not repent the after the dede. Go not
in þe waye where thou mayest fall / ner where
thou mayest stumbe agaynst þe stone. Geue
not thy self into a laborious syperry waye /
and beware of thine a wne chyldren. In all
thy woikes put thy trust in God from thy
wholte hert / for that is the myngte of the co-
mmandementes. Who so bnderstandeth the woike
encreaseth hys to the commandementes: and
he that putteth hys trust in the Lorde / shall
waunte nothinge.

The despyrment of hym that feareth God. The
myght of the wyse. The lyttell dyscretyon of a fol.
When is in the hand of God / as the earth is in the hand
of the potter. We ought not to dyspote oure selues
to become subiect to other.

The xxxiij. Chapter.

There shall no euell happen vnto
hym þe feareth God: but whē he is
in temptaciō / the Lord shall deli-
uer hym. A wyse mā hateth not þe
lawe / but an pprocyte is as a wypp in a ra-
ginge water. A man of bnderstandinge ge-
ueth credence vnto the lawe of God / and the
lawe is saythfull vnto hym. Be sure of the

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matter / then talke therof: Be thy self well in-
struct / then shapest thou geue answer. The
hert of the foolish is lyke a carewhele / & his
thoughtes tūne about lyke þe axell tre. Lyke
as a wyld hoyle þe neyeth vnder euery one þe
sytteth vpon hym / so is it with a scornfull
frende. Why doth one daye excell another /
seyng all the dayes of the yere come of the
Sunne? The wysdome of the Lorde hath so
parted them a sūder / and so hath he ordened
the tymes & solempne feastes. Some of the
hath he chosen & halowed before other dayes
And all men are made of the grounde / & out
of the earth of Adam.

In the multitude of science hath þe Lorde
sumpted them / and made their wayes of dy-
uerse fashyons. Some of them hath he blec-
ted / made moche of the / halowed them / and
claymed them to hymself. But some of the
hath he cursed / brought the lowe / & put the
out of the estate. * Lyke as þe claye is in the
potters hande / and all the ordynge therof at
his pleasure: so are men also in the hande of
hym þe made the / so that he maye geue them
as it liketh hym best. Agaynst euell is good /
and agaynst death is lyfe: so is the vngodly
agaynst such as feare God. Beholde thus all
the woikes of the Heryt / and there are euer
* two agaynst two / & one sett agaynst ano-
ther. I am a waked by last of all / as one that
gathereth after in hanuett. In the gyftes of
God and in hys blessinge I am increased / &
haue fylled my wyne pynde / lyke a grape ga-
therer. Beholde / how I haue not laboured
only for my selfe / but for all soche as loue
nurtoure and wysdome.

Heare me / O ye grete men of þe people /
& hearken with poure eares. Ye rulers of the
cōgregacyō. Geue not thy sonne a wyse / thy
brother & frende power ouer the / while thou
lyuest: & geue not awaye thy substance &
good to another / lest it repent the / & thou be
sayne to begge therfore thy self. As longe as
thou lyuest & hast bzyeth / let no man chaunge
the: for better it is thy chyldren to praye the /
then that thou shouldest be sayne to loke in
their handes. In all thy woikes be excellēt /
that thy honoure be neuer sayned. At the
tyme when thou shalt ende thy dayes / and fy-
nysh thy lyfe / distribute thyne inheritaunce.
The fodder / the wypp / and the burden be-
longeth vnto the Ass: Meate / correctyon / &
woyche vnto the seruant.

If thou set thy seruante to labour / thou
shalt fynde rest. But if thou let hym go frel /
he shall seke lybertye. The rocke & þe wypp
bowe downe the neck / but tame thou thy
euell seruant to bondes & correctyon. Sende
hym to labour / þe he go not fole: for poy-
neste byngeth moche euell. Sett hys to woike /
for

Jesus / the sonne

for that belongeth vnto hym and becometh
hym well. If he be not obedient / byndeth
fete: but do not to moche vnto him in any
wyse / & without discrecion do nothing. If thou
haue a (saythfull) seruant / let him be vnto þe
as thyne a wne soule / for in bloude hast thou
gotten him. If thou haue a seruante / holde
him as thy selfe / for thou hast nede of him as
of thy self. If thou intreate him euell / & ke-
pest him harde / & makest hym to be proude /
and to renne awaye from the / thou canst not
tell what waye thou shalt seke him.

Of dreames / bypnyacions / and enchantermentes.
We ought to confute sayne hope and lynges. The
people of them that feare God. Of dyuers woikes of
men. God doth not slowe the woikes of an vnfaith-
full man.

The xxxiij. Chapter.

Wyle people begile them selues
with bayne & disceatfull hope / &
foles trust in dreames. Who so re-
gardeth dreames / is lyke hym that
wyl take holde of a shadowe / & folowe after
the wynde: Euen so is it with the appearing
of dreames. Before the face is the lychnes of
a face. Who can be clyensed of the vnclanez
of what treuth can be spoken of a lyar.
Sothsayng / witchcraft / sozcery & drea-
myng is but banysse: lyke as when a womā
trauaglyeth with chyldre / & hath many fanta-
syes in her herte. Where as soch blyss come
not of God / set not thyne herte vpon the: for
dreames haue disceard many a man / & they
sayled / that put their trust therein.

The lawe shall be fulfilled without lyes /
& wysdome is sufficient to a saythfull mouth.
A wyle mā þe is well instructe / bnderstandeth
moche: & he þe hath good experyence / can talke
of wysdome. He that hath no experyence / kno-
weth lytle: & he þe cerryeth moche wyl-
dome.

When I was yet in erroure / I lerned
moche also: yet I was so lerned / that I coulde
not expresse it all / and came oft in parell of
death therouer / tyll I was deliuered frō it.
Now I se / that they which feare God / haue
þe right spyrte: for their hope stādeth in hym /
than helpe the. Who so feareth the Lorde /
standeth in awe of no man / & is not afrayed /
for the Lorde is his hope and comforte.

Blessed is the soule of hym þe feareth the
Lorde: In whō putteth he hys trust: whō is
his strength: for the eyes of the Lorde haue
respekte vnto the / that loue hym. He is their
myghtie protectyon / & a safe grounde: A de-
fence for the heate / a refuge for þe hote none
daye / a succore for sombyng / and an helpe
for fallynge. He setteth by the soule / & lygh-
teneth the eyes: He geueth health lyfe & blyf-
fyng. He that geueth an offering of brygh-

Of Syrach. xlviij.

uous good / his offering is refused: and the
scornfull dealynges of the bryghtuous
please not God. God hath no deyle in the of-
ferynges of the vngodly / nether maye synne
be reconcyled in the multitude of oblacys.
Who so byngeth an offeringe oute of the
goodes of the pooze / doth euen as one þe hyl-
leth the sonne before the fathers eyes.

The byrd of the nedefull is the lyfe of the
pooze: he that defraudeth him therof / is a mā
of bloude. Who so robbereth hys neyghboure
of his lyuig / doth as grete synne as though
he slew him to death. He that defraudeth the
labourer of his hye / is a bloude shedder. Who
one buydeth and another bzeaketh downe /
what profyt haue they then but labour? /
When one prayeth & another curseth / whose
voyce wyl the Lorde heare? He that wasteth
him selfe because of a deede body / and then
toucheth the deede agayne / what doth hys
washynge? So is it with a man that fasteth
for his synnes / and doth them agayne: who
wyl heare his prayer? What doth his fa-
styng helpe him?

It is well done to praye / and to do sacrefyce. The
prayer of the fatherlesse / and of the wyddowe: and of
hym that humblyeth hym selfe.

The xxxv. Chapter.

Who so kepyeth the lawe / byngeth
an offeringe ynough. He that holdeth fast
the commaundement / offereth
the ryght health offeringe. He that
is thackfull and recompenseth / offereth syne
floure. * Who so is mercifull & geueth almes /
that is the ryght thack offeringe. God hath
pleasure / when one departeth from synne: &
to forsake bryghtuousnes reconcylyeth by
with hym.

**Thou shalt not appeare emptye be-
fore the Lorde / for all soch is done because**
of the commaundement. The offeringe of the
ryghtuous maketh the aulter fat / & a swete
smell is it before the Heryt. The offeringe of
the ryghtuous is acceptable vnto God / and
shall neuer be forgotten. Geue God hys ho-
noure with a chearfull eye / & kepe not backe
the tytynges of thy handes. In all thy gyf-
tes shew a mery countenance / and halowe
thy tythes vnto God with gladnes. Geue
vnto God / accordinge as he hath enryched &
prospered the: and loke what thyne hande is
able / that geue with a chearfull eye: for the
Lorde recompenseth / and geueth the seuen
tymes as moche agayne.

Geue no bryghtuous gyses / for soch wyl
be not receaue. Bewarre of wongeous of-
ferynges / for the Lorde is a ryghtuous iudge:
& regardeth no mā's personne: He accepteth
not the personne of the pooze / but he heareth
the

Ecclesiasticus.

The booke of

Judith. ii. b.
Eccl. ii. b.

Eccl. ii. b.
Eccl. ii. b.

the prayer of a oppressed. He despyeth not the
despye of a fatherlesse/ner the widdow/whē
he poureth out her prayer before him. Woth
not God se her teares/ & renne downe & chekes
of the widdow? & heareth he not her compla-
nte / ouer soche as make her to wepe? **W**hen
so serueth God after his pleasure/shalbe ac-
cepted/ & his prayer reacheth vnto the clou-
des. The prayer of hym that humbly hym
self/ goeth thorow the cloudes/ tyll he come
vnto. **S**he wyll not be comforted / ner go her
waye/ tyll the hyst God haue respecte vnto
her/ geue true sentece/ & persourne the iud-
gement. And the Lorde wyll not be slack in
comynge/ ner tary longe: tyll he haue smy-
ten in sonder the backes of the bmercyfull/
and auenged hym self of the Heathen: tyll he
haue take awaye & multitude of the cruell/
and broken the cepter of the bmercyfull:
tyll he geue every man after his woiches/ &
rewarde them as they haue deserued: tyll he
haue deliuered his people / mayntened their
cause/ & reioyced them in hys mercy. **H**ow
saye a thyng is mercy in the tyme of an-
guysh & trouble? It is like a cloude of rayne
that cometh in the tyme of a drouth.

A prayer to God in the person of all saythfull men
with the praye of a good woman.

The. xxxvi. Chapter.

In the mercy of God/ & Lorde/ thou
God of all thynges. Haue respecte
vnto vs thewe as the light of thy
mercy/ & sende thy feare amōge
the Heathen & straungers/ whych seke not
after the: that they maye knowe / how that
there is no God but thou / & that they maye
shew thy wonderous woiches. **L**est by thyne
hande ouer the outlandish Heathen / & they
maye lerne to knowe thy myght and power.
Like as thou art halowed in vs before the/
so byngge to passe/ that thou mayest be mag-
nyfied also in them before vs: that they may
knowe the/ lyke as we knowe the. **F**or there
is none other God/ but only thou O Lorde.
Renue the tokes/ & chadze the wonderous
woiches. **S**hewe thyne hande & thy ryghte
arme gloriously. **R**ayle by thy indignacyō/
and poure out thy wrath. **T**ake awaye the
aduersary/ & smyte the enemye. **M**ake the
tyme hoyle/ remembre thy couenaunt/ that
thy wonderous woiches maye be playd.
Let the wrath of the fyre consume the / that
lyue so carelesse: and let them perishe that do
thy people hurte. **S**myte in sonder the head
of the Prynces/ that be oure enemyes / and
saye: there is none other but we.

Gather all the trybes of Jacob together
agayne/ that they maye knowe/ how & there
is none other God but only thou/ that they
maye shew thy wonderous woiches/ and be

thy people a heritage/ lyke as from the be-
gynnyng. **O** Lorde haue mercy vpon the
people that hath thy name/ and vpon Israel/
whō thou hast lychened to a fyre home son-
ne. **O** be mercyfull vnto Jerusalem the cyte
of thy Sanctuary / the cyte of thy rest. **F**ill
Syon with thy bnspeakable herues/ & thy
people with thy glory. **G**ee witness vnto thy
creature/ whom thou maydest fro the begyn-
nyng/ & rayle by the prophetes that haue
bene the med in thy name. **R**ewarde the that
wayte for the/ that thy prophetes maye be
founde saythfull. **O** Lorde heare the prayer
of thy seruantes/ accōdyng to the blessing
of Aaron ouer thy people: that all they which
dwell vpon the earth / maye knowe/ & thou
att the Lorde the eternall God/ which is fro
euerlastyng.

The hely deuoureth al meates/ yet is one
meate better then another. **L**ike as the edge
casteth benyson/ so doth an hert of bnder-
dyng march falle woices. **A** frowarde hert
geueth heuynes/ but a man of experyence
teacheth hym by agayne. **T**he woman receaueth
every man / yet is one daughter better then
another. **I** saye wyfe/ & thy husband/
& a man loueth nothyng better. **I**f the be lo-
uyng & berruous woth all / then is not her
husbande lyke other men. **H**e that hath got-
ten a berruous woman / hath a goodly pos-
sesson: she is vnto hym an helpe / and pylle
wherupō he resteth. **W**here no hedge is/ there
the goodes are spoyled: & where no house wyf
is / there the frendles mourneth. **L**ike as
there is no credence geuen to a robber/ that
goeth from one cyte to another: **S**o is not
the man beleued/ that hath no nest/ and must
turne in/ wher he may abyde in the nyght.

How a man shulde knowe frendes & colicellars/ and
search the company of a holy man.

The. xxxvii. Chapter.

Every frende sayeth: I will be thy
ly vnto hym also. **B**ut there is so-
me frende/ which is only a frende in
name. **R**emagneth there not heu-
nes vnto death/ when a companyon & frende
is turned to an enemye? **M**ost wiche dze-
sumpcyon: from whence art thou spoyng
by/ to couer & earth with falsede & disceate?
There is some companyō whych in piospe-
ryte reioyseth with his frende: but in & tyme
of trouble/ he taketh parte agaynst hym.
There is some companyō that mourneth with
his frende for the hely sake: but whē trouble
cometh/ he taketh holde of the wynde. **F**orget
not thy frende in thy mynde / & thyne vpon
him in thy riches. **E**very counseller bynggeth
for thy colicell: **H**euertheles there is some
that colicellith but for hys awne pioset. **B**e-
warre of the counseller / & be aduysed afore
wherto

Jesus/ the sonne

Of Syrach. xlii.

wherto thou wilt hse him / for he wyll col-
cell for hym self. **L**est he cast the lot vpo the/
and saye vnto the: **T**hy wage and purpose is
good/ and afterwarde he stande agaynst the/
and loke what shall be come of the.

Alke no counsell at hym/ & suspeketh the
for an enemye/ & hyde thy counsell fro soch
as hate the. **A**lke no counsell at a woman/
recomyng the thynges & she longeth for: ner
at a fearfull & faptherted body/ in matters
of warre: or at a marchant / howdeare he
wyll cheape thy wares towarde his: or at a
byer/ of sellynge: or at an enuyous man/ of
than helpeuyng: or at the bmercyfull/ of
louyng kyndnes: or at a douthfull of wo-
kyng: or at an byryngge whych hath no
house/ of piosyt or wealth. **I**n phile body
woide not gladly heare speake of moch la-
boure. **T**ake no loch folches to colicell/ but
be diligēt to seke colicell at a berruous man
that feareth God/ soch one as thou knowest
to be a keeper of the cōmaundemētes/ which
hath a mynde after thyne awne mynde / and
is for thy sake when thou stombest.

And holde thy counsell fast in thyne hert:
for there is no mā moze saythfull to kepe it:
then thou thy self. **F**or a mā mynde is som-
tyme moze dysposed to tell oute / then seven
watchmen that lye aboue in an hye place lo-
kyng aboute the. **A**nd aboue all this praye
the hyst/ & he wyll lete thy waye in sayth-
fulness & truth. **B**e soze all thy woich/ as he
colicell first: & or euer thou doest eny thyng/
be well aduysed. **T**here be four thyngs/ that
declare a chaunged herte / wherout there
spyngeth euell & good / breath & lyfe / and a
maister full tounge that babbleth moch. **S**ome
nū is apte & well instructe in many thyngs/
& yet by thympiositeable vnto hym selfe. **S**o-
me man there is / & can geue wyse and pū-
dent counsell/ & yet is he hated/ & cōtymeth
a begger: for & grace is not geue him of God/
to be accepted. **A**n other is robbed of all wyl-
dome/ yet is he wyse vnto hym self/ & & frute
of bnderstādyng is saythfull in his mouth.

A wyse man maketh his people wyse/ & &
frutes of his wysdome saye not. **A** wyse mā
shall be plenteously blessed of God: & all they
& se him/ shall speake good of hym. **T**he lyfe
of man standeth in the nombze of the dayes/
but the dayes of Israel are innumerable. **A**
wyse man shall opteyne saythfulness & cre-
dence amonge his people/ & his name shal-
be perpetuall. **T**hy sonne/ proue thy soule in
thy lyfe: & yf thou se eny euell thyng/ geue it
not vnto her. **F**or all thynges are not piosita-
ble for all nē/ nether hath every soule plea-
sure in every thyng. **B**e not greedy in every
eatyng/ & be not to hasty vpo all meates.
For & of meates bynggeth syknes/ and

glotony cometh at the last to an unma-
surable heate. **T**horow glotony haue many
one perished: but he that dyeteth hym self te-
peraty/ pioslongeth his lyfe.

A pioscyen. In syknes ought we to praye/ & synde
a pioscyen which healeth by prayer. **T**he bewo-
pyng of the berd. **S**abnes. **W**ysdome. **A** respect of
traffickmen.

The. xxxviii. Chapter.

Inoure & Phisicien: honoure hym
because of necessity. **G**od hath crea-
ted hym/ for of the hyst cometh
medecyne/ & he shall receaue giftes
of the kyng. **T**he wysdome of the phisicien
bynggeth hym to greate wo: shipe/ and in the
syght of the greate men of thys woide / he
shalbe honozably takē. **T**he Lorde hath crea-
ted medecine of & earth/ and he that is wyse/
will not abhoze it. **W**as not the bytter wa-
ter made swete woth a tre: that men myght
lerne to know the berrue therof. **T**he Lorde
hath geuen men wysdome and bnderstā-
dyng/ that he myght be honoured in his wo-
derous woich. **W**ith soch doth he heale mē/
& taketh awaye their paynes: **O**f soch doth
the Apotecary make a consecryō/ yet can no
man persourne all his woiches. **F**or of the
Lorde cometh piosperous wealth ouer all
the earth.

Thy sonne/ despye not this in thy syknes
but praye vnto the Lorde / & he shall make
the whole. **L**eane of from synne/ & orbye thy
handes a ryght: clense thyne herte from all
wickednes. **G**ee a swete sauoured offring/
& the syne flour for a tokē of remēbzaunce:
make the offeryng fat / as one that geueth
the fyrt frutes/ and geue towne to the Phis-
icien. **F**or the Lorde hath created hym: lett
him not go fro the/ for thou hast nede of him.
The houre maye come / that the sche maye
be helped thorow them/ when they praye vnto
the Lorde/ that he maye recouer/ and gete
health to lyue longer. **H**e that synneth before
hys maister/ shall fall in to the handes of the
Phisicien.

Thy sonne/ byngge forth thy teares ouer
the bed: and begynne to mourne / as yf thou
haddest suffered greate harme thy selfe: & the
couer his body after a conuenient maner / &
despye not his buryall. **E**nsoze thy selfe to
wepe/ and prouoke thy self to mourne / and
make lamentacyon expedyently / & & a daye
or two/ lest thou be euell spoken of: and then
comfote thy selfe because of the heuynes.
For of heuynes cometh death/ the heuynes
of the hert breaketh strength. **H**euynes and
pouerte greueth the herte in tentacyon & of
fence. **T**ake no heuynes to herte / dyne it a-
waye/ and remembre the last thynges. **F**or
get it not/ for there is no turnyng agayne.
Egg **T**hou

Ecclesiasticus.

Eccl. xij. c.

Thou shalt do hym no good / but hurte thy selfe. Remembre his iudgment / thynke also thalbe lyke wyse: bntome yester daye / bnto the to daye. Let the remembrance of þe deede cease in his rest / & comforte thy selfe agayne ouer hym / for þe spete is departed fro hym. The wysdome of the scribe is at conuergent tyme of rest: as he þe ceaseth from exercise & labour / thalbe wyse. He that holdeth the plough / & hath pleasure in poodynge & dorynge the oxen / & goeth aboute to such woorkes / he can speake of oxe. He setteth his herte to make for iowes / & is diligent to geue the hyne fodder. So is every carpenter also & woorkmaster / that laboureth styll nyght & daye: he carueth / graueth & cutteth oute / & his desyre is in sondrye connyng thynges / & his herte ymagyneth / how he maye connyngly cast an ymage / his diligence also & watchynge perfourmeth the woork. The yronsmith in lyke maner bydeth by his styche / & doth his diligence to labour the yron. The vapoure of the fyre brenneth his flesch / & he must fight with the heate of the fornaue. The noyse of the hammer soundeth euer in his eares / and his eyes loke styll vpon the thyng & he maketh. He hath set his mynde there vpon / that he wyll make out his woork / and therfore he watcheth / how he maye set it out / & bying it to an ende.

So doth the potter spt by his woork / he turneth & whele aboute with his fete / he is diligent & carefull in all doynges / & his labour & woork is without nombre. He fashioneth the claye with his arme / and with his fete he tpereth it. His herte ymagyneth how he maye make it pleasaunt / and his diligence is to cense the ouen. All these hope in their hades / & every one thynketh to be connyng in his woork. Without these maye not the cyties be manteyned / inhabited net occupied: yet come they not bye in the congregation: they vnderstande not the couenaunt of & lawe: they can not declare equyte & iudgment: they can not sende out & darch sentences. but thowow them shall þe creature of the woork be manteyned: their prayer concerneth the woork & labour of connyng.

A wyse man. The woorkes of God. Into the good / good thynges do profect: but vnto the euell men good thynges are euell.

The xxxij. Chapter.

That appereth his mynde to vnderstande the lawe of God / doth diligently seke out the wysdome of them of the olde tyme / & exerceyth hym selfe in the prophetes. He kepeth the saynges of famous men / and preachteth to þe vnderstandynge of darch sentences of wyl-

The booke of

dom. He sekerth oute the mystrie of secrete saynges / & exerceyth hym selfe therin continually. He doth scrupce amonge grete men / & appeareth befoze & prynce. He goeth into a strasse coultre / & trauallyth thowow it: toke what good of euell is amonge men / he proueth it & sekerth it out. He purposeth in his herte / to refozte early vnto the Lorde & made hym / & to praye befoze the best God. He openeth his mouth in prayer / & prayeth for his synnes. When the grete Lorde will / he shalbe fylled with the spete of vnderstandynge / that he maye then poure out wyse sentences / and geue thankes vnto the Lorde in his prayer. He shall ope his deuyce / & lede his knowledge a ryght / & geue hym vnderstandynge of secrete thynges. He shall the forth the science of his lernynge / & reioyce in the couenaunt of the lawe of the Lorde. The whole congregation shall comende his wysdome / & it shall neuer be put out. The remembrance of hym shall neuer be forgotten / & his name shall contynue from one generation to another. His wysdome shalbe spokke of / & the whole congregation shall openly declare his prayse. While he lyueth / he hath a greater name then a thousand besyde: and after his death / & same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandynge / for I am full as the wyne.

Perke vnto me / ye holy vertuous chylde / bynge forth frute / as the rose that is plucked by the byokes of the felde / & geue ye a swete smell as Libanus. florish as the rosegard / synge a songe of prayse. O geue thacke vnto God ouer all his woorkes. Geue gloze & honoure vnto the Lorde / shew his prayse to your lippes. Yee eue with þe songe of your lippes / with harpes & playenge / and in geuynge thankes vnto hym / saye after this manner: All the woorkes of the Lorde are exceeding good / & all his commaundmentes are mete and conuenient in due season.

A man nede not to saye: what is þe? what is that? for at tyme conuenient they shall all be sought. At his commaundment & water was as a wall / & at the woode of his mouth & waters stode styll. In his commaundment is every thyng acceptable and reconcyled / & his health can not be mynyshed. The woork of all flesch are befoze him / & there is nothing hpd fro his eyes. He seyth fro euery thyng to euery thyng / and there is nothing to wonderfull of bye vnto hym. A man nede not to saye then / what is this / or that? for he hath made all thynges to do good vnto us. His blessing shall renne ouer as the streame / and moueure the earth lyke a floude of water. Lyke as he maketh the water for drowth / so shall his wyath fall vpon the heathen.

þis

Jesus / the sonne

His wayes are playne and ryght vnto the full / but the bngodly stumple at them. For the good are good thynges created from the begynnynge / & euell thynges for the bngodly. All thynges necessary for the lyfe of man are created fro the begynnynge: water / fyre / yron and salt / meel / wheate and hony mylk & wyne / oyle & clothynge. All these thynges are created for the best to the saythfull: but to the bngodly shall all these thynges be turned to the hurte and harme. Where be sepetes that are created for vengeaunce / & in their rygozousnes haue they fastened their toymetres. In þe tyme of þe ende they shall poure out their strength / & pacyfe & wyath of him that made them. Fyre / bayle / honger & death: all these thynges are created for vengeaunce.

The teeth of wyde noysome beastes / the scorpions / serpentes / & the swerde are created also for vengeaunce / to the destruccyn of the bngodly. They shall be glad to do his commaundmentes: and when nede is / they shall be ready vpon earth: and when their houre is come / they shall not ouerpasse the commaundment of the Lorde.

Therfore haue I tolde in good roage vnto me from the begynnynge / and thought to put these thynges in wytyng / and to leaue the behynde me. All the woorkes of the Lorde are good / & he geueth every one in due season / & whan nede is / so that a man nede not to saye: this is wyse then that. For in due season they are all pleasaunt and good: And therfore prayse the Lorde with whole herte & mouth / & geue thankes vnto his name.

Many mysteres light in a manes lyfe. All thynges passe awaye / but a tyme & stable sayth remayneth. Of the blessing of the righteous / and prerogatyue of the feare of God.

The xl. Chapter.

Great traualle is created for all men & an heuy yoch vpon all mens chylde / fro the daye þe they go out of their mothers wombe / tyll they be buried in (þe earth) & mother of all thyngs: namely / their thoughtes and ymaginacions / feare of the herte / counsell / meditations / longynge and desyre / the daye of death: from the best that syteth vnto þe glorious seate / vnto the lowest & most synpale vpon the earth: from him that is gozgyously arrayed & wreatheth a crowne / vnto hym that is but homely and simply clothed. There is nothyng / but wyath / fele / fearfulness / bnguetnes / & feare of death / rygozous anger and styfe. And in the nyght when one shalbe rest and slepe vpon his bed / the slepe chaungeth his vnderstandynge and knowledge. A lyte as nothyng is his rest / in the slepe as well as in the daye of labour.

Of Syrach. I.

He feareth and is disquyted in the blyssynge of his herte / as one that renneth out of a battayll: and in the tyme of health he awaketh / and manureth that the feare was nothyng. Thynges happen vnto all flesch / both man and best: but seuen folde to the bngodly. Thowow death / bloudshedding / strife & swerde / oppresyon / hunger / destruccyon and punysshment: these thynges are all created agaynst the bngodly / & for their sake came the floude also. All that is of the earth / shall turne to earth agayne: & al waters shalbe in to the see. All byrbes and bnyghtousnes shalbe put awaye / but saythfulness & truely that endure for euer. The substance & good of the bngodly shalbe dyed by and synche awaye as a water floude / & they shall make a sounde like a grete thonder in the ragne.

As for the righteous reioyseth when he openeth his harte / so shall the trasgredours be saynte / when their goodes banly & consume awaye. The chylde of the bngodly shall not obtayne many byaunches: and the nucleane rotes vnto the herte rocks shalbe rooted out befoze the gras by the water syde & vpon the ryuer bankes.

Frendlynes & lyberalite in the increase and blessing of God / is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. To labour & to be content what a man hath / is a swete pleasaunt lyfe: & that is to sende a treasure aboue all treasures. To beget chylde and to repayre the cite / maketh a perpetuall name: but an honest woman is moze worthy then they both. Wyne & mynstrell reioyseth the herte / but þe loue of wysdome is aboue them both.

Pyppynge & harpyng make a swete noyse / but a frendly tonge goeth beyonde the both. Wyne eye desyret fauoure and bewtife but a grene lede tyme rather then they both. A frende and copanyon come together at opoztunyte / but aboue them both is a wyse that agreeth with her housbande. One brother helpeth another in the tyme of trouble / but allmes shall deliuer moze then they both. Golde and syluer fasten the fete / but a good counsell is moze pleasaunt then they both. Tempozall substance and strength lyft by the mynde: but the feare of the Lorde moze then they both. The feare of the Lorde wanteth nothyng / and nedeth no helpe. The feare of the Lorde is as a pleasaunt garden of blessing / and nothyng to be wythfull as it is. Wy some / lede not a beggers lyfe / for better it were to dye the to begg. Who so lokech to another mans table / taketh no thought for his owne lyuynge how to byholde his lyfe / for he sebeth himself with other mens meat. But a wyse and well nurtoured man wyll

egg. Beware

Ecclesiasticus.

be warre therof. Begginge is swete in the mouth of the unthamell / but in hys hely there burneth a fyre.

¶ Of the remembrance of death. Death is not to be feared. A curse upon them that forsake the lawe of God. Good names same. A necessity to geue hede vnto wisdom. Of what thynges a man ought to be ashamed.

The xlii. Chapter.

Death/how bytter is the remembrance of the / to a mā that seketh rest and cōforte in hys substance and ryches / vnto the man that hath nothinge to bere him / and that hath prosperite / all thynges / yee vnto hym that yet is able to receaue meate. Death/how acceptable and good is thy iudgment vnto the needy / and vnto him whose strength faileth / that is now in hys last age / and that in all thynges is full of care and fearfulness: vnto him also that is in dyspayre / & hath no hope nor pacyence. Be not thou afrayed of death: remembre them that haue bene before the: that come after the: this is the iudgment of the Lord ouer all fleshy And why woldest thou be agaynst this pleasure of the Wyse? whether it be ten / an hundred / or a thousande yeares: death akeeth not how longe one hath liued.

¶ The chyldren of the vngodly are abhominable chyldren / and so are they that kepe company with the vngodly. The inheritance of vngodly chyldren shall come to naught / and their posterite shall haue perpetuall shame & confusion. The chyldre complayne of an vngodly father: and why? for hys sake they are rebuked and despyed. Who be vnto you? ye vngodly which haue forsaken the lawe of the Wyse God: yf ye be borne / ye shall be borne to cursing / yf ye dye / the curse shall be your portion.

¶ All that is of the earth / shall turne to earth agayne: so gothe vngodly also out of the curse in to destruction. The sorow of men is in the body: but the name of the vngodly shall be put out: for it is nothinge worth. Labour to get the a good name: for that shall continue sure by the: then a thousande greates treasures of golde. A good lyfe hath a nobye of dayes / but a good name endureth euer.

¶ My chyldren / kepe wysdome in peace: for wysdome that is hyd and a treasure that is not lene / what profite is in the both? A man that hydeh his sollicitudes / is better then a mā that hydeh his wysdome. Wherefore be ye turned at my wordes: for it is not good / in all thynges & alwaye to be ashamed. True faith must proue and measure it.

¶ Be ashamed of whoredome before father and mother: Be ashamed of lechynge before the prynces & men of auctorite: Of synne / be-

The booke of

foze the iudge & ruler: Of offence / before the cōgregation & people: Of vnrightheousnes / before a companion & frende: Of the self / before the neyghbours. As for the truth of God and his cōuenant / be not a shamed therof.

¶ Be ashamed to lye with thine elbowed vpon the byrd: Be ashamed to loke vpon harlotres: Be ashamed to turne away thy face fro thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpon anothers mans wyfe / and to make many trydnges wordes with her mayden / or to stande by her bedsyde. Be ashamed to vphayde thy frende: when thou geuest eny thyng / cast hym not in the teth withall.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges: yee euen the secretes of the herte.

The xlii. Chapter.

Reuerence not a thyng thyse / and disclose not the wordes / that thou hast hede in secretes. Be shamefast and well manered in dede / so shall euery mā sauoure the. Of these thynges be not thou a shamed / & accept no personne to offende. Namely / of these thynges be not a shamed: Of the lawe of God / of the cōuenant / of iudgment: to bringe the vngodly from his vngodlynes vnto rightheousnes / & to make him a good man: to deale faithfully wth thy neyghboure & cōpanion: to distribute the heretage vnto the frendes: to be diligent to kepe true measure and to right: to be content / whether thou gettest moch or litle: to deale truly with thy poore goodes in byng and sellynge: to bringe by chyldren with diligence: to correcte an euell seruante: to kepe that thyne is fro an euell wyfe: to sett a lock where many handes are: what thou bespuest and geuest out to be kepte / to tell it / and to weye it: to wyte by all the out geuyng & receayng: to enfourme the vniuersal & by wyse: Of the aged / & are iudged of the yonge / if thou be diligent in these thynges / truly thou shalt be lerned and wyse and accepted of all men.

¶ The daughter maketh the father to watch secretly: and the carefulness that he hath for her / taketh awaye his slepe: yee in the youth / lest she shulde ouergrowe hym: And when she hath an housband / lest she shulde be hated: lest she shulde be despyed or raupth in her birgynite / or gottē with chyld in her fathers house: Or (when she cometh to the man) lest she behaue her self not right / or cōtinue vnfructfull. If thy daughter be wanton / kepe her straitly / lest she cause thyne enemies to laugh & to scorne / & a whole cite to geue the an euell reporte: & so thou be sayne to heare thy shame of euery man / and be con-

Jesus / the sonne

confounded before all the people. Beholde not euery bodyes bewte / & haue not moch dwellinge amonge women. For lyke as the wyome & moth cometh out of clothyng / so doth wylkednes come of women.

¶ It is better to be with an euell man / then to be with a frenly wyfe & putteth one to shame & rebuke. I will remembre the wordes of the Lord / and declare the thyng & I haue sene. In the wordes of the Lord are his wordes. The Sunne ouerlooketh all thynges with his wyne / & all his wordes are full of the clearnes therof. Hath not the Lord brought to passe / that his sayntes shuld tell out all his wonderful wordes / which the Almightye Lord hath stablyshed? All thynges endure in his glory. He seketh out the grounde of the depe & the hert / & he knoweth all thet ymaginacion & wysdome. For the Lord knoweth all science / & he loketh in to the token of the tyme. He declareth the thynges that are past & to come / & dyscloseth thynges & are secrete. No thought maye escape hym / nether maye eny worde be hyd from hym. He hath gathred the hye excellent wordes of hys wysdome / & he is from euerylastyng to euerylastyng. Vnto him maye nothinge be added / nether can he be mynished / he hath no nede also of eny counsell. How amiable are all his wordes / & as a sparke to loke vpon: they lyue all / and endure for euer: & when soeuer nede is / they are all obedient vnto him. They are all dubble / one agaynst another: he hath made nothinge that hath samte or blyss. He hath stablyshed the goodes of euery creature / and who maye be satysfied with his glory / when he seyth it?

¶ The summe of the creatyng of the wordes of God.

The xlii. Chapter.

The glory of the begeth / is the sayre and cleare firmament / the bewte of the heauē in his glorious clearnes. The sunne when it appeareth / declareth the daye in the goinge out of it / & maruelous worke of the Wyse. At noone it burneth the earth / & who maye abyde for the heate therof? Who so kepeth an ouen when it is hote / the tymes more both the Sunne burne vpon the mountaynes / when it becheeth oute the fyre beames & synneth with the brightnes of it / it blyndeth the eyes. Grate is the Lord that made it / & in his cōmandment he causeth it to renue hastily.

¶ The Moone also is in all / & at cōuenient season it sheweth the tymes / and is a token of the tyme. The token of the solempne feast is taken of the Moone / & lyght & mynished and increaseth agayne. The Moone is called after the Moone / it groweth wonderously in her chaungynges.

Of Syrach. li.

The arnye of heauē also is in the begeth / in the firmament of heauē it geueth a cleare and glorious wyne. This is the clearnes of the starres / the bewtiful apparell of heauē / the apparell that the Lord lyghteneth in the begeth. In his holy wordes they cōtinue in their ordre / and not one of the sayleth in hys watch. Look vpon the raigne howe / & prayse him & made it: very bewtiful is it in hys wyne. He compasseth the heauē aboute with his clearnes & glory / the handes of the Wyse haue benedict it. Whow his cōmandment he maketh the snowe to fall / & the thonder of his iudgment to smyte hastily. Whow he cōmandment the treasures are opened / and the cloudes fle as the foules. In hys power hath he strengthened the cloudes / and broken the hayle stones.

¶ The mountaynes melt at the sight of him / the wynde bloteth accordyng to hys wyll. The sounde of his thonder beareth the earth / and so doth the storme of the north: the whyrle wynde also lyghteth downe as a sethered soule / casteth oute and spredeth the snowe abrode: & as the grethoppers & destroye all / so falleth it downe. The eye marueleth at the bewte of the whytensse therof / and the herte is afrayed at the rayne of it. He poureth out the frost vpon earth / lyke salt / and when it is frosen / it is as sharpe as the pike of a thistle.

¶ When the coude forth wynde bloteth / harte chylle cometh of the water. He lyghteth downe vpon all the gatherynges together of water / and putteth on the waters as a byrd plate. He deuoureth the mountaynes / and burneth the wyldernes: & loke what is grene / he putteth it out like fyre. The mebycme of all these is / when a cloude cometh hastily: and when a delo cometh vpon the heate / it shalbe refreshed agayne.

¶ In his worde he stilleth the wynde. In his counsell he setteth the depe / and (the Lord) Jesus planted it. They that sayle ouer the see / tell of his patens and harmes: and when we heare it with our eares / we maruell thereat. For there be straunge wonderful wordes / & puerse maner of wyse beastes & whal-fishes. Whow hym are all thynges sett in good ordre and perfourmed / & in hys worde all thynges endure.

¶ I speake moch / but I can not sufficiently attayne vnto it / for he him selfe onely is the perfeccion of all wordes. We shulde prayse the Lord after al oure power / for he is grete in all his wordes. The Lord is to be feared yee very grete is he / and maruelous is hys power. Prayse the Lord / and magnifye him as moch as ye maye / yet both he farre farre excede all prayse. Magnifye him with all your power / and labour earnestly / yet are ye not able to saye.

¶ Eccc. li. ye

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he in no wise able sufficiently to prayse him. Who hath sene him / that he myght tell his / who can magnifye him so greatly as he is: for there are hydren greater thynges then these be: as for vs / we haue sene but fewe of his workes. For the Lorde hath made all thynges / and geue wysdome to such as seare God.

The prayse of certain holy men / Ezechiel / Daniel / Job / Isaac / and Jacob.

The xliii. Chapter.

Et he comende the noble famous men / and the generacion of oure forefathers & fathers. Many moze glorious actes hath the Lorde done / and shewed his grete power euer sence the beginning. The noble famous men raigned in their kyngdomes / and bare excellent rule. In their wysdome and vnderstandyng / they folowed the counsell shewed in the prophesies. They led the folke thow the counsell and wysdome of the Scribes of the people. Wyse sentences are founde in their instructioun. They sought the sweetenes and melody of musick / and brought forth the pleasant songes in scripture. They were ryche also / & coulde comforte & pacifye those that dwelt with them. All these were very noble and honorable men in their generacions / and were wel reposed of in their tymes. These haue left a name behinde them / so that their prayse shall alwaye be spokke of. Afterward there were come / whose remembraunce is gone. They came to naught & perished / as though they had neuer bene: and he came as though they had neuer bene bozne / yee & their chyldren also with them.

Nevertheless there are luyng men / whose ryghtuousnesse shall neuer be forgott: but cōtinue by their posterite. Their chyldren are an holy good heretage: their seide endured fast in the couenaunt. For their sakes shall their chyldren & seide cōtinue for euer / & their prayse shall neuer be put downe. Their bodies are buried in peace / but their name lyueth for euermore. The people can speake of their wysdome / and the congregacion can talke of their prayse. Enoch walked ryght & acceptably befoze the Lorde: therfore was he translated for an example of amendement to the generacions. Noe was a iust fast and ryghtuous man: & in the tyme of wrath he became a reconcyllyng. Therfore was he left a remnant vnto the earth / wher the floude came. An euerslastyng couenaunt was made with him / that all flesh shulde peryshe no more in the water. Abraham was a grete father of many people / in glory was there none lyke

The booke of

into him. He kepte the lawe of the best / & came into a couenaunt with him. He sett the couenaunt in his flesch / & when he was tempted / he was soude saythful. Therfore sware God vnto him in an othe / that he wolde blesse / all people in his seide / that he wolde multiplie & increase him as the dust of the earth / and to exalte his seide as the starres: yee and that his seide shulde haue the possession & inheritance of the lande from see to see / and from the ryuer vnto the borders of the lande.

With Isaac vnto he stablysh the same couenaunt / to Abraham his fathers sake. Yee that gracious blesynge and health of all men / & couenaunt vnto he stablysh with Isaac / and made it to rest vpon the head of Jacob. He knew hym / in that he prospered hym so well / and ryche / and gaue hym an heretage / and sūdered hym porcyon by it selfe / and parted it amonge the twelue tribes. Therofull men brought he out of him / which soude sauoure befoze all flesh.

The prayse of Moses / Aaron / and Miriam.

The xlv. Chapter.

Moses beloved of God & me / whose remembraunce is in the prayse: hym that the Lorde made lyke in the glory of the sayntes / and magnified hym so that the enemyes stode in awe of him / thow his wordes he dyd grete wonders. He made hym grete in the syghte of kynges / gaue hym commaundement befoze his people / & shewed hym his glorious power. He stablyshed hym with saythfulnes & mekenes / and chose hym out of all men. For he herde his voyce / and led him in the darcke cloude / and there he gaue hym the commaundment / yee the law of lyfe & wysdome that he myght teach Jacob the couenaunt / & Israel his lawes.

He chose Aaron his brother also oute of the trybe of Leui / exalted him / & made him such lyke. An euerslastyng couenaunt made he vnto him / and gaue hym the presthode in the people. He made hym glorious in betwixt full praye / and clothed hym with the garment of honoure. He put perfecte loye vpon hym / and gyrded hym with strength. He decked hym with syde clothes / and a tuncle / with an ouerbody cote also & a gyrdle. Round about made he hym belles of golde / & that many: that when he went in / the sounde myght be herde / that they myght make a noyse in the Sanctuary / and geue the people warninge. The holy garment was wrought & dyed with golde / ysajon lycke & purple. And in the bell-lappe there was a goodly woche / wherein was fastened lyght and perfectnesse.

Vpon the same also there was a woche fastened

Jesus / the sonne

stened / & set with costly precious stones / all bounde with golde: and thus he brought in his mynistres. The stones were fastened for a remembraunce / after the twelue trybes of Israel. Vpon his mytre there was a plate of pure golde / & grauen ymage of holmes / & a famous & noble woche / garnished / & pleasant to loke vpon. Befoze hym were there sene no such sayre ornaments / & these it behoued hym alwaye to be: & there myght none other put them on / but onely his chyldren and his chylders / chyldren perpetually. Whyle perfozmed he his burntofferynges two tymes. Moses tyld his handes / and anoynted hym with holy oyle.

This was now confirmed hym with an euerslastyng couenaunt / & to his seide / as the dayes of heauen / namely: that his chyldren shulde alwaye mynstre befoze hym / & persourne the offyce of the presthode / & with the people good in his name. Befoze all men lyfing chose he hym / that he shulde offere befoze the Lorde / & make obours for a swete sauoure & remembraunce / that he shulde reconyle the people of the Lorde with hym agayne. He gaue hym auctorite also in his commaundementes / in the couenaunt / that he shulde teach Jacob the statutes and testimontes / & to enforme Israel in his lawe.

Therfore there stode by certayne agaynst hym / and had enuye at him in the wyldernes: namely / they that were of Iudas / and Abiram / and the surpous congregacion of Chore. This the Lorde sawe / & it displeased him / and in his wythfull indignacion were they consumed. A grete wonder dyd he vnto them / and consumed them with the fyre. Besydes this / he made Aaron yet moze honorable and glorious. He gaue hym an heretage / and parted the fyrst frutes vnto him. Vnto hym specially he appoynted the byrd for sacrifice / for the prestes ate of the offeryngs of the Lorde: this gaue he vnto hym and his seide. It had he no heretage ner porcyon in the lande / with the people. For the Lorde hym selfe is his porcyon and inheritance.

The thirde noble & excellent man is Daniel / sonne of Senezer / which pleased the God of Israel / because he had the zeale & feare of the Lorde. For when the people were turned back / he put hym selfe forth right soone / & with a good will / to pacifye the wrath of the Lorde towards Israel. Therfore was there a couenaunt of peace made with him / that he shulde be the principall amonge the ryghtuous and the people / that he and his posterite shulde haue the offyce of the presthode for euer. Lyke as there was made a couenaunt with David of the trybe of Iuda / that he amonge his sonnes onely shulde be

Of Syrach.

lii.

a kyng: And that Aaron also and his seide shulde be the heretage / to geue vs wysdome in oure heretage / to iudge his people in ryghtuousnes: that his goodes shulde not come in to forgetfulnes / & that their honoure myght endure for euer.

The prayse of Josue / Caleb / and Samuel.

The xlvj. Chapter.

Many a stryde in battayll was he / as the sonne of Naue / which in the ende of Moyses the prophet was geue to be captayne of the people / which accordyng vnto his name was a great sauoure vnto the electe of God / to punish the enemyes that rose by agaynst Israel / that Israel might optayne their inheritance. How grete / noble & excellent was he / when he lyt by his hand / and drew out his swerde agaynst the cyties: who stode so many before him: for the Lorde hym selfe brought in the enemyes. Stode not the Sunne still at Josue / & his commaundement / & one daye was as longe as two: He called vpon the best and most myghtie / wher the enemyes pressed vnto hym on euery syde: and the Lorde herde hym with the hayle stones. They smote the Hyethen people mightely / & in fallynge downe they slew all the aduersaries / so that the Heathen knewe his good / and all his defence / that the Lorde hym selfe fought agaynst them / so he loved vpon the myghtie men of them.

In the tyme of Moyses also he and Caleb the sonne of Iephune / dyd a good woche / which stode agaynst the enemyes / withelde the people from synne / & tyld the wicked murmuring. And of fyre he smote thousande people of fote / they two were preserued / when they were brought in to the heretage / namely / a lande that floweth with mylke & honny. The Lorde gaue strenght also vnto Caleb / which remayned with him vnto his age: so that he wente by in to the hye places of the lande / and his seide cōquered the same for an heretage: that all the chyldren of Israel might see / how good a thyng it is / to be obediēt vnto the Lorde. And the iudges & rulers / every one after his name / whose hert wente not a whoynge / ner departed from the Lorde / and forsaue not the Lorde vnto saythfully / whose remembraunce hath a good reposit: yee their bones shal lyke oute of their place / & their name shall neuer be chaunged.

Samuel the prophet beloved of the Lorde / ordeyned a kyng / and anoynted the prynces ouer the people. In the lawe of the Lorde ruled he / and iudged the congregacion / and the Lorde had respect vnto Jacob. The prophet was founde diligent in his saythfulnes: yee in his saythfulnes was the saythfulnes of his byson knowne. He called vpon the Lorde & Egge / mightie /

myghte/when þe enemyes praised vpon hym
on euery tye/what tyme as he offered þe
kyng labes. And þe Lord thowghed to heaue
þe mayde his hope to be herde with a greate
noyle. He discomfyted the prynces of Cye/
all the rulers of the Philistines. Before his
last ende he made proteclacion in the sight
of the Lord/and his anoynted/that he toke
nether substance ner good of any man/no
not so moch as a shoe:and no man myght ac
cuse hym. After this he tolde / that his ende
was at hande/ and shewed the kyng also his
ende and death: as to the earth yf he by his
hope in þe prophece/ þe the vngodly people
shulde perishe.

The people of Nathan, David, and Solomon.
The, xlvij, Chapter.

nites on every syde / & he myght buyde hym
 an house in his name / and prepare the Sa-
 ctuary for ever) like as he was well instruc-
 te in hys youth & fylled with wysdome and
 vnderstanding / as it were in a water floude.
 He covered and fylled the whole lande wth
 symilitudes & wyle prudent sentences.

Hysname wente abroad in the Fles/ be-
 cause of his peace he was beloued. All lades
 married at his songes/ p/rouerbes / sym-
 ptumes/ and at his peace/ & at the name of the
 Lorde God / whych is called the God of Is-
 rael. He gathered golde as tyme / and he had
 as moch siluer as leade. He was moued in
 bnoydynate loue towarde women / and was
 ouercome in affectyon. He stayned his ho-
 noure and woz shippe / yee his posterite defi-
 led he also / in byngynge the wyath of the
 Lorde vpon hys chyldren / and sozome after
 hys toye: so & his kyngdome was deuyded/
 and Ephraim he came an vnlaythfull / & an
 vnconfort kyngdome. Neuertheles God so-
 toke not hys mercy / nether was he bitterly
 destroyed because of his woich/ & he shulde
 leaue hym no posterite.

As for the sede he came vnto him / which he
loured / he brought it not betterly to naught /
but gaue yet a remnant vnto Iacob / and a
rote vnto Dauid out of hym. Thus rested
Salomon with hys fathers / and out of hys
sede he left behynde hym a very foolyshnes
of the people / & each one as had no vndersta-
ndyng: namely / Roboam which turned awaye
the people thorow hys counceill / & Jeroboam
the sonne of Nabat / whych caused Israell to
synne / and shewed Ephraim the waye of in-
goblynnes: In so much that their synnes and
myshedes had the vpper hande so sore / that
at the last they were dreyen out of the lande
for the same: Yee he fought out and brought
bp all wythednes / tyll the vengeance came
vpon them.

The people of Eliah/Peltzeus/Bezthiah's Day.

The Fifth Chapter.

Then stood Elishah the pꝛophet as
a fyre/and hys woꝛde bzemt lyke a fl
cre wet. He bzought an hōger bꝛyng. *18. Reg. 1. 11*
them and in his zeile he made them
feryn in Rombye. For they myght not awaye
with the commaundementes of the Lorde.
Therfore þ woꝛde of the Lorde he smelt the
heauen/and the tymes bzought he the fyre
downe. Thus he came Elishah honoꝛable in
his wonderous dedes. Whomaye make his
hoof to be lyke hym? Onethat was deed
rasyed he bp from death/and in the woꝛde of
the Hꝛest he bzought hym oute of the graue
agayne. He cast downe kynges and de- *18. Reg. 1. 11*
stroyed them / and the honoꝛable from their
seat, vpon the mounte Syna he herde the
vyl-

punishment / and vpon Hozeb the iudg-
ment of the vengeance. He prophesied re-
compensing vnto kinges / & ordeyned pro-
phetes after hym. He was taken vp in the
forme of fyre in a charet of hoyses of y^e Lord.
He was ordeyned in the reppoynges in tyme
to pacifye the wrath / to turne the hertes of
the fathers vnto the chyldren / and to sett by
the tpytes of Jacob agayne. Blessed were
they that saw the / and were garmysed in
loue: for we lyue in yse.

23 **E**liah was couered in þe storme / but Helyus was fylled with his mouth. whyle he lyued he was astrayed of no prynce / and no man myght ouer come hym. There coude no woꝛde discaue hym / & after his death hys bo dy prophesied. He dyd wonders in hys lyfe / & in death were his woꝛkes maruelous. For all thys / the people amended not / neether departed they from their synnes: till they were carryd away prysoners out of the lande / & were scatred abrode in all countreys / so that of them there remayned but a very litle people / and a prynce vnto the house of Dauid. Howbe it some of them dyd ryght / and some heaped by hngodlynes.

Dezekiah made bys ciste stronge / couerred
water into it / dygged thoro the stony rock
with yron / & made by a well by þ water syde
In bys tyme came Sennaheryb by / and
sent Rabshakeh / yst by bys hande agaynst
Syon / & despyed them w greute pryde. Then
trembled their hertes and handes / so that they
sorrowed lyke a woman trauayllynge wth
childe. So they called vpon the Lord / which
is mercifull / and lift by their handes befoze
him. Immediatly þ Lorde herde them out of
heauen / and deliuered them by the hande of
Esay. He smote the hooft of the Assyrians / &
his angell destroyed them. For Dezekiah had
done the thyng that pleased the Lorde / and
remained stedfastly in the waye of Dauid
his father. Whych Esay was greute & sayth
ful in his visiōs. In his tyme þ Sunne wōte
backwarde / & he lengthened þ dayes lyfe.
wth a ryghte sperte prophced he / what
shulde come to passe at the last : & to soch as
were sorrowful in Sion he gaue consolaciō /
wherewith they myght cōfōrte them selues
foz euermore. He shewed thynges þ were to
come & secrete / ozeuer they came to passe.
¶ Ad Josiah / Dezekiah / dauid / Jeremy / Ezechiel / Ze
chariah / Jesus / Nehemiah / Enoch and Joseph.

The xlv. Chapter.
He remembraunce of Iosabab is like as
 when a Apothecary maketh many
 precious swete smellinginge thinges
 together. Hys remembraunce
 shalbe swete as honie in all mouthes / **¶** as
 the playenge of Aduerch by a wyne. He was

appointed to turne the people agayne / and
to take awaye all abhominacions of þe
godly. He dyected hys heart vnto the Lorde /
and in the tyme of the vngodly he sett vp the
worshype of God agayne. All kynges (ex-
cepte Dauid, Hezekiah and Josiah) com-
mitted wyckednes: for euen the kynges of Iuda
also forsoke the lawe of God: for they gaue
their wyues vnto other / their honour & wor-
shype also to an straunge people.

Therefore was the electe cyrie of **S**ant. **B**
 tuary bzene with fyre / and the strettes therof **Agg. f. 1.**
 laye desolate & waste: for they intreated Je-
 remy euell / which neuertheles was a prophet
 ordeyned from his mothers wombe / that he
 myght rote out / bzeake of / & destroye: & that
 he myght buyldt vp / & plante agayne. **Jer. 18**
Eze-chell sawe the glozy of the Lorde in a vyfth
 whych was shewed hym vpon the charett of
 the Cherubyns. for he thought vpon **2** enc-
 myes in the rayne / to do good vnto such as
 had ordeyned their wayes a ryght. And the voyc
 of the twelue prophetes flozzyd from out of
 their place: for they gaue comforte & conso-
 lacyon vnto Iacob / & deliuered them sayth-
 fully. Now shal we praye **3** for **Agg. f. 2.**
 for **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429</**

So was Iesus also the sonne of Ioseph: & these men in their tymes buylded the house: & sett by the Sanctuary of \S Lord agayne/ *Agg. 1. c. 11. Eccl. vii. a.* whych was prepared for an everlastinge worshipec. And Nehemyah is all waye to be comended/ whych set by for vs \S walles that were broken downe/ made the portes & barres agayne/ and buylded oure houses of the new. But bypon earth is there no man created like Enoch / so; he was taken by from \S earth. And Ioseph/ whych was lord of hys brethren / & the byholder of hys people: hys bones were couered & kepte. Seth & Sem were in greate honoure amonge \S people: & so was Adam aboue all the beastes/ wha he was created? *Gene. v. c. Eccl. xliii. b. Heb. xi. a.*

¶ Of Simon the Sonne of Ananias.

Che. I. Chapter

Symon the sonne of Onyph the hye
pzeft / whych in hys lyfe sett vp the
house agayne / & in hys dayes made
fast þe temple. The heygth of the te-
ple also was founded of hym / & double buyl-
ding / & þe hys walles of þe temple. In hys dayes
the welles of water flowed out / and were ex-
ceeding full as the see. He toke care for hys
people / & deliuered them fro destruction. He
kepte hys cytie & made it strong / & it shulde
not be besieged. He dwelt in honoure and
worshype amonge hys people / and en-
larged the inheritance of the house / and the
courte. He groweth lyght as the mount-
ayne starre in the myddest of the cloudes /
Egg. 6. and as

Ecclesiasticus.

and as the moone whā it is full. He shyneth as the sunne in the temple of God. He is as bright as the rayne bowe in the saye cloudes/ & flourisheth as the floures & roses in the springe of the yere/ and as sylves by the ryuers of water. A yke as the bzaunches vpon the most Libanus in the tyme of Summer as a fyre & incense that is kyndled. Like as an whole ornament of pure golde/ set with all maner of pprecious stones: & as an olpue tree & is fructefull/ & as a Cypres tree which groweth vpon an hye.

When he put on the garment of honoure/ & was clothed with all bewtye: when he wet to the holy autler/ to garnish the coweringge of the Sanctuary: when he toke the pprecious out of the Priestes hand/ he hym self stode by the harty of the autler/ and hys brethren rounde aboute in ordre. As the bzaunches of Ceyre tree vpon the most Libanus/ so stode they rounde aboute hym. And as the bzaunches of the olpue tree/ so stode all the sonnes of Aaron in their gloze. And that he myght sufficiently persourne his seruyce vpon the autler/ and garnish the offering of the best God/ he stretched out hys hande and toke of the bynckoffrynges/ & pouted in of the wyne: so he poured vpon the botome of the autler a good smell vnto the best Prynce.

When begane the sonnes of Aard to synge/ and to blowe with trompettes/ & to make a greate noyse/ for a remembraunce & prayse vnto the Lord. When were the people afrayed/ & fell downe to the earth vpon their faces/ to worshippe the Lord their God/ and to geue thankes to the almyghty God. They sung goodly also with their voyces/ so there was a pleasant noyse in the greate house of the Lord. And the people in their prayer besought the Lord the best/ that he wolde be mercifull/ vntill the honoure of the Lord were persourmed. Thus ended they their mynistricall and synge. When went he downe/ and stretched out his handes ouer the whole multitude of the people of Israel/ that they shoulde geue prayse and thankes out of their lippes vnto the Lord/ & to reioyse in his name. He begane yet once also to praye/ that he might openly shewe the thankesguyng before the best/ namely thus: O geue prayse & thankes (ye all) vnto the Lord our God/ which hath ever done noble and greate thynges: whych hath increased oure dayes from our mothers wombe/ & dealt with vs accordyng to hys mercy: that he wyl geue vs the fullnes of hert/ & peace for oure tyme in Israel. Which saythfully kepeth his mercy for vs euermore/ & all waye deliuereth vs in due season.

There be two maner of people that I abhorre from my hert: as for the hynde/ whom I

The boke of

hate/ it is no people: they that set vpon the mountayne of Samaria/ the Philistynes/ & the foolyshe people that dwell in Sichimis.

I Jesus the sonne of Sirach Eleazarus of Jerusalem/ haue tokened by these informacions and documentes of wysdome and bnderstandyng in this boke/ & poured out the wysdome of my hert. Blessed is he that exercyseth hym self therein: & who so taketh soche to hert shal be wyl. Yf he do these thynges/ he shal be stronge in all. For the light of the Lord ledeeth hym.

The prayer of Jesus the sonne of Sirach.

The ii. Chapter.

Thank the Lord & Kyng/ & prayse the God my sauoure. I wyl geue prayse vnto thy name: for thou art my defender & helper/ & hast perserued my body from destruction/ from the snare of traytous tonges/ & from the lippes that are occupied wth lyes. Thou hast bene my helper/ from such as stode by agaynst me/ and hast deliuered me after the multitude of thy mercy/ & for thy holy names sake. Thou hast deliuered me from the roaring of them/ that prepared the felues to deuoure me/ out of the habes of such as sought after my lyfe: from the multitude of the that troubled me/ and went aboute to set fyre vnto me on every syde/ so that I am not byt in the myddest of the fyre: from the depe of hell/ fro an vnclane tonge/ from synge wordes/ fro the wyched synge/ and from an vnrighteous tonge. My soule shal prayse the Lord vnto death/ for my lyfe byt vnto nre vnto hell.

They compassed me round aboute on every syde/ and there was no man to helpe me. I looked about me/ yf there were any man that wolde socoure me: but there was none. When thought I vpon thy mercy O Lord/ & vpon thy actes that thou hast done euer of olde: namely/ that thou deliuerest such as put their trust in the/ & rydest them out of the handes of the Heathen. Thus lyft I vp my prayer fro the earth/ and prayed for deliuerance from death. I called vnto the Lord my father/ that he wolde not leaue me without helpe/ in the daye of my trouble & in the tyme of the proude. I prayled thy name continually/ priding honoure & thankes vnto it: & so my prayer was herde. Thou sauest me from destruction/ & deliueredest me fro the vnrighteous tyme. Therefore wyl I acknowledge & prayse the/ & magnifye the name of the Lord.

When I was yet but yonge/ or euer I wast astray/ I besyged wysdome openly in my prayer. I came therfore before the temple/ & sought her vnto the last. When flooyed she vnto me/ as a grape that is soone ripe. My hert reioyced in her/ then went my soule the ryght

Baruch the Prophete.

liii.

right waye/ yee frō youth by sought I after her: I bowed downe myne eare and receaued her. I toke me moch wysdome/ and prospered greatly in her. Therefore wyl I ascribe the gloze vnto hym/ that geueth me wysdome: for I am aduysed to do thereafter. I wyl be gelous to cleue vnto the thinge that is good/ so that I not be confounded. My soule hath wrestled with her/ and I haue bene diligent to be occupied in her. I lyft vp myne handes an hye/ then was my soule lychtened thow wysdome/ & I knowleged my foolishnes. I ordred my soule after her/ she & I were one hert fro the beginning/ & I soude her in cleanness. And therfore shal I not be forsaken.

When I longed after her/ & I gat a good treasure. Thow her the Lord hath geuen me a new tonge/ wherwith I wyl prayse hym. O come vnto me ye vnlearned/ & dwell in the house of wysdome: with drawe not your selues from her/ but take a comen of these thynges/ for your selues are very thyrstie. I opened my mouth/ and spake: O come and bye wysdome without money/ bowe downe your neck vnder her yoke/ and your soule shal receaue wysdome. She is harde at hand and is content to be founde. Beholde with your eyes/ how that I haue had but litle labour/ and yet haue founde moch rest. O receaue wysdome/ and ye shal haue plenteousnes of syluer and golde in possession. Let your mynde reioyse in his mercy/ and be not ashamed of his prayse. Wozke his worke by tymes/ and he shal geue you your rewarde in due tyme.

The ende of the boke of Jesus the sonne of Sirach/ which is called in Latyne Ecclesiasticus.

The boke of the Prophete Baruch.

Baruch wrote a boke/ during the captiuitie of Babylon/ which he readde before Jeconiah and all the people. The Jewes sent the boke with money/ vnto Jerusalem/ to their other brethren: so they sent that they shoulde praye for them.

The first Chapter.

When Baruch dyd rede the wordes of this boke/ that Jeconiah the sonne of Joacin kyng of Juda myght heare: and in the presence of all the people/ that were come to heare the boke: yee and before all the noble kynges sonnes/ before the lordes of the counsell and elders: and before the whole people/ from the lowest vnto the best: before all them that dwell at

Babylon/ by the water of Sedy. which whan they herde it/ wepte/ fasted/ & prayed before the Lord.

They made a colleeccion also of money/ according to every mans power/ and sent it to Jerusalem vnto Joacin the sonne of Belchiah the sonne of Salon prest/ with other prestes: and to all the people which were wth him at Jerusalem/ what tyme as they had gotten the ornaments of the temple of the Lord (that were taken awaye out of the temple) that they might byngne them agayne in to the lande of Juda/ the x. daye of the moneth Siban: namely/ silver vessels (which Sedechiah the sonne of Josiah kyng of Juda had made) After that Nabuchodonosor kyng of Babylon had take Jeconiah/ with all hys princes/ lordes/ and all the people/ and led them captiue from Jerusalem vnto Babylon.

And they sayde: Beholde/ we haue sent you money/ to bye you burnt offeringes and incense wythall: make you vnlearned byed/ & offre for synne vpon the autler of the Lord our God. And praye for the prosperite of Nabuchodonosor kyng of Babylon/ and of Balchahar his sonne: that their dayes maye be vpon earth/ as the dayes of heauen: that God also maye geue vs strength/ and lighte our eyes: that we maye lyue vnder the defence of Nabuchodonosor kyng of Babilō/ and vnder the proteccion of Balchahar hys sonne: that we maye longe do them seruyce/ and synde sauoure in their synge. Praye for vs also vnto the Lord our God/ for we haue synned agaynst the Lord our God/ and vnto this daye is not hys wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be rehearsed in the temple of the Lord) vpon the hye dayes/ & at tyme conuenient.

Thus shal ye saye: The Lord our God is righteous/ but we are worthy of confusion & shame: like as it is come to passe this daye/ vnto al Juda/ and to every one that dwelleth at Jerusalem: to our kynges/ princes/ prestes/ prophetes and to oure fathers. We haue synned before the Lord our God/ we haue not put oure trust in him/ ner given him credence we haue not obeyed him/ we haue not hearkened vnto the voyce of the Lord our God/ to walke in the commandementes & he gaue vs. Sens the daye & he brought oure fathers out of the lande of Egypte vnto this present daye/ we haue bene euer a mytheleuyng and an vnfaithfull people vnto the Lord our God: deliuyng oure selues betwixt/ and synnyng backe/ that we shoulde not heare hys voyce.

Wherfore there are come vpon vs great plagues & diuerse curses/ lyke as the Lord dyctated by

The Prophecye

Of Baruch.

lb.

Leuit. xxi.
Deute. xxi.

upted by Moses his seruante: which brought
oure foze fathers out of the lande of Egypte/
to geue vs a lande that floweth with milke
and hony/like as it is to se this daye. Neuer-
theless/we haue not hearkened vnto the voyce
of the Lorde oure God/accordinge to all the
wordes of the prophetes/whom he sent vnto
vs & to oure rulers: but euery man folowed
his awne mynde and wyched ymaginacion:
to offere vnto straunge goddes/and to do euell
in the sight of the Lorde oure God.
The Jewes childe that theye suffer Justice for their
synnes. The true confesion of the Chyldren. The
Jewes desire to haue the wrath of God turned from
them. The Lorde wyl that we obey vnto our princes al-
though theye be euill. He promyseth that he will call
agayne the people from captiuitie/ and geue them a
newe & sure lasting testament.

The .ii. Chapter.

Daniel. ix.

In the which cause the Lorde oure
God hath persoutined his deuyce/
wherof he certified vs/ and oure
heades that ruled in Ierusalem: yee
oure kynge/oure princes/whal Ierusalem
Iuda. And loch plagues hath the Lorde brought
vpon vs/as neuer came to passe vnder heauyn
like as it is fulfilled in Ierusalem/ accordinge
as it is wrytten in the lawe of Moses: that a
man shulde eate the flesh of his awne sonne/ &
the flesh of his awne daughter. Moreover/he
hath deliuered them in to the handes of all
the kynge/that are rounde aboute vs (to be co-
founded & desolate) & scattered them abrode in
all landes & nacjons. Thus are we brought
be neth and not aboue / for we haue synned
against the Lorde oure God/ & not bene obe-
dient vnto his voyce. Wherfore the Lorde oure God
is righteous/ & we his fathers (as reason
is) are brought to open shame / as it is to se
this daye. And as for these plagues that are
come vpon vs already/ the Lorde had deuy-
sed them for vs: yet wolde we not praye vnto
the Lorde oure God/ that we myght euery
man turne from his vngodly wayes. So the
Lorde hath caused loch plags to come vpon vs
for he is righteous in all his wayes/ which
he hath commaunded vs: whych we also haue
not done/ner hearkened vnto his voyce: for to
walke in the commaundementes of the Lorde/
that he had geuen vnto vs.

Exod. xxi.

And now O Lorde God of Ierusalem/ thou
that hast brought thy people out of the lande
of Egypte with a myghty hande/ with to-
kens & wonderes/ with thy greates power and
out stretched arme: and hast gotten thyself
a name / as it is come to passe this daye. O
Lorde oure God/ we haue synned/ we haue
done wychedly/ we haue behaued oure selues
vngodly in all thy ryghteousnes. Turne
thy wrath from vs (we beseeche the) for we are
but a few left amonge the heathen / where

thou hast scattered vs. Heare out prayes (O
Lorde) and oure petitions / bringe vs out of
captiuite / for thyne awne sake: get vs sa-
uoure in the sight of them / which haue led vs
awaye: that all landes maye knowe / that thou
art the Lorde oure God/ & that Ierusalem & Iuda
generacion calleth vpon thy name.

Deut. xxi.
Esaie. li.

O Lorde/ loke downe from thy holy house
vpon vs: enclyne thyne eare/ and heare vs. For
the deede/ & be gone downe to their graues/ &
whose soules are out of their bodies/ ascrib-
vnto the Lorde nether praye ner rightous-
makinge: but the soule that is deede for the
multitude of her synnes/ which goeth on he-
uely and weakely / whose eyes begynne to
fayle: yee loch a soule ascribeth praye & righ-
tousnesse vnto the Lorde. O Lorde/ we
poure out oure prayes befoze the / and re-
quyre mercy in thy sight / O Lorde oure God:
not for any godlynesse of oure forefathers/
but because thou hast sent out thy wrath &
indignacion vpon vs: accordinge as thou
dydest threaten vs/ by thy seruantes & pro-
phetes/ sayenge.

Thus sayeth the Lorde: Some downe Ierusalem
poure shoulders and neckes / & serue the kynge
of Babylon / so shall ye remayne xliiij. in the
lande/ that I gaue vnto your fathers. Yee
wyl not do this / ner heare the voyce of the
Lorde your God/ to serue the kynge of Ba-
bylon: I whal bestoie you in the cities of Ju-
da/ within Ierusalem and with out. I wyl
also take from you the voyce of myght and
the voyce of love/ the voyce of the hydegrome &
the voyce of the byrde/ and there shal no man
dwel more in the lande. But they wolde not
hearken vnto his voyce/ to do the thing of Ba-
bylon serupce: & therfore hast thou persout-
ned the wordes/ that thou spakest by thy ser-
uantes & prophetes: namely/ the bones of
oure kynge/ and the bones of oure fathers
shulde be translated out of their place.

And lo now are they layde out in the hea-
of the Sonne/ and in the colde of the nyght/
& deede in greates mystry: whager/ wherward
with pestilence & are clene cast forth. As for
the temple wherin thy name was called vpon
thou hast layde it waste / as it is to se this
daye: & that for the wychednes of the house of
Ierusalem and the house of Iuda. O Lorde oure
God/ thou hast intreated vs after all thy
goodnes and accordinge to all that greates lo-
uynge meycy of thyne / lyke as thou spakest
by thy seruante Moses / in the daye whan
thou dydest commaunde hym / to wryte thy
lawe befoze the chyliden of Ierusalem/ sayenge:
Yee wyl not hearken vnto my voyce / then
shall this greates multitude be turned in to a
very small people / for I wyl scatter them
abrode. Not withstanding I am sure/ & this
folke

Deut. xxi.
Zach. vii.
Ier. xxi.

folke wyl not heare me: for it is an hardne-
d people. But in the lande of their captiui-
te/ they shal remembre them selues/ & lerne
to knowe / that I am the Lorde their God-
whan I geue the an herte to vnderstande / &
eares to heare. Then shal they praye me in the
lande of their captiuite / & thinke vpon my
name. Then shal they turne them from their
harde backes / and from their vngodlynes:
Then shal they remembre the thynges/ that
happened vnto their forefathers/ whych sin-
ned agaynst me. So wyl I bringe them
agayne in to the lande/ which I promysed
vnto your fathers: Abraham/ Isaac
and Jacob: and they shal be lordes of it/ yee
I wyl increace them / and not minishe them.
And I wyl make another couenaut with
them: loch one as shal endure for euer: na-
mely/ that I wyl be their God/ & they shal be
my people: and I wyl nomore dye my pro-
ple the chyliden of Ierusalem/ out of the lande
that I haue geuen them.

The people contineth in their prayer begonne
for their deliuerance. He prayeth wylsome vnto
people/ wherof so great aduersities came vnto the
for the dispensyng therof. Truly God was the gyder of
wylsome: Of the incarnation of Christ.

Deut. xxi.
Zach. vii.
Ier. xxi.

In the .iiij. Chapter.
And now O Lorde all mightie/ thou
God of Ierusalem: our soule that is in
trouble/ and our spere that is deede/
crieth vnto the: heare vs (O Lorde) &
haue pite vpon vs for thou art a merciful God
be gracious vnto vs/ for we haue synned be-
foze the. Thou endurest for euer/ shulde we the
betterly perishe? O Lorde almighty/ thou God
of Ierusalem: heare now the prayer of the deede Ier-
lites & of their chyliden / which haue synned
befoze the / & not hearkened vnto the voyce of the
Lorde their God/ for the which cause these pla-
ges hangen now vpon vs. O Lorde/ remembre
not the wickednes of oure forefathers / but
thinke vpon thy power & name now at this
tyne: for thou art the Lorde oure God/ and the
(O Lorde) wyl we praye. For thou hast put
thy feare in our hartes/ to the intent that we shulde
call vpon thy name/ & praye the in our capty-
uite: & that we might turne fro the wickednesse
of oure forefathers / that synned befoze the.

Deut. xxi.
Zach. vii.
Ier. xxi.

Beholde/ we are yet this daye in oure ca-
ptiuite/ wher as thou hast scattered vs/ to be
an abhominacion/ curse/ and synne: lyke as it
hath happened vnto oure fathers also/ becau-
se of all their wickednesse & departing fro the
O Ierusalem/ heare the commaundementes of
life: ponde them wel with thine eares & thou
mayest lerne wylsome. But how happeneth
it Ierusalem/ that thou art in thyne enemyes lande:
thou art waken olde in a straunge countre/ &
despised with the deede. Why art thou become

lyke them/ that go downe to their graues? Ier. xxi.
Euen because thou hast forsaken the well of
wylsome. For yf thou haddest walked in the
waye of God/ truly thou shuldest haue re-
mained still safe in thine awne lande.
O lerne then where discrecyon is / where
herte is/ where vnderstandinge is: that thou
mayest knowe also fro whence cometh loche
life/ a necessary lyunge/ the light of the eyes &
quyetnes. Who euer toke out her place / or
who came euer in to her treasures.

Ier. xxi.
Zach. vii.
Ier. xxi.

Ier. xxi.
Zach. vii.
Ier. xxi.

Where are the princes of the death? be come
a loch as ruled the beastes vpon the earth:
they that had their pastyme in the soules of
the ayre/ they that hooded by syluer & golde
(wher in men trust so much) & made no ende
of their gatheringe? What is worth of them
that copened syluer/ and were so carefull/ and
coude not bring their wythes to passe? they
be roted out/ and gone downe to hell/ & other
men are come by in their steade: Yonge men
haue sene light/ and dwelt vpon earth: but the
waye of refozmacion haue they not knowne
ner vnderstande the pathes therof: nether haue
their chyliden receaued it / yee right saue is
it from them. It hath not bene herde of in the
lande of Canaan / nether hath it bene sene
at Cheman.

Ier. xxi.
Zach. vii.
Ier. xxi.

The Agarenes sought after wylsome/ but
the which is earthly/ lyke as the marchauntes
of the lande do. They of Cheman are con-
nyng also/ & they laboure for wylsome and
vnderstanding: but the waye of true wylsome
they knowe not/ nether do they thynke vpon
the pathes therof. O Ierusalem/ how greates is
the house of God? and how large is the place
of his confesion? Greates is he / & hath none
ende: yee & vnumeasurable. What is become
of those famous gladdes/ that were so greates
of bodies/ and so worthy me of warre? Chole
had not the Lorde chosen / nether haue they
founde the waye of refozmacion / therfore
were they destroyed: and for so much as they
had no wylsome / they perished because of
their foolishnesse.

Ier. xxi.
Zach. vii.
Ier. xxi.

Who hath gone by in to heauen / to take
wylsome there/ & brought her downe from the
cloudes? Who hath gone ouer the see to kinde
her/ and hath chosen her aboute golde / and so
brought her hyther? No man knoweth the
wayes of wylsome/ nether is there any that can
seke out her pathes. But he that woteth all
thynges/ knoweth her / & he hath founde her
out with his soze knowledge. Whis same is he
which prepared the earth at the begynnyng/ &
filled it with all maner of soules & bea-
stes. Whan he sendeth out the light/ it goeth:
& whan he calleth it agayne/ it obeyeth him in
seare. The starres kepe their watch / & ge-
ue their light/ yee and that gladly/ whan he
calleceth

Ier. xxi.
Zach. vii.
Ier. xxi.

The Prophecie/

callest them/they saye: here we be. And so is
cheerfulness they shewe light vnto hym that
made them. This is oure God / & there shall
none other be compared vnto hym: It is he/
that hath founde out all wysdome / and hath
geue her vnto Jacob his seruante / & to Israel
his beloued. Afterwarde byd he shewe hym-
self vpon earth / & dwelt amonge men.

The reward of them that kepe the lawe and the
punishment of them that despyte it. A comfortinge
of the people being in captiuitie. A chylayne of Jeru-
salem and vnder the figure thereof / of the churche.
A consolacion & comfortinge of the same.

The. iiii. Chapter.

Ihis is the boke of the commaun-
dementes of God / & the lawe that
endureth for ever. All they that kepe
it / shall come to lyfe: but such as
forsake it / shall come to death. Turne the
Jacob / & take holde of it: walke by this waye
thow his brightnesse and thyne. Geue not
thyne honoure to another / and thy worshippe
to a straunge people. O Israel / how happye
are we / saying that God hath shewed vs such
thynges as are pleasaunt vnto hym? Be of
good cheare / thou people of God / O thou
ancient Israel. Now are ye solde amonge
the Heathen / howbeit not for your better de-
struction: but because ye prouoked God the
Lorde to wrath & displeaure / therefore were
ye deliuered vnto your enemyes: for ye des-
pleased the euerlasting God that made you /
offeringe vnto deuils & not to God. Ye haue
forgotten hym that brought you by / & your
murder haue ye grieved / O Jerusalem.

When the lawe that I wroght of God was
commynge vpon you: the sayde: Perken
ye that dwell aboute Syon / for God hath
brought me in to greates heuynesse: and why?
I se the captiuite of my people / of my sonnes
and daughters / whych the euerlasting God
will bringe vpon them. With loye byd I
noyssh them / but now must I leaue the with
weepinge and sorow.

Let no man reioyce ouer my wyddowe and
forsaken: which for the synnes of my chyldre
am desolate of every man. For why / they de-
parted from the lawe of God: they wolde not
knowe his ryghtuousnes / ner walke in the
waye of his commaundementes: & as for the
pathes of the treuth & godlinesse / they had no
lust to go in them.

O ye dwellers aboute Syon: come / and
let vs call to remembraunce the captiuite /
the euerlasting God hath brought vpon
my sonne & my daughters. He hath brought
a people / vpon them from farre / an incur-
teus people & of a straunge language: whych
nether regarde the olde / ner ppyte the ponge.
These haue caried awaye the beare belo-

ued of my wyddowes / leauynge me alone /
both desolate and childlesse. But alas / what
can I helpe you? Now he that hath brought
these plagis vpon you / deliuer you also fro
the handes of your enemyes.

O your waye (O my chyldren) go your
waye: for I am desolate and forsaken / I haue
put of the clothynge of peace & put vpon me
the sack cloth of prayer / and for my tyme
I wil call vpon the most hiest. Be of good cheare
O my chyldren: crye vnto the Lorde / and he
shal deliuer you from the power of the prin-
ces / your enemyes.

For hereby / I haue euer a good hope of
your prosperous health: yee a very gladnesse
is come vpon me from the holy one / because
of the mercy that ye shall haue of oure euer-
lastinge Saviour.

With mourninge and weepinge byd I let
you go from me / but with loye and perpetuall
gladnesse / shall I Lorde bringe you agayne
vnto me. Lyke as the neyghbours of Sion
saue your captiuite fro God. Euil shall
they also se shortly your health in God /
which shall come on you to greates honoure
and euerlastinge worshippe.

O my chyldren / suffre patiently & wai-
that shall come vpon you. For the enemye
hath persecuted the / but shortly thou shalt se
his destruction / and shalt treade vpon his
necke. My derlyng / haue gone rough harde
wayes / for they are led awaye as a flocke &
is scatted abrode with the enemyes. But be
of good comforte (O my chyldren) and crye
vnto the Lorde: for he that led you awaye /
hath you yet in remembraunce: and lyke as
ye haue bene mynded to swarte from your
God: so wil ye now endeouore your selues
x. tymes moze / to turre agayne / and to seke
hym. For he that hath brought these plagis
vpon you / shall bringe you euerlastinge loye
agayne with your health. Take a good hert
vnto the / O Jerusalem: for he which gaue I na. l. a. a.
that name / exhorteth the so to do.

The wycked doers that now put the to
trouble / shall perishe: and such as haue reioy-
ced at thy fall / shalbe punished. The cytyes
whom thy chyldren serue / and that haue ca-
red awaye thy sonne / shalbe correcte. For ly-
ke as they be now glad of thy decaye / so shal
they mourne in their awne destruction. The
loye of their multitude shalbe taken awaye
& their cheare shalbe turned to sorowe. For
a fyre shall fall vpon them from the euerla-
stynge God / longe to endure: and it shalbe in-
habited of deuils for a greates season.

O Jerusalem is moued vnto gladnes for the retorne
of her people / vnder the figure thereof / the church.

The. v. Chapter.

O Je-

Of Baruch.

lvi

Jerusalem / loke aboute the to-
warde the east / & beholde the loye
that cometh vnto the from God.
For lo / the sonnes (whom thou hast
forsaken / & that were scatted abrode) come
gathered together fro the east and west / re-
ioyng in the woide of the holy one / vnto
the honoure of God.

Put of thy mourninge clothes (O Jeru-
salem) and thy sorow / and decke the with the
woispe and honoure / that cometh vnto
the from God / with euerlastinge gloze. God
shall put the cloake of ryghtuousnes vpon the
and sett a crowne of euerlastinge woispe
vpon thyne head: for vpon the will God de-
clare his brightnesse / that is vnder & beaute:
Yee an euerlastinge name shalbe geuen the
of God / with peace of ryghtuousnesse / and
the honoure of Gods feare.

Arise O Jerusalem / stande vpon hye: lo-
ke aboute the towarde the east / and beholde
thy chyldren gathered from the east / vnto
the west: which reioyce in the holy woide /
haung God in remembraunce. They de-
parted from the on sote / and were led awaye
of their enemyes: but now shall the Lorde
bringe them carted with honoure / as chy-
dren of the kyngdome. For God is purposed
to bringe downe all stoute mountaynes /
ye and all hie rockes / to fyll the ballers / &
so to make them euen with the grounde: &
Israel maye be diligent to lye vnto the ho-
noure of God. The woddes & all pleasaunt
trees shal ouerwadowe Israel / at the com-
maundement of God. For hyther shall God
bringe Israel with joyfull mynth / and in the
light of his mayesty: with the mercy & righ-
tuosnesse / that cometh of himself.

A copie of the epistle that Jeremie sent vnto the
Jewes / which were led awaye prisoners by the
kyng of Babilon: wherein he certifieth them of the
thyng that was commaunded hym of God.

The. vi. Chapter.

Because of the synnes that ye haue
done agaynst God / ye shall be led
awaye captiue vnto Babilon euil
of Nabuchodonosor the kyng of
Babilon. So when ye be come in to Babi-
lon / ye shal remayne there many yeaeres / and
for a luge season: namely. bii. generacyes: &
after that I will bringe you a waye peaceably
fro thence. Now shal ye se in Babilon / goddes
of golde / of siluer / of wod and of stone: bozne
vpon mens shoulters / to cast out a fearfulnes
before the Heathen. But loke that ye do not
as the other: be not ye astrayd / and lett not
the feare of them auercome you.

Therefore whan ye se the multitude of peo-
ple worshipping them behinde & before / saye
ye in your hertes: O Lord / it is thou / that
oughtest only to be worshipped: Whyne

Angel also shall be with you / and I my selfe
will care for your soules. As for the rymbre
of those goddes / the carpenter hath polystred
them: yee gyted be they / & layed ouer with
siluer / yet are they but bayne thynges / & can
not speake. Lyke as a wench & loueth per-
amours is tremly dechte / euen so are these
made & hanged with golde. Crownes of golde
herely haue their goddes vpon their heades:
for the prestes the selues take the golde and
siluer from the / & put it to their awne bles:
yee they geue of the same vnto harlotres / &
tremme their whores withall: agayne / they
take it fro the whores / & decke their goddes
therwith. Yet can not these goddes deliuer
them selues from rust and mothes / when
they haue couered them with clothynge of
purple / they wepe their faces for the dust of
the temple / wherof their is moche and ge the.
One hath a sceptre in his hande / as though
he were iudge of the countre: yet can he not
sape such as offende hym. Another hath a
sward / & an are in his hande / for all that /
is he nether able to defende hym selfe from
battayll / ner from murderers.

By this ye maye vnderstande / that they
be no goddes: therefore se that ye nether wor-
shippe them / ner feare the. For lyke as a bel-
fel that a nish blesch / is nothyng worth wher
it is broken / euen so is it with their goddes.
When they be set vp in the temple / their eyes
be full of dust / thow they se the face of those
in. And lyke as the dozes are shut in rounde
aboute vpon hym / that hath offended the kyng:
O as it were a deed body kepte belyde the
grau: Euen so the prestes kepe the dozes
with barres and lockes / lest their Goddes
be spoyled with robbers. They set vpon chadels
before them (yee hereby & that many) wher
all they can not se one / but euen as bloches /
in stande they in the temple. It is sayd / that
the serpentes & wynges / which come of the
earth / gname out their hertes / eatynge them
& their clothes also / and yet they fele it not.
The faces are blacke / thow the smoke
is in the temple. The oules / swalows / and
byrdes lie vpon them / yee & the catteres runne
ouer their heades.

By this ye maye be sure / that they are not
goddes / therefore feare them not. The golde
that they haue / is to make them beutiful: for
all that / excepte some body dyght of their
rust / they will geue no shime: and when they
were cast to a fourme / they felt it not. They
are bought for money / and haue no bryeth of
lyfe with in them. They must be bozne vpon
mens shoulters / as those that haue no fete:
wherby they declare vnto men / that they be
nothyng worth. Confounded be they then /
that worshipped them. For yf they fall to the
grounde /

The Prophecie. &c.

grounde / they can not ryle by agayne of the selues. Yee though one helpe them by and set them right / yet are they not able to stande alone: but must haue ppropes sett vnder the lyke deed men. As for the thynges that is of-fred into them / their prestes sell it / & abuse it: yee the prestes wyles take therof / but into the seke and pooze they geue nothinge of it: the women with childe & the mēstruous laye handes of their offspringes. By this ye maye be sure / that they are no goddes / ther-fore be not ye astrayde of them. From whēce cometh it then / that they be called goddes? The women sit before the goddes of syluer / golde and wodde / and the prestes sit in their temples / hauyng open clothes / whose hea-des and breestes are shauen & haue nothinge vpon their heades: roaringe and cryeng vpon their goddes / as men do at the feast / when one is deed.

The prestes also take awaye & garnētes of the ymages / & decke their wyles & chyldren with hall. Whether it be good or euell & eny man do vnto them / they are not able to recompence it: they can nether set by a kyng ner put him downe. In like maner they maye nether geue ryches / ner rewarde euell. Though a man make a bowe vnto them and kepe it not: they will not requyre it. They can not restoze a blinde mā to his syght / ner helpe eny man at his nede. They can shewe no mercy to & widowe / ner do good to the fatherles. Their goddes of wodde / stone / golde & syluer / are but euen as other stones / that be hewen of & mountayne. They & wo:shipe the / that be cōfounded. How shulde they then be taken for goddes? yee how darre men call them goddes? And though the caldees wo:shiped them not / hearyng that they were but domme & coulde not speake. Yet they them selues offe vnto Bel / and wolde saye haue him to speake: as who saye / they coulde sele / that maye not moue. But when these men come to vnderstandyng / they shall forsa-ke the / for their goddes haue no seluyng. A great sozte of women gyde with coardes / sit in the stretes / & burne olyue beries. Now yf one of them be conueyed awaye / & lye with eny soch as come by: he casteth her neyghboure in & teth / because she was not so wo:thely repu-ted / ner her coorde broken. What so euer is done for them / it is but in bayne & lost: How maye it then be thought / or sayde / that they are goddes? Carpenters & goldsmithes make them / nether be they eny other thinge / but euen what the wo:ke men will make of the. Yee the goldsmithes them selues that make them / are of no longe contynuaunce: How shulde then the thinges that are made of the / be goddes? Wylne therfore are the thynges

(yee very same is it) that they leaue behinde the for their posterite. For as soone as there cometh eny warre or plage vpon the / then & prestes ymagyn / where they maye hyde them selues with them. How can men thynke then that they be goddes / whych nether maye de-fende them selues from warre / ner deliuer them fro mysfortune? For sayng they be but of wod / of stone / of syluer & of golde: all peo-ple & kynges shall knowe her after / & they be but bayne thinges: yee it shall be openly de-clared / that they be no goddes: but euen the very wo:kes of mens handes / & & God hath nothinge to do with them. They can set no kyng in the lande ner geue rayne vnto men. They can geue no sentence of a matter / nether defende the lande from wynges: for they are not able to do so moch as a crowe / that flyeth betwixte heuen and earth.

When there happeneth a fyre in to & hou- se of those goddes of wodde / of syluer and of golde / the prestes will escape & saue the sel-ues / but the goddes burne as & bakes therein. They can not withstande eny kyng or ba-tell: how maye it then be thought or gra-ted / that they be goddes? Moreover / these goddes of wodde / of stone / of golde and syluer maye nether defende them selues from theues ner robbers: yee & very wiche are stronger then they. These styppeth them out of their appa-rell / that they be clothed with hall / these take their golde & syluer from them / and so get the awaye: yet can they not helpe them selues. Therfore it is moch better for a man / to be a kyng & to so shewe his power: or els a pro-fitable bestell in a house / wherein he & dweth it / might haue pleasure: yee or to be a doze in a house / to kepe such thinges safe as be therein then to be such a bayne god. The Summe / the gone and all the starres when they geue their myne and light / are obedient / and do me good: when the lightenyng glisteth / all is cleare: the wynde bloweth in euery countre and when God commaundeth the cloudes to go rounde aboute the whole worlde / they do as they are bidden: when & fyre is sent downe from aboue and commaunded / it burneth by hillies and woddes: but as for those goddes / they are not like one of these thinges / nether in beuty ner strength. Wherfore men shulde not thynke / ner saye & they be goddes / seing they can nether geue sentence in iudgment / ner do men good. For so moch now as ye are sure / that they be no goddes / then feare them not: for they can nether speake euell ner good of kynges. They can shewe no tokes in hea-uen for & sethen / nether myne as & some ner geue light as & mone: yee the vnraso-nable bea:st are better then they / for they can get them vnder the rose / & do the selues good. So ran

The songe of the. iij. chyliden.

Ivii.

How can ye be certified by no maner of mea-ns / that they be goddes: therfore feare them not. For lyke as a frayboggarde in a garden of Cucumbers heareth nothyng / eue so are their goddes of wod / of syluer & golde: & lyke as a wyrtethorne in an ozchard / that euer by the syteth vpon: yee lyke as a deen body that is cast in the darcke. Euen so is it with those goddes of wodde / syluer and golde. By the purple and scarlet which they haue vpon them / and soone saydeth awaye / ye maye vnderstande / that they be no goddes: yee they them selues shall be consumed at the last / which shall be a greates confusyon of & lade. Blessed is the godly man / that hath no yma-ges & wo:shippeth none / for he shalbe safe from reproche.

The ende of the prophete Baruch / which is not in the Canon of the Hebrue.

The songe of the chyliden / which were put in to the hote byrmyng ouen. The comen translacon readeth this songe in the. iij. Chap. of Daniel.



And they walked in the myddest of the flamme / pray-syng God and magnifyng the Lorde. Ariah stode by / & prayde on this maner. Eue in the myddest of the fyre ope-ned he is mouth / & sayde: Blessed be thou O Lorde God of oure fathers / ryght wo:thy to be prayfed & honoured is that name of thine for euermore: for thou art ryghteous in all & thynges & thou hast done to vs: Yee sayth / full are all thy wo:kes / thy wayes are ryght / & thy iudgmentes true. In all the thynges & thou hast brought vpon vs / & vpon the holy cytie of oure fathers / euen Jerusalem / thou hast executed true iudgment: yee accordyng to ryght and equitye hast thou brought these thynges vpon vs / because of oure synnes. For why? we haue offended / & done wy-cedly / departyng from the: In all thynges haue we trespassed / and not obeyed thy com-maundmentes / ner kepte them / nether done as thou hast byddē vs / & we might prosper. Wherfore all & thou hast brought vpon vs / & euer thyng & thou hast done to vs / thou hast done the in true iudgment: As in deliue-ryng vs in to the handes of oure enemyes / & to an vntyguous kyng / yee the most tro-marde byd earth. And now we maye not ope-nure mouthes / we are be come a shame and

reproche vnto thy seruautes / & to the & wo:z. Jere. li. d. Myppeth Yet for thy names sake / we beseeche the / geue vs not by for euer / bye ake not thy countaunt / & take not awaye thy mercy fro vs / for thy beloued Abrahams sake / for thy ser-uaunt Isaacs sake / and for thy holy Israels sake: to whom thou hast spoken & promysed that thou woldest multiplye their sede as the starres of heauē / & as the sande & lyeth vpon the see shore. For we O Lorde are be come lesse then thy people / & be kepte vnder this daye in all & worlde / because of oure synnes: So that now we haue neither prynce / duke / prophet / burnt offering / sacryfyce / oblatiō / incense / ner Sanctuary before the.

Where the lisse / in a contryte herte and an humble spere let vs be receaued & we maye opteyne thy mercy. Lyke as in the burnt offe-ryng of rammes & bullockes / and lyke as in thousandes of fat lambs: so lett oure offe-ryng be in thy syght this daye / that it maye please the / for there is no cōfussion vnto the / & put there trust in the. And now we folowe the with all oure herte / we feare the / & seke thy face. But vs not to shame / but deale w-ss after thy louyng kyndnesse / & accordyng to the multitude of thy mercyes. Deliue vs by thy myracles O Lorde / & get thy name an honour: that all they which do thy ser-uautes euell / maye be confounded. Let the be ashamed thozow thy almighty power / & let their strength be broken: that they maye knowe / how & thou only art the Lorde God / & honour wo:thy thozow out all & worlde.

And the kynges seruautes & put the in / ceassed not to make the ouen hote w-ss by the fyre / bye strawe / pitch & sagottes: so that & flamme wente oute of the ouen vpon a xlii. cubytes: yee it toke awaye / & byent by those Caldees / & it gat holde byd besyde the ouen. But the Angell of the Lorde cam downe in to the ouen to Ariah and his felowes / and smote the flamme of the fyre out of & ouen / and made the myddest of the ouen / as it had bene a colde wynde blowyng: so that the fyre nether touched them / greued the / ner byd the hurte. Then these thre / as out of one mouth / prayfed / honoured / and blessed God in & for- nace / sayyng.

Blessed be thou O Lorde God of oure fa-thers: for thou art prayse & honour wo:thy / yee to be magnified for euermore. Blessed be the holy name of thy glory / for it is wo:thy to be prayfed / & magnified in all worlde: Blessed be thou in the holy temple of thy glo-ry / for aboute all thyng / thou art to be pray-fed / yee & more then wo:thy to be magni-fied for euer. Blessed be thou in the trone of thy kyngdome / for aboute all thou art wo:thy to be well spoken of / & to be more then thy magni-

Seck. b. a

Daniel. ij. c.

Baruch. ij. b.

Gen. xli. c. xli. d. xli. e. xli. f. d.

1. Petr. ii. d.

Roma. v. c.

1. Petr. ii. d.

Roma. ii. g.

The songe of the. iij. chyldren.

magnified for ever. Blessed be thou that lo-
west thou in the hepe / a speere upon the che-
rubins: for thou art worthy to be prayled / a
aboue all to be magnified for ever. Blessed
be thou in the firmament of heauē / for thou
art prayle and honoure worthy for ever.

All ye workes of the Lord: speake good
of the Lord: prayle hym / and set hym vp for
ever.

psal. cxi. and
cxiij. a.

O ye angels of the Lord: speake good of
the Lord: prayle hym / and set hym vp for ever.

O ye heauens / speake good of the Lord:
prayle hym / and set hym vp for ever.

All ye waters that be aboue the firma-
ment: speake good of the Lord: prayle hym /
and set hym vp for ever.

All ye powers of the Lord: speake good
of the Lord: prayle hym / and set hym vp for ever.

psal. cxiij. a.

O ye Sunne & Moone / speake good of
the Lord: prayle hym / and set hym vp for ever.

psal. cxiij. a.

O ye starres of heauē / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye flowers & dew / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye wyndes of God / speake good of
the Lord: prayle hym / and set hym vp for ever.

O ye fyre & heate / speake good of the Lord:
prayle hym / and set hym vp for ever.

O ye winter & sommer / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye dewes & frostes / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye frost and colde / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye yse and snowe / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye nyghtes and dayes: speake good of
the Lord: prayle hym / and set hym vp for ever.

O ye light and darcknesse / speake good of
the Lord: prayle hym / and set hym vp for ever.

O ye lyghtenynge and cloudes / speake
good of the Lord: prayle hym / and set hym
vp for ever.

O let the earth speake good of the Lord:
ye let it prayle hym / and set hym vp for ever.

O ye montaynes and hylls / speake good
of the Lord: prayle hym / and set hym vp for
ever.

O all ye grene thynges vpon the earth /
speake good of the Lord: prayle hym / and set
hym vp for ever.

O ye welles / speake good of the Lord:
prayle hym / and set hym vp for ever.

O ye fress and foudes / speake good of the
Lord: prayle hym / and set hym vp for ever.

O ye whalles and all that lyue in the wa-
ters / speake good of the Lord: prayle hym /
and set hym vp for ever.

O all ye foules of the ayre / speake good of
the Lord: prayle hym / and set hym vp for ever.

O all ye foules of the ayre / speake good of
the Lord: prayle hym / and set hym vp for ever.

O all ye foules of the ayre / speake good of
the Lord: prayle hym / and set hym vp for ever.

O all ye beastes & catell / speake good of
the Lord: prayle hym / and set hym vp for ever.

O ye chyldren of men / speake good of the
Lord: prayle hym / and set hym vp for ever.

O lett Israell speake good of the Lord:
prayle hym / and set hym vp for ever.

O ye prestes of the Lord / speake good
of the Lord: prayle hym / and set hym vp for
ever.

O ye seruantes of the Lord / speake
good of the Lord: prayle hym / and set hym
vp for ever.

O ye wyse and souldes of the rightuous /
speake good of the Lord: prayle hym / and set
hym vp for ever.

O ye holy and humble men of hert / spea-
ke good of the Lord: prayle hym / and set
hym vp for ever.

O Ananias / Sarias and Misael / speake
ye good of the Lord: prayle ye hym / and set
hym vp for ever.

Which hath deliuered vs fro the
hell / kepte vs from the hande of death / rydd
vs fro the myddest of the burning flamme /

saured vs euē in the myddest of the fyre. O
geue thankes therfore vnto the Lord: for
he is kynde harted / a his mercy endureth for
ever.

O all deuoute men / speake good of the
Lord: euen the God of all goddes: O prayle
hym / and geue hym thankes / for his mercy
endureth without ende.

O all deuoute men / speake good of the
Lord: euen the God of all goddes: O prayle
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endureth without ende.

O all deuoute men / speake good of the
Lord: euen the God of all goddes: O prayle
hym / and geue hym thankes / for his mercy
endureth without ende.

The story of Su- lanna which is the. xlii. Chapter of Daniel after the Latyn.



Here dwelt a mā in Babilon / called Joachim / that
toke a wyfe / whose name was
Susanna / a daughter of Bel-
chias / a very fayre woman /
a soch one as feared God. Her
father & her mother also were godly people /
& taught their daughter accordynge to the
lawe of Moyses. Now Joachim (her hous-
bande) was a grete ryche mā / a had a fayre
orcharde lonyng vnto his house. And to him
reioyced the Jewes comenly / because he was
a man of reputacyon amonge the. The same
yeare were there made two iudges / soch as
the Lord speake of: All the wyckednesse
of Babilon / cometh from the elders (that is)
from the iudges / which seme to rule the peo-
ple. These came oft to Joachim's house / and
all soch as had eny thyng to do in the lawe /
came thither vnto them.

Now when the people came agayne at
after noone / Susanna went in to her hous-
bande's orcharde / to walke. The elders seynge
this / that she wēt in daye / & walched: they
burned

for her. When they were almyghty
out of their wittes / & cast downe their eyes /
that they shuld not se heauē / nor remembere /
God is a ryghtuous iudge. For they were
both wounded in the loue of her / nether durst
one shewe another his grete. And for shame /
they durst not tell her their inordynate lust /
for they wolde saye haue had to do with her.
Yet they layde wayte for her earnestly from
daye to daye / that they myght (at the last)
haue a syght of her. And the one sayde to the
other: Wyllett vs goo home / for it is dynere
tyme. So they went their waye from her.

When they returned agayne / they came
together / enqueryng out the matter betwixte
them selues: yee the one tolde the other of hys
wicked lust. When appoynted they a tyme /
when they might take Susanna alone.

It happened also that they spyed out a con-
uenient tyme / when she went forth to walke
(as her maner was) & no body with her / but
two maydes / a thought to walke her selfe in
the garden / for it was an hote season: And
there was not one person there / excepte the
two elders / that had spyed the selues / to beholde
her. So she sayde to her maydens: go set me
oyle and sope / a thus the orcharde doze / that
I maye wash me. And they dyd as she had
them / and thus the orcharde doze / a went out
them selues at a backe doze / to set the thing
that she had commaunded: but Susanna knewe
not / that the elders laye there hyd within. Now
when the maydens were gone forth / the two
elders gat them vp: & ranne by her / sayynge
now the orcharde dozes are thus / that no mā
can se vs: we haue a lust vnto the / therfore
consent vnto vs / and lye with vs.

Yf thou wylt not / we shall bynge a testi-
moniall agaynst the: that there was a yonge
felowe with the / and that thou hast sent a-
waye thy maydes fro the for the same cause.

Susanna spyed / and sayde: Alas. I am in
trouble on euery syde. Though I folow your
mynde / it wyl be my death: and yet I consent
not vnto you / I can not escape youre handes.
Well / it is better for me / to fall in to youre
hande without I dede doynge / then to synne
in the syght of the Lord: and with that / she
cryed out with a loude voyce: the elders also
cryed out agaynst her.

Then ranne there one to the orcharde doze /
and smote it open. Now when the seruantes
of the house herde the crye in the orcharde /
they rushed in at the backe doze / to se what
the matter was. So when the elders tolde
them the seruantes were greatly ashamed /
for why / there was neuer soch a repozte ma-
de of Susanna. On the morow after came
the people to Joachim's house / & the
two elders came also / full of myghteous

The story of Susanna.

Iviii.

burned for lust to her / yee they were almyghty
out of their wittes / & cast downe their eyes /
that they shuld not se heauē / nor remembere /
God is a ryghtuous iudge. For they were
both wounded in the loue of her / nether durst
one shewe another his grete. And for shame /
they durst not tell her their inordynate lust /
for they wolde saye haue had to do with her.
Yet they layde wayte for her earnestly from
daye to daye / that they myght (at the last)
haue a syght of her. And the one sayde to the
other: Wyllett vs goo home / for it is dynere
tyme. So they went their waye from her.

When they returned agayne / they came
together / enqueryng out the matter betwixte
them selues: yee the one tolde the other of hys
wicked lust. When appoynted they a tyme /
when they might take Susanna alone.

It happened also that they spyed out a con-
uenient tyme / when she went forth to walke
(as her maner was) & no body with her / but
two maydes / a thought to walke her selfe in
the garden / for it was an hote season: And
there was not one person there / excepte the
two elders / that had spyed the selues / to beholde
her. So she sayde to her maydens: go set me
oyle and sope / a thus the orcharde doze / that
I maye wash me. And they dyd as she had
them / and thus the orcharde doze / a went out
them selues at a backe doze / to set the thing
that she had commaunded: but Susanna knewe
not / that the elders laye there hyd within. Now
when the maydens were gone forth / the two
elders gat them vp: & ranne by her / sayynge
now the orcharde dozes are thus / that no mā
can se vs: we haue a lust vnto the / therfore
consent vnto vs / and lye with vs.

Yf thou wylt not / we shall bynge a testi-
moniall agaynst the: that there was a yonge
felowe with the / and that thou hast sent a-
waye thy maydes fro the for the same cause.

Susanna spyed / and sayde: Alas. I am in
trouble on euery syde. Though I folow your
mynde / it wyl be my death: and yet I consent
not vnto you / I can not escape youre handes.
Well / it is better for me / to fall in to youre
hande without I dede doynge / then to synne
in the syght of the Lord: and with that / she
cryed out with a loude voyce: the elders also
cryed out agaynst her.

Then ranne there one to the orcharde doze /
and smote it open. Now when the seruantes
of the house herde the crye in the orcharde /
they rushed in at the backe doze / to se what
the matter was. So when the elders tolde
them the seruantes were greatly ashamed /
for why / there was neuer soch a repozte ma-
de of Susanna. On the morow after came
the people to Joachim's house / & the
two elders came also / full of myghteous

ymaginacions agaynst Susanna / to bynge
her vnto death: & spake thus befoze the peo-
ple: Sende for Susanna the daughter of
Belchias / Joachim's wyfe. And immediatly
they sent for her. So she came to her father
& mother / her chyldre / a all her kynrede. Now
Susanna was a tender person / and marue-
lous fayre of face. Therfore she wyched mē
commaunded to take of the clothes fro her face
(for she was couered) at a plect / they might
so be satisfied in her beutie. When her frendes /
yee a all they that knewe her / began to wepe.

These two elders stode by in the myddest
of the people / a layde their handes vpon the
heade of Susanna: which wepte / and loked
bp towarde heauen / for her herte had a sure
trust in the Lord. And the elders sayde: As
we were walchynge in the orcharde alone /
this woman came in with her two maydes:
whom we sent awaye from her / and sparrowed
the orcharde dozes. With that / a yonge felow
(which there was hyd) came vnto her / a laye
with her. As for vs / we stode in a corner of the
orcharde. And when we sawe this wickednes / a
we rāne to her: a perceaued / that they had med-
led together. But we coulde not holde hym /
for he was stronger then we: thus he opened
the doze / a gat him awaye. Now when we had
take this womā / we asked her / what yonge
felowe this was: but she wolde not tell vs.

This is the matter / a we be witnesses of the
same. The comen folke beleued them / as
those that were the elders & iudges of the peo-
ple / a so they condemned her to death. Su-
sanna cryed out with a loude voyce / a sayde: O
euerylastyng God / thou sercher of secretes /
thou that knowest all thynges afoze they come
to passe: thou wote it / that they haue bozne false
wytnes agaynst me: a beholde / I must dye /
where as I neuer dyd eny soch thynges / as
these men haue maliciously imputed agaynst
me. And the Lord herde her voyce. For when
she was led forth to death / the Lord rayled
by the spere of a yonge chyld / whose name
was Daniel / which cryed with a loude voyce: O
I am cleane fro this bloude. When all the peo-
ple turned them towarde him / a sayde: What
meane these wordes / that thou hast spoken? Da-
niel stode in the myddest of the / a sayde: Ye
soch foolles / O ye chyldren of Israel / that ye
can not discern: Ye haue here condemned a
daughter of Israel vnto death / and knowe
not the trueth wherfore: So lye on iudgment
agayne / for they haue spoken false wytnesse
agaynst her.

Wherfore the people turned agayne in all
the haste. And the elders (that is / the prynci-
pall heades) sayde vnto him: come lye downe
here amonge vs / and shewe vs this matter /
seynge God hath geue the as grete hono-
rable.

So when they were assembled / Daniel
sat in the myddest of them / a tolde them
all that was done to Susanna. When they
heard that / they were greatly ashamed / for
they had condemned an innocent woman /
a they had put her to death. So they
prayed to God / that he wold geue them
wisdom / a they might not do so any more.

And from that tyme forth / Daniel
was highly esteemed of all the people / a
the Lord was glorified.

And the Lord was glorified.

The story of Bel.

The story of Bell

and of the Dragon/whych is the xth.
Chapter of Daniel after
the Latyn.



Here was at Babylon an ymage / called Bel: and there were spent vpon hym euery daye .xii. cakes .xii. shepe/ and fyre greates pottes of wyne. Hym dyd the kynge woꝝshyp hym self/ & wente daye to honoꝝr hym: but Daniel woꝝshypped his awne God. And the kynge sayd vnto him: why dost not thou woꝝshypp Bel? He answered & sayde: Because I maye not woꝝshypp thynges þe he made with handes/ but the Iyunge God whych made heauen & earth/ and hath power vpon all feth. The kynge sayde vnto him: chynche thou not/ þe Bell is a Iyunge God: Dost thou not how much he eateth and dryncketh euery daye? Daniel smyled/ & sayde: Whych dryncke not thy self: this is but made of claye within/ & of metall without/ nether eateth he euer any thyng.

When the kynge was woꝝth/ & called for his prestes/ & sayde vnto them: If ye tell me not who is this/ & eateth by these expences/ ye shall dye: but if ye can certefye me / that Bel eateth them/ then Daniel shall dye / for he hath spokẽ blasphemie agaynst Bel. And Daniel sayde vnto the kynge: let it so be/ as coꝝpynge as thou hast sayde. The prestes of Bel were .ix. besyde their wyues & chyldꝝ. And the kynge wente with Daniel in to the temple of Bel. So Belis prestes sayde: Lo/ we wyl go out/ & let thou the meate there (the kynge) & poure in the wyne: then shutt þe doze fast/ and seale it with thyne awne signet: and to morow when thou comest in/ if thou fyndest not/ that Bel hath eaten by all/ we wyl suffre death: as is Daniel/ & hath clyped vpon vs. The prestes thought the felles sure ynough / for vnder the altare they had made a preynterance/ & there wente they in euer/ and ate by what there was.

So when they were gone forth/ the kynge set meates before Bel. Now Daniel had commaunded his seruauntes to bynge aduers and these he clyped thozow out all the tẽple/ that the kynge myght se. Then wente they out/ and sparred the doze/ sealyng it with þe kynges signet/ and so departed. In the night came the prestes with their wyues and chyldꝝ (as they were wonte to do) and ate and dryncke by all. In the moꝝnyng he tymes at the bꝛeake of the daye/ the kynge arose / and Daniel to him. And the kynge sayd: Daniel/ are

And of the Dragon.

lit

are the scales whole yet? He answered: Yee. Whych they be whole. Now as soone as he had opened the doze/ the kynge looked vnto the altare/ & cryed with a loude voyce: Greate art thou O Bel/ and with the is no dyffere. Then laughed Daniel/ and helde the kynge that he shulde not go in/ and sayde: Beholde the pauement/ marche well/ whose fote stepes are these? The kynge sayde: I se the fote stepes of men/ women and chyldꝝ.

Wherfore the kynge was angrye / & toke the prestes/ with their wyues and chyldꝝ/ and they welmed him the preynter dozes/ where they came in/ & ate by such thynges as were by þe altare. For the whych cause the kynge felle the / and deliuered Bel in to Daniels power/ which destroyed him & his temple.

And in that same place there was a great dragon/ which they of Babylon woꝝshypped. And þe kynge sayde vnto Daniel: sayest thou/ that this is but a God of metall also? lo / he lyeth he eateth & dryncketh: so þe thou canst not saye/ that he is no Iyunge God/ therfore woꝝshype him. Daniel sayde vnto the kynge: I wyl woꝝshype the Lorde my God/ he is þe true Iyunge God: as for this/ he is not the God of lyfe. But geue me leaue (the kynge) & I shall destroye this dragon without swearde or flak. The kynge sayde: I geue the leaue. Then Daniel toke pitch / fatte and beartye wool/ & dyd seth them together / and made lompes therof: this he put in the Dragons mouth/ & so the dragon barst in sonder: and Daniel sayde: lo/ there is he whom ye woꝝshypped. When they of Babylon herde that/ they toke greate indignacion/ & gathered the together agaynst the kynge/ sayyng: The kynge is become a Jewe also/ he hath destroyed Bel/ he hath slayne the dragon / and put the prestes to death. So they came to þe kynge/ & sayde: let vs haue Daniel/ or els we wyl destroye the and thyne house.

Now when the kynge sawe/ that they rusted in so soze vpon him/ & that necessity constrained him/ he deliuered Daniel vnto thes which cast him in to the Lyons denne/ where he was fyre dayes. In the denne there were seven Lyons/ and they had geuen them euery daye two bodes and two shepe: which then were not geue them/ & they myght deuoure Daniel.

There was in Jewry a Prophete called Abacuch / which had made potage/ & bꝛoꝝed in a depe platter/ and was goynge in to the selde/ for to bynge it to þe mothers. But the Angell of the Lorde sayde vnto Abacuch: go hary the meate that thou hast in to Babylon/ vnto Daniel / whych is in the Lyons denne. And Abacuch sayde: Lorde / I neuer sawe Babylon: & as for the denne/ I knowe

it not. Then the Angell of þe Lorde toke him by the coppe/ and bare him by þe heare of þe head/ & (thozow a myghte wynde) set him in Babylon by þe denne. And Abacuch cryed/ sayyng: O Daniel thou seruaut of God/ haue/ take þe bꝛeakfast/ that God hath sent the. And Daniel sayde: O God/ hast thou thought vpon me? well / thou neuer sayest them that loue the. So Daniel arose / and ate: and the Angell of the Lorde sett Abacuch in his awne place agayne immediately.

Vpon the seventh daye/ the kynge wente to betwepe Daniel: and when he came to the denne/ he looked in: and beholde / Daniel sat in the myddest of the Lyons. Then cryed the kynge with a loude voyce/ sayyng: Greate art thou O Lorde God of Daniel: & he dꝛewe hym out of the denne. As for those that were the cause of his destruction / he dyd cast the in to the denne/ and they were deuoured in a moment before his face.

After this/ wrote the kynge vnto all people / kynredes and tungen/ that dwelt in all countrees/ sayyng: peace be multiplyed to you. My comaundement is/ in all the domynion of my realme: that men feare and stonde in awe of Daniels God/ for he is the Iyunge God/ whych endureth euer: þys kynge dome abydeþ incorrupte/ and his power is euerlasting. It is he that can deliue and saue: he doth widders and maruelous woꝝkes in heauen & in earth/ for he hath saued Daniel from the power of the Lyons.

The ende of the storye of Bel.

The prayer of Manasse king of Iuda/ when he was holden captiue in Babylon.



Lorde Almightye God of oure fathers Abraham / Isaac & Jacob/ & of þe ryghte wele seade of the: which hast made heauẽ and earth/ with all þe ornament therof/ thou hast ordeined the see by the woꝝde of thy maundement: which hast shutte by the denne/ and hast sealed it for the fearful & laudable name/ which all men feare/ and tremble before the face of thy vertu / and for the anger of thy thꝛeatnyng the whych is imposable to synners. But the mercy of thy promes is greate and vnsearchable: for thou arte the Lorde God most hygh/ aboue all the earth/ longe suffryng / and extꝛyngg mercyful/ & repentaunt for þe malice of men. Thou Lorde

After

The fyrst boke

after thy goodnes hast p'omised repentaunce
of the remysyon of synnes: and thou that
arte the God of the ryghtwys hast not put
repentaunce to the ryghtwys / Abraham
Isaac / and Jacob / vnto them that haue
not synned agaynst the: But because I haue
synned aboute the nomb' of the landes of I
see / and that myne iniquities are multiplied
I am humbled with many b'ades of p'yon / &
ther is in me no b'reathynge. I haue p'rouoked
thyng / and I haue done euill before the /
in comytting abhominacions & multiplying
offences. And now I bowe & kneele of my bet
requyring goodnes of I Lord. I haue sinned
Lord I haue sinned / & know myne iniquitie.
I besyge the by prayer / O Lord forgeue me:
forgeue me & destroye me not with myne in-
iquities / nether do thou alwayse remembre
myne euilles to punyssh them / but saue me
(which am vnto thy) after thy great mercy:
and I wil prayse the euertlastynge /
all the dayes of my lyfe for all
the vertue of heuen pray-
seth the / & vnto the
belogeth glo-
rie / wozlde
with oute ende.
Amen.

The fyrst boke of the Machabees.

After the deeth of Alexander the kynge of Macedo-
nia / Antiochus taketh the kyngdome. Many of the
chyliden of Israel make couenaunt with the Gentyl-
es. Antiochus subdueth Egypte & Ierusalem vnto his
domynyon. Ierusalem beinge burnt maketh lawes of
her awne / and forbyddeth to kepe Godes lawes. An-
tiochus setteth vp an ydole ouer the altare of God.

The fyrst Chapter.

After that Alexander the
sonne of Philippe / kynge of
Macedonia wente forth of I
lande of Cethim / & slewe Da-
rus kynge of the persians &
Medes: It happened / that he
toke greate warres in h'nde / wanne very ma-
ny stronge cities / & slewe many kinges of the
earth: going thowto to I endes of the wozlde
& gettyng many spoiles of the people: In so
moch / I the wozlde stode in greate awe of
him / & therfore was he proude in his herte.
Now wha he had gathered a myghtye ströge
hoost / & subdued I landes & people to they
princes / so I they became trybutaryes vnto
him: he fel sick. And when he perceaued that
he must nedes dye / he called for his noble
estates (which had bene brought vp with him

of chyliden) & parted his kyngdome amonge
them / whyle he was yet alue. So Alexander
reigned xij. yere / & then dyed.

After his deeth fell the kyngdome vnto
his princes / & they optayned it every one in
his towne / & caused the selues to be crow-
ned as kinges: and so dyd their chyliden after
them many yeres / & moch wychednesse in-
creased in the wozlde. Out of these came I
vngacious rote / noble Antiochus the sonne
of Antiochus I king (which had bene a pledg
at Rome) & he reigned in the C. xxxviij. yere
of the raigne of the Cykes.

In those dayes wente there out of Israel
wyched men / whych moued moch people to
theist counsell / sayenge: Let vs go & make a
couenaunt with the Heathen / I are rounde
aboute vs: for I lence we departed from them /
we haue had moch sorow. So they besyge
pleased them well / and certayne of I people
toke vpon the for to go vnto I kynge / which
gaue them licence to do after the ordinaunce
of the Heathen. Then set they vp an op' scole
(at Ierusalem) of the lawes of the Heathen /
& were nomore circuncypled: but forsoke the
holy Testamente / & fornyed them selues to I
Heathen / & were cleane solde to do mychese.

So when Antiochus begarne to be myght-
ie in his kyngdome / he wente aboute to op-
tayne I lande of Egypte also / that he myght
haue the domynon of two realmes. vpon
this entred he in to Egypte to a stronge hoost
with charrettes / elephantes / hoysmen and a
greate nomb' of shippes / and begarne to
warre agaynst Ptolomy the kynge of Egi-
pte. But Ptolomy was afrayed of hym / and
fled: and many of his people were wounded
to deeth. Thus Antiochus wanne many strö-
ge cities / and toke awaye greate good out of
the lande of Egypte.

And after that Antiochus had smitten
Egypt / he turned agayne in the C. lxxij. yere
& wente towarde Israel / & came vp to Ieru-
salem with a myghtie people: & entred prou-
dy in to the Sanctuary / and toke awaye I
golden altare / the candylsticke and all the
ornamentes therof / the table of I shewb'ed
the pouring beuel I chargers / I golden spout
the bale / the crownes and golde apparrell
of the temple / and brake downe all. He toke
also the syluer & golde / the p'ecious Jewels
and the secrete treasures that he founde.
And when he had taken awaye all together /
caused a greate murthur of men / and so ful-
filled his malicious pyde / he departed in to
his hunte lanne.

Thus there arose greate heynesse and
misyrie in all the lande of Israel. The princes
& the elders of the people mourned / I yon-
ge men and the maydens were desyled / and
the sayre

Of the Machabees.

It.

the sayre beu'tye of women was chaunged:
the bydegrome and the byde toke them to
mournyng: the lande and ydole that dwelt
therin / was moued: for all the house of Ia-
cob was brought to confusyon.

After two yeres the kynge sent his chiefe
treasurer vnto I cyties of Iuda / which came
to Ierusalem with a greate multitude of pro-
ple / speakeinge peaceable wordes vnto them
but all was disceate: for wha they had geue
hym credence / he fel sodenly vp on the cytye /
& smote it soze / and destroyed moch people of
Israel. And when he had spoyled the cytye /
he set fyre on it / castynge downe houses and
walles on every syde. The women and they
chyliden toke they captiue / & led awaye their
catel. Then buyded they the castel of Dauid
with a greate and thicke wall / & with myghtie
towres / and made it a stronge holde for the.
Besyde all this they sett wyched people and
vngodly men to kepe it / & roared it with wea-
pens and bytales: gathered the goodes of Ie-
rusalem / and layed them vp there: thus be-
came it a theuyth castell.

And thus was done to laye waite for the
people that went in to the Sanctuary / and
for the cruell destruccyon of Israel. Thus
they shed innocent bloude on every syde of I
Sanctuary / and desyled it: In so moch that
the citelyns were sayne to departe / and the
cytye became an habitacyon of straungers /
beyng desolate of her awne seide / for her
awne natyres were sayne to leaue her. Her
Sanctuary was cleane wasted / her holy dayes
were turned in to mournyng / her Sabba-
thes were had in derisyon / and her honoure
brought to naught. Loke how greate her glo-
ry was a fore / so greate was her confusyon /
and her tope turned in to sorow.

Antiochus also the kynge sent out a com-
mission vnto all his kyngdome / that all the
people shulde be one. When they lest curry
man his lawe / and all the Heathen a greed
to the commaundement of kynge Antiochus:
Yee many of the Israelites consented there
vnto / offeringe vnto ydols / and desylyng I
Sabbath. So the kynge Antiochus sent
his messangers with his commissyon vnto
Ierusalem / & to all the cytyes of Iuda: that
they shulde folowe the lawes of the Heathen /
and forbad ether burnt offeringe meat offer-
ringe or peace offeringe to be made in I tem-
ple of God / & that there shulde no Sabbath
ner hye feast daye be kepte: but commaunded
that the Sanctuary and the holy people of
Israel shulde be desyled.

He commaunded also that there shulde be
sett by other altares / temples & ydols: to of-
fer by swynes flesh & other vncleane beastes:
that men shulde leaue their chyliden vncir-

cuncypled / to desyle their soules with all ma-
ner of vncleannesse & abhominacions: I they
myght so forget the lawe / & chaunge all the
holy ordinaunces of God: & that whosoever
wolde not do accordinge to the commaunde-
ment of kynge Antiochus / shulde suffre deeth
In lyke maner commaunded he thowto out
all his realme / and sett rulers ouer the peo-
ple / for to compell them to do these thynges /
commaunding the cyties of Iuda to do sa-
crifice vnto ydols.

Then wente the people vnto the heathen
by heapes / forsoke the lawe of the Lorde / &
comitted moch euill in the lande: yee and cha-
ced out the secrete Israelites / which had hyd
them selues in corners and p'rey places. In
the xv. daye of the moneth Casleu / in the
C. xlv. yere / sett kynge Antiochus an abho-
minable ydol of desolacion vpon the altare
of God / and they buyded altares thowto
out all the cytyes of Iuda on every syde /
before the doores of the houses / and in the
streets: where they byent incense / and dyd sa-
crifice. And as for the bokes of the lawe of
God / they byent them in the fyre / and rent
them in peces. What so euer he was that
had a boke of the testament of the Lorde sold
by hym / yee whosoever endeuored hymself
to kepe the lawe of the Lorde / the kynge
commaundement was / that they shulde pue
hym to deeth. And thowto his auctorite they
executed these thynges every moneth / vpon
the people of Israel that were founde in
the cytyes.

The fyue and twente daye of the moneth
what tyme as they dyd sacrifice vpon the al-
tare (which stode in the steele of the altare of
the Lorde) accordinge to the commaunde-
ment of kynge Antiochus / they put cer-
tayne women to deeth / whych had caused
their chyliden to be circuncised: Not only that /
but they hanged by the chyliden by the nec-
kes thowto out all their houses / and slewe I
circuncisers of them.

Yet were there many of the people of Is-
rael / whych determined in them selues / that
they wolde not eate vncleane thynges: but
chose rather to suffre deeth / then to be desyled
to vncleane meates. So because they wolde
not breake the blessed lawe of God / they we-
re cruelly slayne. And this great tyranny
created very soze vpon the people of Israel.

The mournyng of Mathathiah and his sonnes for
the destruccyon of the holy cytye. They refused to do
sacrifice vnto ydols. The zeale of Mathathiah for
the lawe of God. They are slayne & wyl not feight
agayne because of the Sabbath daye. Mathathiah dy-
nge commaundeth his sonnes to styche by the wordes
of God after the example of the fathers.

The ij. Chapter.

Phyl. liij.

In

The fyrst booke

1 Mach. 1. 1.

In those dayes there dyd stande by one Mathathyah & sonne of Symeon the prest (out of the kynred of Hoaris) from Jerusalem / & dwelt upon the mount of Modin / & had v. sonnes: The first called Gaddis: Symon / called Chas: Judas / other wise called Machabeus: Eleazer / other wise called Abaron: and Jonathan / whose surname was Apphus. These sawe the euell / that was done amonge the people of Juda & Jerusalem. And Mathathyah sayde: Wo is me / alas & euer I was bozne / to se this mysery of my people / & the pteous destruccion of & holy cite: & thus to lye to fill / being deliuered in to & hādes of & enemys. Her Sanctuary is come in to the power of strangers her temple is / as it were a man & hath lost his good name. Her pteous ornaments are carped awaye captyue / her olde men are slayne in the strettes / & her yōge mē are fallen thowm & swearde of the enemyes.

What people is it / that hath not come possessed in her kingdome? & who hath not gotten some of her spoyle? All her glorie is taken awaye. She was a Quene / & now she is become an handmayde. Beholde our Sanctuary / our betwylle & honoure is wasted awaye / & despoiled by the Gentiles. What helpeth it vs thē to lye? And Mathathyah rente his clothes / & his sonnes / & put sack cloth vpon them / & mourned very soze.

28 Then came the men thither whych were sent of kynge Antiochus / to compell such as were fled in to the cite of Modyn / for to do sacrifice & to burne incense vnto Idols / & to forsake the lawe of God. So / many of the people of Israel consented & enclined vnto thē / but Mathathyah & his sonnes remayned stedfast. Then spake the commissyoners of kynge Antiochus / and sayde vnto Mathathyah: Thou art a noble man / of hys reputacyon and greate in this cite / haupnge saye chyldren and brythzen. Come thou therfore first / and fulfill the kynges commaundement / lyke as all the Heathen haue done / yee & the men of Juda / and such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauoure / and enryched wth golde / syluer & greate rewardes.

Mathathyah answered / and spake with a loude voyce: Though all nacjons obeye the kyng Antiochus / and sal awaye eury man fro hepyng the lawe of their fathers: though they consente to his commaundementes / yet wyl I & my sonnes and my brythzen / not fall fro the lawe of our fathers. God forbyd we shulde: that were not good for vs / that we shulde forsake the lawe and ordynaunces of God / and to agre vnto the commaundement of kynge Antiochus. Therfore we wyl do no

such sacrifice / nether breake the statutes of our lawe / to go another waye. And when he had spoken these wordes / there came one of the Jewes / whych openly in the syght of all / dyd sacrifice vnto the Idols vpon the altier in the cite of Modyn / according to the kynges commaundement.

Why Mathathyah sawe thys / it greued hym at the herte / so that hys raynes boke withall / and hys wryth kindled for very zeale of the lawe. Wherby that he gaue a chyppe forth / and kyled the Jew helpe the altier: yee and slewe the kynges commissioner / that compelled him to do sacrifice / & destroyed the altier at the same tyme: soch a zeale had he vnto & lawe of God / like as Phynches dyd vnto & lamb / & sonne of Salome. And Mathathyah cried with a loude voyce thowm the cite / sayenge: Whoso is seruent in the lawe / & wyl kepe & couenaunt / let him folowe me. So he and hys sonnes fled in to the mountaynes & left all that euer they had in the cite. Many other godly men also departed in to & wilderness wth their chyldre / their wyues and their catel / & remayned there: for the tyrāng increased so soze vpon them.

Now when the kynges seruantes / and the hoost / whych was at Jerusalem in the cite of David herde / & certayne mē had broken the kynges commaundement and were gone their waye to the wilderness in to secrete places / and that there were many departed after them: they folowed vpon them to fyght agaynst them in the Sabbath daye & sayde: Wyl ye yet rebell? Get you hence & do the commaundement of kynge Antiochus and ye shal lye. They answered: We wyl not go forth / nether wyl we do the kynges commaundement / to despoyle the Sabbath daye. Then begane they to fyght agaynst thē neuertheless they gaue them none other answer / nether cast they one stone at them ne: made fast their prey places / but sayde. We wyl dye al in our innocency / heauē & earth shall testifie with vs / that ye put vs to death wrongeously. Thus they fought agaynst thē vpon the Sabbath / & slewe both men & catell / their wyues & their chyldre / to the number of a thousand people.

When Mathathyah and hys frendes herde this / they mourned for them right soze / and sayde one to another: It so be that we all do as our brythzen haue done / & fight not for our lyues & for our lawes agaynst & Heathen: then shall they the soner rote vs out of the earth. So they concluded amonge them selues at the same tyme / sayenge: Whatsoeuer he be that cometh to make battayll wth vs vpon the Sabbath daye / we wyl fyght agaynst him / & not dye al / as our brythzen & were

Num. 27. 1.

1. Mach. 1. 1.

John. 4. 1.

Of the Machabees.

1. Mach. 1. 1.

were instructed to banouly. vpon thys came the Synagoge of the Jewes vnto thē: stronge men of Israel / all such as were seruent in the lawe. And all they that were fled for persecucion / came to helpe them / and to stande by them: In so much that they gathered an hoost of men / and slewe the wyched doers in their gelousy / and the vngodly men in their wryth. Some of the wyched fled vnto the Heathen / and escaped.

Thus Mathathyah & his frendes wente aboute / and destroyed the altiers / and circumcysed the chyldren / that had not yet receaued circumcisiō: as many as they founde within the costes of Israel: & folowed mightely vpon the chyldren of pryde / & this acte prospered in their handes: In so much / that they kepte the lawe agaynst the power of & Gentiles and the kynges / and gaue not ouer their domynyon vnto wyched doers.

After thys when the tyme dyeme on fast / that Mathathyah shulde dye / he sayde vnto his sonnes: Now is pryde and persecucion increased / now is the tyme of destruccion & wrythfull displeasure: wherfore (O my sonnes) be ye seruent in the lawe / and leoparde your lyues for the Testament of the fathers: call to remembrance what actes our fathers dyd in their tyme / so shal ye receaue greate honoure and an euerslastinge name.

Remember Abraham / was not he founde saythfull in tentacyon / and it was reckened vnto him for rightousnes? Joseph in tyme of hys trouble kepte the commaundement / and was made a Lorde of Egypt. Phynches our father was so seruent for the honoure of God / that he obtayned the couenaunt of an euerslastinge presthode. Josue for fulfilling the worde of God / was made the captayne of Israel. Caleb bare recorde before the congregaciō / and receaued an heretage. Dauid also in hys mercyfull kyndnes / obtayned the throne of an euerslastinge kyngdome. Eliah beinge gelous and seruent in & lawe / was taken vp in to heauē. Hananias / Azarias and Misael remayned stedfast in fayth / and were deliuered out of the fyre. In lyke maner Daniel beyng bngylt / was saued from the mouth of the Lyons.

And thus ye maye consydre thowm out all ages sence the worlde beganne / that who soeuer put their trust in God / were not ouercome. Feare not ye then the wordes of an vngodly man / for hys glorie is but donge and wrymes: to daye is he set vp / and to morow is he gone: for he is turned into earth / and hys memoypall is come to naught. Wherfore (O my sonnes) take good hertes vnto you / & quyte your selues lyke men in the lawe: for ye do the thynges that are commaunded

Gen. 22. 1.
Exod. 17. 1.
1. Mach. 1. 1.

you in the lawe of the Lorde your God / ye shal optayne greate honoure therein.

And beholde / I know that your brother Symon is a man of wysdome: se & ye geue care vnto hym alwaye / he shal be a father vnto you. As for Judas Machabeus / he hath euer bene myghty and stronge fro hys youth by: let him be your captayne / & ordeyne the battayll of & people: thus shal ye byinge vnto you all those that fauoure the lawe / & se that ye auenge the wronge of your people / and recompence the Heathen agayne / & applye your selues whole to the commaundement of the lawe. So he gaue them hys blessing / and was layed by hys fathers: & died in the .C. & xlii. yere at Modin / where hys sonnes buried him in hys fathers sepulchre / & all Israel made greate lamentacyon for hym.

Judas is made ruler ouer the Jewes. He kyled Apollonius & Heron the prynces of Syria. The confidence of Judas toward God. Judas determyne to fyght agaynst Lysias whom Antiochus had made captayne ouer his host. The prayer of & absterpners.

The .iiij. Chapter.

Ihen stode by Judas Machabeus in his fathers steade / & all his brythzen helpe him: and so dyd all they that helde in hys father / & fought Antioch. With cherefulness for Israel. So Judas gat his people greate honoure: he put on a bryll plate as a giante / & arrayed hym selfe with his harnesse / and defended the hoste with hys swearde. In his actes he was lyke a Lyon / and as a lyō whelpe roaringe at his praye. He was an enemye to the wyched / & hunted them out: and byent by those that hexed hys people: So that hys enemyes fled for feare of hym / and all the wrychers of vngodlynes were put to trouble: soch lucke and prosperite was in his hande. This greued byuerse kyngs / but Jacob was greatly reioyled thowm hys actes / and he gat hymself a greate name for euer.

He wente thowm the ctytes of Juda / destroyed the vngodly out of them / turning awaye the wryth from Israel / and receauynge such as were opprest: and the same of him wente vnto the vttemost parte of the earth. Then Appollonius (a pryncce of Syria) gathered a myghty greate hoost of the Heathen & out of Samaria / to fyght agaynst Israel. Whych when Judas perceaued / he wente forth to mete hym / fought wth hym: slewe hym / and a great multitude with him / the remnaunce fled / & he toke their substaunce. Judas also toke Appollonius awne swearde / and fought with it all his lyfe longe.

Now whē Seron (another pryncce of Syria) herde saye / that Judas had gathered vnto hym the congregacyon and church of the Jewes. saythfull

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saythfull he sayde: I wyll get me a name & a prayse thow out the realme: for I wyll go fight with Judas & them that are wyth hym/as many as haue despyed the kynges commaundement. So he made hym ready/ and there wente with him a grete myghty hoost of the vngodly/ to stande by hym/ and to be auenged of the chyldren of Israel. And when they came nye vnto Bethozon/ Judas wente forth agaynst the with a small company. And whē hys people sawe such a grete hoost before them/ they sayde vnto Judas: How are we able (beinge so fewe) to fyght agaynst so grete a multitude and so stronge? seinge we be so weery/ and haue fasted all thys daye:

1. Reg. xliij. a. But Judas sayde: It is a small matter for many to be overcome wth fewe: yee there is no dyfference to the God of heauen/ to de- lyuer by a grete multitude or by a small company: for the victorie of the battell standeth not in the multitude of the hoost/ but in the strength cometh from heauē. Beholde/ they come agaynst vs wyth a presumptuous and proude multitude/ to destroye vs/ oure wyues and oure chyldren/ and to robbe vs. But we wyll fight for oure lyues/ & for oure lawes/ and the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes/ he leapt suddenly vpon the. Thus was Se- ron smitten/ and his hoost put to flight/ and Judas folowed vpon them beyonde Betho- ron vnto the playne felde: where there were slayne eight hundred men of them/ and the residue fled in to the lande of the Philistynes. When all the Heathen on euery syde were afrayed for Judas and hys brethren: so that the rumoure of hym came vnto the kynges eares/ for all the Gentyles coude tell of the warres of Judas.

D So when kynge Antiochus hearde these tydynges/ he was angry in his minde: wher- fore he sente forth and gathered an hoost of hys whole realme very stronge armys: and opened hys treasury/ and gaue hys hoost a peares wages in hande/ commaundynge them to be ready at all tymes.

Neuerthelesse when he sawe/ that there was not money ynough in hys treasures/ and that thow the dyscorde and persecucy- on/ whych he made in hys lande (to put downe the lawes that had bene of olde tymes) hys customes & tributes of the lande were im- pyshed: he feared that he was not able for to beare the costes and charges any longer/ nor to haue such gyftes/ to geue so liberally as he dyd afore/ more then the kynges that were before hym.

Wherfore he was heuy in his minde/ and thought to go into Persides/ for to take tri- butes of the lande/ & so to gather moche mo- ney. So he left Lysias (a noble man of the kynges bloude) to ouerse the kynges busy- nesses/ from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus/ till he came agayne.

E Moreover/ he gaue him half of his hoost and Elephates/ commytted vnto hym euery thyng of hys mynde/ concernynge those whych dwelt in Iuda and Jerusalem: that he shulde sende out an armie agaynst the/ to destroye and to rote out the power of Is- rael and the remnant of Jerusalem: to put out their memoiall from that place/ to set straungers for to inhabyt all their quarters/ and to parte their lande amonge them. Thus the kynge toke the other parte of the hoost/ and departed from Antioch (a cite of hys re- alme) ouer the water of Euphrates/ in the hundreth and xlviij. yere/ and went thow the hys countrees.

And Lysias chose vnto hym Ptolomy the sonne of Borsimarus/ Dicanor and Gorgias myghty men/ and the kynges frendes. These he sent with xl. thousande sote men and xli. thousande horsmen/ for to go into the lande of Iuda/ and to destroye it/ as the kynge com- manded. So they wete forth with all their power/ & came to Emmaus into the playne felde. When the marchauntes hearde h^e ru- moure of them/ they & their seruantes toke very muche syluer & golde/ for to bye the chyldren of Israel to be their bodie men. There came vnto them also yet moche men of warre on euery syde/ out of Syria and from the Palestynes.

Now when Judas and hys brethren sawe that trouble increased/ & that the hoost drew nye vnto their borders: consyderynge the kyn- ges wordes which he commaunded vnto the people: namely/ h^e they shulde utterly waste and destroye the: they sayde one to another: Let vs reioyse the decaye of oure people/ let vs fyght for oure folke and for oure Sanctu- ary. When the congregacyon were soone ready gathered to fyght/ to praye & to make supplicacyon vnto God for mercy & grace.

As for Jerusalem/ it laye voyde/ and was as it had bene a wyldernesse. There wente no man in nor out at it/ and the Sanctuary was troden downe. The aleauntes kepte the castell/ there was the habytacyon of the Heathen. The myth of Jacob was taken awaye/ the pyper and the harpe was gone frō amonge them.

The Israelytes gathered them to gether/ and came to Bethphage before Jerusalem: for in Bethphage was the place where they prayed afore

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afore tyme. So they fasted that daye/ & put sackclothes vpon them/ cast adheys vpon their heades/ rente their clothes/ & layde forth the bookes of the lawe (wherout the Heathen sought the yckynesse of their ymagines) and broughte the prestes ornaments/ the firkin- ges and the tythes. They set there also the abekyners (which had fulfilled thys daye) before God/ and cryed wyth a loude voyce towarde heauen/ sayynge: What shall we do wyth these? and whither shall we cary them awaye? for the Sanctuary is trode downe and despyed/ the prestes are come to heuy- nesse and by honoure: and beholde/ the Hea- then are come together for to destroye vs. Thou knowest what thynges they ymagyn agaynst vs. How may we stande before the/ excepte thou (O God) be oure helpe?

They blew out the trompette also wyth a loude voyce. Then Judas ordered captay- nes ouer the people: ouer thousandes/ ouer hundredes/ ouer fiftye/ and ouer ten. But as for such as buyded them houses/ maried wyues/ planted them byneparces/ and those that were fearful: he commaunded the eue- ry man to go home/ accordynge to the lawe. So the hoost remoued/ and pyched vpon the south syde of Emmaus.

And Judas sayde: Tyme youre selues/ be stronge (O my chyldren) make you ready agaynst to morow in the mornyng/ that ye maye fyght wyth these people/ whych are agreed together to destroye vs & oure sanc- tuary. Better is it for vs to dye in battayll/ than to le oure people and oure sanctuary in such a myserable case. Neuerthelesse/ as the wyll is in heauen/ so be it.

¶ Judas goeth agaynst Gorgias which lieth in wayte. He putte Gorgias and his hoost to flight. Lysias sauedeth Jerusaleme/ but Judas dryeth him oute. Judas purpyseth the temple and dedycateth the altare.

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I Then toke Gorgias fyue thousand men of sote/ & a thousande of the best horsmen: & remoued by night/ to come nye where the Jewes hoost laye/ & so to slaye them suddenly. Now h^e men that kepte the castell/ were the conueyers of them. Then arose Judas to smyte the chiefe & principall of the kynges hoost at Emmaus/ for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: & when he founde no man there/ he sought them in the mountaynes/ & thought they had bene fled awaye because of him. But whē it was daye/ Judas thewed hym selfe in the felde wyth thye thousande men only/ whych had nether harnesse ney

sweardes to their myndes.

But on the other syde/ they sawe that the Heathen were myghtie and well harnessed/ and their horsmen aboute them/ and all these well experie in fettes of warre. Then sayde Judas to h^e men that were wyth hym: feare not ye the multitude of them/ be not afrayed of their violence runnyng: remembre how oure fathers were deliuered in the reed see/ when Pharaos theathned them wyth a grete host.

Then so lett vs also crye now towarde heauen: and the Lorde shall haue mercy vpon vs/ and remembre the couenaunt of oure fa- thers/ yee and destroye thys host before oure face this daye: And all h^e Heathen shall know/ that it is God hym selfe/ which deliuereth & saueh Israel.

When the Heathen lyft by their eyes/ and when they sawe that they were commynge agaynst them/ they went out of their tentes in to the battayll: and they that were wyth Judas/ blew vpon the trompettes. So they buckled together/ and the Heathen were dis- comfited and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Bitharamoth/ and in to the felde of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thye thousande men. So Judas tur- ned agayne wyth his hoste/ & sayde vnto the people: Be not greedy of the spoyles/ we ha- ue yet a battayll to fyght: for Gorgias and his hoost are here by vs in the mountaynes/ but stande ye fast agaynst oure enemyes/ & ouer come the: then maye ye safely take the spoyles.

As Judas was speaking these wordes/ there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled/ and the tentes bene bp (for by the smoke they myght vnderstande what was done) they perceauynge thys/ were very sore afrayed: and when they sawe also that Judas and hys hoost were in the felde ready to stricke battayll/ they fled euerychone in to the lande of the Heathen.

So Judas turned agayne to spoylle the tentes/ where they gatt moche golde and syl- uer/ precious stones/ purple a great riches. Thus they went home and longe a Psalme of thankesgeuynge and prayed God in hea- uen: for he is gracious/ and hys mercy en- dureth for euer: And so Israel had a grete victory in that daye.

Now all the Heathen that escaped/ came and tolde Lysias euery thyng as it hap- pened. Wherfore Lysias was sore afrayed and greued in his mynde/ because Israel had not gotten such myfortune as he wolde they shulde

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psal. c. xliij. a

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Shulde / neither as the kynge commaunded. The nexte yere following gathered Lysias thre scoze thousande chosen men of Ioseph / & thre thousande hoymen / to fight agaynst the Jewes. So they came in to Jewry / and pitched their tentes at Bethozon / where Judas came agaynst them with ten thousande men. And when he sawe so greates mighte an host / he made hys prayer and sayde : Blessed be thou (O saviour of Israel) whych dydest destroye the violent power of the graunte / in the hande of thy seruant Dauid / and gauest the host of the Heathen in to the hande of Ionathas (the sonne of Saul) and of hys weapen bearer.

But this host now in to the hande of thy people of Israel / and let them be confounded in their multitude and hoymen. Make them afrayed / & dyscomfote the boldnes of their strenght / that they maye be moued thorow their destruction. Cast them downe thorow the swerde of thy louers / then shall all they that knowe thy name / praye the with thankesgeuyng.

So they stroke the batell / and there were slayne of Lysias host / thre thousande men. When Lysias sawe the dyscomfotinge of hys men / and the manlynesse of the Jewes / how they were ready / ether to fyght or to dye like men / he wente vnto Antioche and chose out men of warre : that wha they were gathered together / they myght come agayne in to Jewry. When sayde Judas and hys brethren : beholde / our enemyes are dyscomfited : Let vs now go by / to cleanse and to repayre the Sanctuary.

Upon this / all the host gathered them together / and wente by vnto mount Syon. Now when they sawe the Sanctuary layd waste / & the altare defyled / the doores byt by / & the bygges growinge in the court / like as in a wood / vpon mountaynes / yee & the prestes selles were broken downe : they rente their clothes / made great lamentacion / call alwes vpon their heades / fell downe flat to the grounde / made a greates noyse with the trompettes / & cryed towarde heauen.

Then Judas appointed certayne men to fyght agaynst those which were in the castell eill they had cleansed the Sanctuary. So he chose prestes & were vnderfled / such as had pleasure in the lawe of God : and they cleansed the Sanctuary / and bare out the defyled stones in to an vnclene place. And for so much as the altare of burntofferings was vnhalowed / he toke aduysment / what he mighte do : so he thought it was best to destroye it / lest it shoulde happen to do them any shame / for the Heathen had defyled it / & therefore they brake it downe. As for the stones they

layed the by vnto the moynayn by the house in a conuenient place : till there came a prophet to shewe / what shoulde be done with them.

So they toke whole stones accordinge to the lawe / & buylded a new altare / such one as was before / & made by the Sanctuary within & without / & halowed the courtes. They made new ornaments / & brought the candlestick the altare of incense / & the table in to the temple. The incense layed they vpon the altare / & lighted the lampes which were vpon the candlestick / that they myght burne in the temple. They set the shewbread vpon the table / & hangd by the bale / and set by the temple / as it was afore. And vpon the xxv. daye of the first moneth / which is called the moneth of Casleu / in the C. xliiii. yere : they rose by by tymes in the moynynge / for to do sacrifice (accordinge to the lawe) vpon the new burnt offeringe altare. that they had made : after the tyme and season that the Heathen had defyled it. The same daye was it set by agayne / with longes pypes / harpes & cymbales.

And all the people fell vpon their faces / & tooke shippynge & thankyng of God of heauē which had geuen them the victory. So they kepte the dedicacion of the altare blis. dayes offeringe burnt sacrifices & thankofferings with gladnesse. They deckt the temple also with crowns & chylde of gold / & halowed the portes & selles / & hangd doore by the. Thus there was very great gladnesse amonge the people / because the blasphemie of the Heathen was put awaye. So Judas & his brethren in the whole congregacion of Israel / ordered / that the tyme of the dedycacyon of the altare shoulde be kepte in hys season from yere to yere / by the space of blis. dayes / from the xxv. daye of the moneth Casleu : yee and that with myght and gladnesse.

And at the same tyme buylded they by the mount Syon with hys walles and stronge towres rounde aboute : lest the Gentiles shoulde come and treade it downe / as they dyd afore. Therefore Judas sett men of warre in it / to kepe it : and made it stronge / for to defende Bethsura : that the people myght haue a refuge agaynst the enemyes.

¶ Judas had conquered the Heathen that go aboute to destroye Israel / and is holpen of his brethren Simon and Ionathas. He ouerthroweth the cytie of Sphon / because they denyed hym passage thither.

¶ The v. Chapter.

It happened also that when the Heathen rounde aboute betwixt / howe the altare & the Sanctuary were sett by in the olde estate : it displeased the very soze / wherefore they thought to destroye the generacion of Jacob that was amonge them : In so much that they began

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began to slaye and to persecute certayne of the people. When Judas fought agaynst the chyldre of Esau in Iudaea / & agaynst those which were at Arabathane / for they dwelt rounde aboute the Israelites / where he slew and spoyled a greates multitude of them. He thought also vpon the malice and vnlawfulnes of the chyldre of Esau / how they were a snare & stoppe vnto the people / & how they layed wayte for them in the hye wayes / wherefore he shut them by in to towres / and came vnto them / condemned them / and bent by their towres / with all that were in them.

Afterwarde wente he agaynst the chyldren of Ammon / wherof he founde a myghty power & a greates multitude of people / with Timothy their captayne. So he stroke many battails with them / which were destroyed before hym. And when he had slayne them / he wanne Bazer the cytie / with the towres belonginge therto / and so turned agayne in to Jewry. The Heathen also in Galaad gathered the together / agaynst the Israelites that were in their quarters to slaye them : but they fled to the castell of Bathanian. and sent letters vnto Judas and his brethren / sayinge : The Heathen are gathered agaynst vs on every syde / to destroye vs / & now they make them for to come / and laye sege to the castell / wherunto we are fled / and Timothy is the captayne of their host : come therfore / and deliuer vs out of their handes : for there is a greates multitude of vs slayne all ready. Yee and our brethren that were at Tabin / are slayne & destroyed (well nye a thousande men) and their wyues / their chyldren and their goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a readyng / beholde / there came other messagers from Galilee / with rente clothes : which tolde euen the same tydings / and sayde / that they of Ptolomais / of Tyrys and of Sidon were gathered agaynst them / and that all Galilee was fylled with enemyes to destroye Israel. When Judas and the people herde this / they came together (a greates congregacion) to delibe / what they mighte do for their brethren / that were in trouble & beleaged of their enemyes. And Judas sayde vnto Simon his brother : chose the out certaynemen / and go deliuer thy brethren in Galilee : As for me and my brother Ionathas / we wyll go in to Galadithim. So he left Josephus & some of Zachary / and Aarias to be captaynes of the people and to kepe the remnant of the host in Jewry / and commaunded them / sayinge : Make the ouersyght of this people / and se to pe make no warre agaynst the Heathen / vntill the tyme that we come agayne. And when

to Simon he gaue thre thousande men for to go in to Galilee / but Judas hym selfe had eght thousande in Galadithim.

Then wente Simon in to Galilee / and stroke shurely batell with the Heathen : wherof he dyscomfited / and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heathen almost .iiij. thousande men. So he toke the cytyles of them / and carried awaye the Israelites / that were in Galilee and Arabath / with their wyues / their chyldren and all that they had / and brought them in to Jewry with greates gladnesse. Judas Machabeus also and his brother Ionathas / wente ouer Jordan / and traouayled .iiij. dayes iourney in the wyldernes : where the Hebrewes met them / and receaued them louyngly / and tolde the euery thyng that had happened vnto their brethren in Galadithim / and how that many of them were beleaged in Batafa / Bofoz / Alimis / Calphoz / Mageth and Carnaim (all these are stronge walled and myghtie greates cyties) and that they were kepte in other cytyes of Galaad also : so moche they are appointed to bytge their host vnto these cyties / to take them & to wyne them in one daye.

So Judas and his host turned in all the haste in the wyldernes towarde Bofoz / and wanne the cytie / & the we all the males with the swerde / toke all their goodes / and sett fyre vpon the cytie. And in the nyght they toke their iourney from thence / and came to the castell. And by tymes in the moynynge when they looked by / beholde / there was an innumerable people bearynge iadens and other instruments of warre / to take the castell and to ouercome them.

When Judas sawe that the battayll beganne / and that the noyse thereof wente by a range in to the heauen / and that there was so greates a crye in the cytie : he sayd vnto his host : fyght this daye for your brethren. And so came behynde their enemyes in thre companyes / and blew by the trompettes / and cryed in their prayer to God.

But as soone as Timothy's host perceaued Machabeus was there / they fled from him / and the other slew them downe eght thousande : so that there were killed of them the same daye / almost eght thousande men. When he parted Judas vnto Maspha / layd sege vnto it and wanne it / & the we all the males in it / spoyled it / and set fyre vpon it. From thence wente he and toke Calbon / Mageth / Bofoz / and the other cyties in Galaad.

After this gathered Timothy another host / which pitched their tentes before Raphon beyonde the water. Judas sent to spye the host / & they brought hym word agayne / sayinge /

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agayne / sayenge: All the Heathen þe be rounde aboute vs / are gathered vnto him / and the host is very greete: Yet they haue byed the Arabians to helpe them / & haue pitched their tentes beyonde the water / and are ready to come & fyghe agaynst the. So Judas wente on to mete them.

And Timothy sayde vnto the captaynes of hys host: when Judas & hys host come nye þe ryuer: þe go ouer first / we shal not be able to withstande him: for why he will be to stronge for vs. But þe darre not come ouer so that he pitch his tente beyonde the water: then will we go ouer / for we shal be stronge ynough agaynst him. Now as soone as Judas came to þe ryuer / he appoynted certayne scribes of the people / & commaunded them / sayenge: se þe ye leaue none behinde wþ this tyde of the ryuer / but let euery man come to the battayl. So he wente first ouer vnto the & his people after him.

And all the Heathen were dyscomfited befoze him / and lett their weapens fall / & ranne in to the temple that was at Camaim. Which cytye Judas wanne / and byent the temple wþ all that were in it: So was Camaim subdued / and myght not withstande Judas. Then Judas gathered all the Israelites that were in Galsadithym / from the leest vnto the most / wþ their wyues and their chyldren (a very greete host) for to come in to the lande of Israel.

So they came vnto Ephron / which was a myghtie greete and stronge cytye / and laye in their waye. For they coude not go by it / neither of the ryght hande ner of the left / but must goo thowow it. Neuertheles they that were in þe cytye / wolde not lett the go thowow / but walled by the portes wþ stones. And Judas sent vnto the / wþ peaceable wordes / sayenge: Let vs passe thowow your land / & we maye goo in to oure awne countre: there shall no body do you harme / we wyl but on- ly go thowow. But they wolde not lett the in.

Wherfoze Judas commaunded a procla- macyon to be made thowow oure the Hoste / that euery man shulde kepe his ordze: and so they dyd their best lyke balaunt men.

And Judas beseged the cytye all that daye and all that nyght / and so wanne it: where they slewe as many as were males / and de- stroyed the cytye / and spoyled it / and wente thowow all the cytye ouer the & were slayne. Then went they ouer Jordan in to þe playne felde befoze Bethsan. And Judas helped those forwarde that cam behynde / and gaue the people good exortacyon all the waye thowow / tyll they were come in to the lande of Juda. Thus they wente by vnto þe mounte Sion / where they offered to myght & thanc-

hesguyng: because there were none of the slayne / but came home agayne peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad / and Symon their brother in Galilee befoze Ptolomays: Then Josephus the sonne of Zachary and Alaryah the captaynes / hearynge of the ac- tes that were done and of the battels that were stoken / sayde: Let vs get vs a name also / and go fyghe agaynst the Heathen that are rounde aboute vs.

So they gaue their host a commande- ment / and wente towarde Tamyrah. Then came Gorygab & his men out of the cytye / to fyghe agaynst them: Josephus also and Alaryah were chaled vnto the borders of Jero- salem. Wher men: so there was a great mysery amonge þe people / & al because they were not obedient vnto Judas and hys brethren / but thought they shulde quyte them selues man fully. Neuertheles they came not of the fede of these men / by wch Israel was helped. But the me þe were wþ Judas / were grea- tly commaunded in the sight of all Israel and all Heathen / where so euer their name was herde vpon / & the people came vnto the byd- dyngge them welcome.

After this wente Judas forth wþ hys brethren / and fought agaynst the chyldre of Esau / in the lande þe lyeth towarde the south where he wanne the cytye of Hebzon and the townes that lye beynde it: & as for the walles and towres rounde aboute it / he byent them by. Then remoued he to go in to the lande of the Philistines / and wente thowow Samaria. At þe same tyme were there many prests slayne in the battayl / wþch wylfully and without aduylment wente out for to fyghe to get them honoure. And when Judas cam to Jot in the Philistines lande / he byake downe their altars / byent the ymages of their Idols / spoyled þe cyties / & came agayne in to the lande of Juda.

Antiochus wyllyng to take the cytye of Jerusalem a praye is wryuen awaye of the Temple. He salueth in to sychem and dyeth. His sonne Antiochus is made kynge. The besage of the tower of Sion. Cupator cometh in to Jemay with a great armye. The bold- nesse of Eleazar.

The .viij. Chapter.

Now when kynge Antiochus tra- uayled thowow the hys countrees / he byake þe Elymas in Persia was a noble & plenteous cite in spuer a gold / & that there was in it a very riche temple: where as were clothes / cote armoures & chyldes of golde / wþch Alexander the sonne of Philippe kynge of Macedonia had left be- hynde him. Wherfoze he wete about to take the

Of the Machabees.

Itiij.

the cytye & to spoyl it / but he was not able: for the cytyens were warned of it / & fought wþ him. And so he fled & departed to great he- uynesse / & came agayne into Babylon. Wher- reouer there came one which brought hyni tydynges in Persye / that his hostles which were in the lande of Juda / were dysuen a- waye / and how that Antiochus went forth first to a greete power / & was dysuen awaye of the Jewes: how that they had wonne the bly- tope / & gotten greatt goodes out of the hoo- ses & perished: how they had byokt downe the abhomy nation / which he set by vpon the altare at Jerusalem / and fenced the Sanc- tuary wþ hys walles / like as it was afore: yee and Bethsura his cite also.

So it chaunced / that when the King had herde these wordes / he was astraigh and grea- ued very sore. Wherfoze he layed him downe vpon his bed / and fell sicke for very sorowe: and all because it had not happened as he had dreymed. And thre contynued he longe / for hys grete was euer moze and moze / so þe he saw he must nedes dye. Wherfoze he sent for his frendes / & sayde vnto the: the slepe is gone fro myne eyes / for the very sorow and heracyon of herte þe I haue. For when I co- lyde in my mynde þe greete aduersite þe I am come vnto / & the floudes of heuynesse which I am come in / wher as afore tyme I was so met / and so greatly set by / by reason of my power: Agayne / consyderyngge the euell þe I haue done at Jerusalem / fro whence I toke all the ryches of golde & syluer þe were in it / and sent to fetch awaye the inhabytours of Jemay without any reason why: I knowe / þe these troubles are come by me for the same cause. And beholde / I must dye with greete sorow in a straunge lande. Then called he for one Philippe a frende of his / whom he made ruler of al his realme / & gaue him þe crowne / his roabe & his rync: that he shulde take his sonne Antiochus vnto hyn / & byngge hyn by / tyll he myght raygne hymself. So the kynge Antiochus dyed there / in the .cxiij. yere. When Antiochus knewe that the kynge was deed / he ordered Antiochus hys sonne (whom he had brought by) to raygne in hys fathers steade / & called hyn Cupator. Now they that were in the castell (at Jerusalem) kepte in the Jewes round about the Sanc- tuary / & fought euer tyll to bothem harme / for the strengthenyngge of the Heathen.

Wherfoze Judas thought to destroye the / and called all the people together / that they myght laye sege vnto them. So they came together in the .cxiij. yere / & beseged them / layinge forth their ordynance and instru- mentes of warre. Then certayne of the that were beseged wente forth (vnto whom some

hngodly men of Israel loyned them selues also) and went vnto the kynge sayenge: We wyl longe wyllyt be / or thou punysh and auenge oure brethren: We haue euer benemynded to bothy father & sonne / to walke in his sta- tilles / and to obeye his commaundementes: Wherfoze oure people fel from vs / & wher- soeuer they founde any of vs / they slewe the: and they haue not only medled wþ vs / but wþ all oure countrees: and beholde / this daye are they besegynge the castell at Je- rusalem / and haue made by the stronge holde in Bethsura: And yf thou dost not pzeuente them / they wyl do moze then these / and thou shalt not be able to ouer- come them.

When the kynge herde this / he was very angry / and called all hys frendes / the cap- tynes of hys sote men and of all hys hoze men together. He byed men of waire also out of other realmes and oute of the Isles of the see / which came vnto hyn. And the num- bze of hys host was an hundred thousande sote men / and twenty thousande hozmien / & .xxxij. elephantes well exercised to battayl. These came thowow Idumea vnto Bethsu- ra / and beseged it a longe season / and made dysuerse instrumentes of warre agaynst it. But the Jewes came out and byent them / and fought lyke men. Then departed Judas from the castell at Jerusalem / and remoued the host toward Bethsacaran ouer agaynst the hynge armye.

So the kynge arose befoze the daye / and brought the power of his host in to þe waye to Bethsacaran / where the hostes made the to the battayl / blowingge the trompettes. And to prouoke the elephantes for to fight / they slewed them the sappe of reed grapes and molbertes. And dyscyded the elephantes amonge the hoste: so þe by euery elephante there stode a .viij. men well harnessed / & hel- mettes of stele vpon their heades: yee vnto euery one of the elephantes also / were orde- ned .v. hozmien of the best / which wayted of the elephantes / goynge whete so euer he wente / and departed not from him. Euery elephante was couered wþ a stronge tower of wdd / where vpon were .xxxij. balaunte men wþ weapens to fyghe / & wþin it was a man of Jnde to rule the best.

As for the remynant of the hozmien / he sett them vpon both the sydes in two partes wþ trompettes / to prouoke the hoste / and to fere by such as were slowe in the armye. And when the sunne shone vþ their shildes of golde and stele / the mountaynes glistered agayne at them / and were as byght as the cresettes of fyre. The hynge host also was dyscyded / one parte vþ þe mountaynes / the

The fyft boke

the other some beneth: so they went on / ca-
hyng good hede / and keppege their ordie.
And all they that dwell in the lande / were af-
fayed at the noyle of their host / when the
multitude wente forth / & when the weapes
smote together / for h host was both great
& mighty. Judas also & his host entred in to
the battayll / & flew. & men of the kynges
armye. Now whē Eleazar the sonne of Sau-
ra dyd le one of the Elephantes decke in the
kynges badge / and was a more goodly beest
then the other: he thought the kyng should be
upon hym / & leoparde him self to deliuer his
people / and to get him a perpetual name.

Wherfore he ranne with a corage vnto h
Elephante in the myddest of the host / smy-
tynge them downe of both the sydes / & slawe
many aboute him. So wente he to the Ele-
phantes sete / & gat hym vnder hym / & slewe
him: then fell the Elephante downe vpon hym /
& there he dyed. Judas also & his men seing h
power of the kyng & the myghtye byolde of
his host / departed fro them. And the kynges
armye wente by agaynst the towarde Jeru-
salem / & pitched their ctes in Jewry besyde
mount Sion. Mozeouer / the kyng toke
truce with them that were in Bethsura.

But whē they came out of h ctye (because
they had no bytales within / & the lande laye
bntylled) the kyng toke Bethsura / & set men
to kepe it / & turned hys host to the place of
the Sanctuary / & layd siege to it a grete
whyle. Wher he made al maner ordynace:
handbowes / byzle dartes / rackets to cast
stones / scowppes to shute arrows / & slinges.
The Jewes also made ordynance agaynst
theirs / and fought a longe season.

But in the ctye there were no bytales /
for it was the seventh yere of the warres /
& those beache that remayned in Jewry had
eaten by all their stoare. And in the Sanc-
tuary were few men left / for h hunger came
so vpon the / that they were scattered abroade
euery man to his atone place.

So when Lysias hearde that Philippe
(whom Antiochus the kyng whyle he was
yet lyuynge / had ordered to byynge by An-
tiochus his sonne / that he myght be kyng)
was come agayne out of Persia & Medea
with the kynges host / & thought to oplayne
the kyngdome: He gat him to the kyng in all
the haste / & to the captaynes of h host / and
sayde: we decrease dayly / & oure bytales are
but small. Agayne / the place h we laye siege
vnto / is very strong / & it were oure parte to
se for the realme. Let vs agre with these men
and take truce with them / and with all their
people / and graunte them to lyue after their
lawe / as they dyd afore. For they be greued
& do all these things agaynst vs / because we

haue despyed their lawe. So the kyng and
the pynces were content / & sent vnto the
make peace / & they receyued it. Now when
the kyng & the pynces had made an othe
to them / they came out of the castell / and h
kyng wente by to mount Syon. But whē
he sawe that the place was well fenced / he
broke the othe that he had made / & commaun-
ded to destroye h wall rounde aboute. Then
departed he in all the haste / & returned vnto
Antioche / where he founde Philippe hauynge
dominyon of h ctye. So he fought agaynst
him / & toke h ctye agayne in to his handes.
Demetrius raygneth after he had kyled Antio-
chus & Lysias. He troubleth the chylde of Israel cho-
sew the counsell of certen wyched persons. The
prayer of the pynces agaynst Nicano: Judas kyleth
Nicano: after he had made his prayer.

Now came Demetrius
the sonne of Seleucus from the
ctye of Rome with a small cōpa-
ny of men / vnto a ctye of the see
coast / & there he bare rule. And it chaunced /
that when he came to Antioch the cite of his
Progenitors / hys host toke Antiochus &
Lysias / to byynge the vnto him. But whē he
was tolde him / he sayde: lett me not se their
faces. So the host put them to death. Now
when Demetrius was set vpon the throne of
his kyngdome / there came vnto him wyched
and vngodly men of Israel: whose captayne
was Alcimus / that wolde haue bent made
hys prest: These men accused the people of
Israel vnto the kyng / sayynge: Judas & his
brythren haue slayne thy frendes / and byru-
ed vs out of oure atone lande. Wherfore sende
now some man (to whom thou geuest credy-
ce) that he maye go and se all the destruccyō /
which he hath done vnto vs & to the kynges
lande / and lett him be punished with all his
remours and lauours.

Then the kyng chose Bachides a frende
of his / which was a mī of grete power in
the realme (beyonde the grete water) and
saythfull vnto the kyng: and sent hym to se
the destruccyon that Judas had done. And as
for that wyched Alcimus / he made him hys
prest / and commaunded hym to be auenged
of the chylde of Israel. So they stode by /
and came with a grete host in to the lande
of Juda / sendynge messaungers to Judas &
his brythren / & speakynge vnto the in peacea-
ble wordes: but vnder disceate. Wherfore Ju-
das & his people beleued not their sayng / for
they sawe h they were come in a grete host.

After this came the scribes together vnto
Alcimus & Bachides / trustynge the best vnto
the. And Lysias & Alcimus requyred peace
of them / sayynge: Alcimus the prest is come
of the seide of Iard / how can he disceate vs?

Of the Mathabees.

lrb.

So they gaue the tourynge wordes / & swoze
vnto them / & sayde: we wil do you no harme /
neither your frendes: & they beleued the. But
the very same daye toke they h. men of them
& slewe them according to h wordes that are
wrytten: They haue cast the flesch of the sanc-
tes / & shed their bloude rounde about Jeru-
salem / & there was noman that wolde bury
them. So there came a grete feare & dyede
amonge the people / sayynge: there is neither
treuth nor ryghtousnesse in them / for they
haue broken the appoyntement & othe that
they made. And Bachides remoued his host
from Jerusalem / and pyched hys tente at
Bethzecha: where he sent forth / & toke ma-
ny of them that had forsaken hym: He slewe
many of the people also / and cast them in to
a grete pytt. Then commytted he the lande
vnto Alcimus / and left nū of warre wyth
hym to helpe him / & Bachides hym self wen-
te vnto the kyng. And thus Alcimus defen-
ded his hys presthode / and all such as byred
Israel / reioyced vnto hym: In so much that
they oplayned the lande of Juda / & dyd much
ruell vnto the Israelites.

Now when Judas sawe all the myschefe
that Alcimus and his company had done (yee
moze then the beathen them selues) vnto
the Israelites: He wente forth rounde about
all the borders of Jewry / and punished those
vntaythfull renegates / so that they came
no moze out in to the countre. So when Al-
cimus sawe / that Judas and his people had
gotten the vpperhande / and that he was not
able to abyde them: he wente agayne to the
kyng / and sayde all the worst of them that
he coulde. Then the kyng sent Nicano: / one
of his chiefe pynces (whych bare ruell wyl
vnto Israel) and commaunded hym / that he
shulde utterly destroye the people.

So Nicano: came to Jerusalem with a
grete host / and sent vnto Judas and hys
brythren with frendly wordes (but vnder di-
sceate) sayynge: there shall be no warre be-
twixte me and you: I will come wyth a few
men / to se how ye do / with frendshipe. vpon
this he came vnto Judas / and they saluted
one another peaceably: but the enemyes we-
re appoynted to take Judas by violence. Ne-
uertheles it was tolde Judas / that he came
vnto h but vnder disceate: wherfore he gat
him awaye from him / & wolde se his face no
moze. When Nicano: perceaued that hys
counsell was betrayed / he went out to fight
agaynst Judas / besyde Capharsalama:
where there were slayne of Nicano: hys host /
h. m. men: the resydue fled vnto the castell
of David.

After this came Nicano: by vnto mount
Sion: and the prestes wyth the elders of the

people wente forth to salute him peaceably
& to shewe him the burnt sacrifices that we-
re offered for the kyng. But he laughed them
to scozne / mocked them / defiled their offerin-
ges / & spake disdainfully / yee and swoze in his
woth / sayynge: If Judas and hys host be
not deliuered now in to my handes / as soone as I
as euer I come agayne (& saye well) I shal
burne vpon this house. With that / wente he
out in a grete anger. Then the prestes came
in / and stode before the auiter of the temple /
wryngynge & sayynge: For so much as thou (O
Lorde) hast chosen this house / that thy name
might be called vpon therein / & that it shulde
be an house of prayer and petycon vnto the
people: We abenge of this man & his host /
& let them be slayne with h sword: remem-
bze the blasphemyes of them / & suffre them
not to continue eny longer.

When Nicano: was gone from Jerusa-
lem. he pitched his tente at Bethozon / & there
an host met him out of Syria. And Ju-
das came to Adarfa with hys m. m. / & made
his prayer vnto God / sayynge: O Lorde / be
cause the messaungers of kyng Senacherib
blasphemed the / the angell wente forth / and
slew an Cxxx. thousande of them: Euen so
destroye thou this host before vs to daye / &
other people maye knowe / how that he hath
blasphemed thy Sanctuary: & punished him /
accordinge to his malicousnesse.

And so the hostes stode the seide / the
thirtiende daye of the moneth Adar: & Nica-
no: h host was discomfited / and he hym self
was fyt slayne in the battayll. When Nica-
no: s men of warre sawe that he was kyl-
led / they cast awaye their weapes and fled:
but the Jewes folowed vpon them an whole
dayes iourney / from Adazer vnto Gazara /
blowynge with the trompettes / & makinge
tokens after the. So the Jewes came forth
of all the townes there aboute / & blewe out
their byznes vpon them / and turned agaynst
them: Thus were they al slayne / and not one
of them left.

Then they toke their substauce for a pray
and smote of Nicano: s heade and hys ryght
hande (whych he helde by so prouidly) and
brought it with them / and hanged it by a sc-
re Jerusalem. Wherfore the people were ex-
ceedingly reioyced / and passed ouer that daie
in great gladnesse. And Judas ordered / that
the same daye (namely the .xiiij. daye of the
moneth Adar) shulde be kepte in myzth eue-
ry yere. Thus the lande of Juda was in rest
a litle whyle.

¶ Judas considering the power & goodly pollicy of
the romaynes make th peace with the. The resydue
of the romaynes sent vnto the Jewes.

¶ The .viij. Chapter.

¶ Judas

Judas hadde also the fame of the Romaynes / & they were myghty & balaad men / & agreeable to all thinges that are requyred of the / & make peace with all men / which come vnto them / and how they were doughty men of strength. Besydes that it was tolde hym of their battayls & noble actes whych they dyd in Galacia / how they had conquered them / & brought the vnder tribute: & what greates things they had done in Spayne / how that with their wysdome & sober behauiour they had wonne the Wynges off pluer and golde & are there / and obtayned all the lande / wryth other places farre from them: how they had dyscomfited & slayne downe the kynge that came vpon them / from the bittermost parte of the earth / and how other people gaue the tribute euery yere: How they had slayne & ouercome Whispepe & Perles kynge of Cethim / and other mo (in battayll) whych had brought their ordynance agaynst them: how they dyscomfited greates Antiochus kynge of Asia (that wolde nedes fygth with them) hauninge an hundreth and .xx. Elephantes / with hoysmen / charrettes / and a very greates hooft: how they toke hym selfe slayne / and ordered hym (with such as wolde raigne after him) to paye them a greates tribute / yee and to fynde them good luerres and pledge: besydes all this / how they had taken from him India / Media and Lydia (his best landes) & geuen them to kynge Demetrius. Agayne / how they perceauyng that the Grekes were comynge to bere them: sent agaynst them a captayne of an hooft / which gaue them battayll / slawe many of them / led awaye their wyues and chyldren captiue / spoiled them / toke possession of their lande / destroyed their stronge holdes / and subdued them to be their bonde men / vnto this daye: Mozeouer / how that as for other kynngdomes & fles / whych somtyme with stode them / they destroyed the / & brought them vnder their dominion: But helped euer their stonre frendes & those that were confederate with them / and conquered kynngdomes both farre & nye: & that who so euer herde of their renoune / was afrayed of them: for whō they wolde helpe to their kynngdomes / those raigned: & whō it lyked not the to raigne / they put him downe: And how they were come to greates preeminence: hauninge no kynge amonge them / neether any man clothed in purple / to be magnified there thorow but had ordered them selues a parliament / where in there sat iiii. C. and .xx. Senatours daylie vpon a counsell / to dispatch euer a busynesse of the people / & to kepe good order: And how that euery yere they chose a Mayre / to haue the gouernance of all their lande: to

whō euery mā was obedient / & & there was neether euell will neer discencion amonge them. Then Judas chose Eupolemus the sonne of Thon the sonne of Jacob / & Jason the sonne of Eleazar / & sent them vnto Rome for to make frendshipe & a bonde of loue wth them: & they might take from them a bondage of Grekes / for & the Jewes sawe that the Grekes wolde subdue the kyngdome of Israel. So they went vnto Rome (a very greates iourney) & came in to the Parliament / & sayde: Judas Machabeus with his brethren & the people of the Jewes hath sent vs vnto you / to make a bonde of frendshipe & peace with you / & ye to note vs as your louers & frendes. And the matter pleased the Romaynes ryght well / wherfore it was wrytten vpon of which & Romaynes made a wrytting in tables of Latyn & sent it to Jerusalem: & they might haue by them a memorial of the same peace & bonde of frendshipe / after this maner: God saue the Romaynes & the people of the Jewes both by see & by lande / & hepe & swearde & enemy fro them for euermore. If there come fyrst eny warre vpon the Romaynes or eny of their frendes thorow out all their dominion & people of the Jewes shal helpe the (as the tyme requi- reth) & that wth all their herres. Also they shal neether geue nor sende vnto their enemies vi- tales / weapens / money ner shippes: but fulfill this charge at the Romaynes pleasure / & take nothing fro them therfore. Agayne yf the people of the Jewes happē first to haue warre / the Romaynes shal stande by them wth a good wil / according as the tyme wil suffice. Neether shal they geue vnto the Jewes enemies / vi- tales / weapens / money ner shippes. Thus are the Romaynes content to do / & shal fulfill their charge without eny discreete.

Accordinge to these articles / the Romaynes made the bonde wryth the Jewes. Now after these articles (sayde they) yf eny of the parties wil put to the / or take eny thyng fro them: they shal do it wryth the consente of both: & whatsoeuer they adde vnto them or take from them / it shal stande fast. And as touchyng the euell that Demetrius hath done vnto the Jewes / we haue wrytten vnto him / sayeng: wherfore layest thou thy heuy poeke vpon the Jewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs / we shal defende them / and fygth with the by see and by lande.

After the death of Dicanor Demetrius sendeth his armie agaynst Judas. Judas is slayne. Jonathan is put in the steade of his brother. The strife betwene Jonathan & Bachides. Alcimus is taken with the pat- tyse & dyeth. Bachides retourneth agayne vnto Phing. He cometh vpon Jonathan by the counsell of certen wryched persones / & is ouercome. The tyece of Jonathan with Bachides.

¶ The

The .x. Chapter.

In the meane season when Deme- trius herde that Dicanor & his hooft was slayne in the felde / he proceeded further to sende Bachides & Alcymus agayne in to Jewry / & those that were in the right wyng of his hooft / wryth the. So they wente forth by the waye that ledeth vnto Galgala / and pitched their tentes before Bethsaioth which is in Arbellis / & wanne a citie / & slawe moch people. In the first moneth of the .xlii. yere / they brought their hooft to Jerusalem / & rose vp & came to Berra / wryth .xx. fote men / & .ii. M. hoysmen.

Now Judas had pitched his tente at Las- sa / wryth thez thousande chosen men. And when they sawe the multitude of the other army that it was so greates / they were soze a- frayed / & many conuered them selues out of the hooft / In so moch that there abode no mo of them but .iiij. C. men. When Judas sawe that his hooft slayed him / and that he must ne- des fygth: it brake his hert / that he had no tyme to gather them together: wherfore the mā was in extreme trouble. Neuertheles he sayde vnto them / that remayned with hym: wryth let vs go agaynst oure enemies / perad- uenture we shal be able to fygth wryth them. But they wolde haue stopped him / sayeng: we shal not be able / therfore let vs now saue oure lyues / and turne agayne to our brethren / and then wryll we fygth agaynst them / for we are here but fewe. And Judas sayde: God wryth byd / that we shal be from them. Wher- fore yf oure tyme be come / lett vs byr man- fully for oure brethren / and lett vs not slayne our honoure. When the hooft remoued out of the tentes / & stode agaynst them. The hoysmen were deuyded in two partes: the lyngre ca- uers & the archeys wente before the hooft / & all the myghtye men were formed in the fel- de. Bachides himself was in the right wyng of the battell / and the hooft byr we nye in two partes / and blew the trompettes. They of Judas syde blew the trompettes also / & the earth shoke at the noyse of the hooftes / and they stoke a felde from the moztow til nyght. And when Judas sawe that Bachides hooft was strongest of the right syde / he toke wryth hym all the hardy men / and brake the ryght wyng of their ordre / and folowed vpon them vnto the mount Azot.

Now when they wryth were of the lefte wyng / sawe that the right syde was discom- fited / they persecuted Judas and them that were wryth hym. When was there a soze bat- tayll / for many were slayne and wounded of both the parties / Judas also hymself was hylled / and the remnant fled. So Jonathan and Symon toke Judas their brother / and

buried him in his fathers sepulchre in the cy- tie of Modin. And all the people of Israel made greates lamentacion for him / and mour- ned longe / sayeng: Alas / that this worthy shulde be slayne / which deliuered the people of Israel. As for other thinges pertynyng to the battayls of Judas / the noble actes & he did & of his worthynesse: they are not wryt- ten / for they were very many.

And after the death of Judas / wryched m^r Joseph. cap. .18. came by in all the coastes of Israel / and therel^y .xij. Antig. arose all such as wryth the yngodlynesse. In those dayes was there a greates dearth in the lande / and all the countre gaue ouer the sel- ues & theirs vnto Bachides. So Bachides chose wryched men / and made them lordes in the lande. These fought out and made searce for Judas frendes / and brought them vnto Bachides: which auenged him self vpon them wryth greates despise. And there came so greates trouble in Israel / as was not sens the tyme that no prophet was sene there.

Then came all Judas frendes together / & sayde vnto Jonathan: for so moch as thy brother Judas is deed / there is none lyke him to go forth agaynst our enemy / agaynst Bachides / and such as are aduersaries vnto oure people. Wherfore this daye we chose the for him / to be oure pryncce and captayne to ordre oure battell. And Jonathan toke the gouernance vpon hym at the same tyme / and ruled in steade of his brother Judas. When Bachides gatt knowlege therof / he sought for to slep hym: But Jonathan and Symon his brother / perceauyng that / fled in to the wilderness of Checua wryth all their company / and pitched their tentes by the wa- ter pole of Asphar.

Which when Bachides vnderstode / he came ouer Jordan wryth all his hooft vpon the Sabbath daye. Now had Jonathan sent his brother Thon (a captayne of the people) to praye his frendes the Nabuthites / & they wolde sende them their ordynance / for they had moch. So the chyldren of Tamyze came out of Madaba / and toke Thon and all that he had / and wente their waye wrythal. Then came word vnto Jonathan and Symon his brother / that the chyldren of Tamyze made a greates maryage / and brought the byde from Madaba wryth greates pompe: for she was daughter to one of the noblest pryn- ces of Canaan. Wherfore they remembred the bloude of Thon their brother / and wente by / and hid them selues vnder the shadowe of the mountayne.

So they lift vp their eyes / and lohed: and beholde / there was moch a do / and greates re- payre: for the bydegrome came forth / & his frendes & his brethren met them wryth tym- 811. pany

The fyrst booke

panyes/instrumentes of musich/ and many weapens. Then Jonathan and they that were with him/rose out of their louthyng places agaynst them/ and slew many of them. As for the remnant/they fled in the to most saynes/ and they toke all their substance. Thus the mariage was turned to mourning/ and the noyse of their melody in to lamentation. And so when they had auenged the bloude of they brother/ they turned agayne into Jordan.

Bachides hearinge this/ came vnto the very border of Jordan with a greates power vpon the Sabbath daye. And Jonathan sayde to his company: lett vs get vp/ & fight agaynst our enemies: for it standeth not with vs todaye/as in tymes past: Beholde/ our enemies are in our waye/ the water of Jordan vpon the one syde of vs/ with banners/ fennes & wooddes of the other syde/ so there is no place for vs to departe vnto. Wherfore crye now vnto heauen/ & ye maye be deliuered from the power of youre enemies. So they stroke the battell. And Jonathan stretched out his hande to smyte Bachides/ but he fled backward. Then Jonathan & they that were with him leaped in to Jordan/ & swymmed ouer Jordan vnto hym/ & there were slayne of Bachides syde that daye/ a thousande men.

Wherfore Bachides with his host turned agayne to Jerusalem/ & buyde by the castels & strong holdes that were in Jewry/ Jericho/ Emmaus/ Bethozon/ Bethell/ Chaminata/ Phara & Copo/ with hye walles/ with portes & dooers: & sett men to kepe them/ that they might blythe their malice vpon Israel. He walled by Bethsurah/ Gazarah & the castell at Jerusalem also/ & prouided them with men & vitayles: He toke also the chiefe men sonnes in the countre for pledges/ & put them in the castell at Jerusalem to be kepte.

After warde in the .C. liij. yere in the seconde moneth/ Alcimus commaunded/ that the walles of the ynnmost Sanctuary shoulde be destroyed/ & the buyldinges of the prophetes also. And when he beganne to destroye them the thinges that he wente about/ were hindered for he was smytten with a palsy/ & his mouth shut/ so that he coulde nomore speake ner commaunde any of his house concerning his buyldinge. Thus dyed Alcimus in great mystry at the same tyme. And whē Bachides sawe that Alcimus was deed/ he turned agayne to the kinge/ & so the lande was in rest .ij. yeres. When all the vngodly men helde a counsell/ sayenge: Beholde/ Jonathan & his company are at ease/ & dwell without care. Wherfore lett vs bringe Bachides hither/ & he shall take them all in one night.

So they wente and gaue Bachides theyr cosell/ which arose to come to a great host/ & sent letters pryncely to his adherentes which were in Jewry/ to take Jonathan & those that were with him: but they myght not/ for the other had gotten knowlege of theyr deuyce. And Jonathan toke .L. men of the countre/ (which were the ryng leaders of them) & slew them. Then Jonathan & Symon with their company departed vnto the cytye Bethbessen which lyeth in the wyldernes/ and repayed the decaye therof/ & made it stronge. When Bachides knewe this/ he gathered all his host/ & sent word to them that were of Jewry. The came he & layed siege to Bethbessen & fought agaynst it a longe season/ & made instrumentes of warre. Now Jonathan lette his brother Symon in the cytye/ and wente forth himself in to the countre/ & came with a certayne nombre/ and slew Odades & his brethren and the chyldre of Phateron in their tentes: so that he beganne to be stronge/ and to increase in power.

As for Symon & his company/ they were out of the cytye/ and byent by the instrumentes of warre/ and fought agaynst Bachides/ and byscompted hym. And Bachides was sore berred/ because his counsell and traualle was in bayne. Wherfore he was wroth at the wicked men (that gaue hym counsell to come in to their lande) and slew many of them. Then purposed he with his company to go awaye in to his awne countre: wherof when Jonathan had knowlege/ he sent embassours vnto hym/ for to make peace with him/ that he shoulde deliuer hym his prisoners agayne. To the whych Bachides consented gladly/ & dyd accordinge to his desyre: yee and made an othe/ that he shoulde neuer do hym harme all the dayes of his lyfe. So he restored vnto hym all the prisoners that he had taken out of the lande of Juda/ and then turned and wente bys waye in to his awne lande/ nether proceded he any further to come vnto the borders of Juda. Thus Israel had more warre. And Jonathan dwelt at Machmas/ and beganne there to gouerne the people/ and destroyed the vngodly men out of Israel.

¶ Demetrius desyeth to haue peace with Jonathan. Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshyppe of Ptolomeus & Alexander.

The .x. Chapter.

In the .C. liij. yere came Alexander the sonne of noble Antioch & toke Ptolomeus/ whose cytyens receaued him & there he reigned. Whē Demetrius herde therof/ he gathered an exceeding greates host/ and went forth agaynst

Of the Mithabees.

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agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathan to louynge wordes/ & prayde hym greatly. For he sayde: we will fyrst make peace with hym/ before he bynde hym self with Alexander agaynst vs: els he shall remembre the euill that we haue done agaynst hym/ his brother & his people. And so he gaue Jonathan leue together with his host/ to make weapens/ and to be confederate with him/ & commaunded the pledges that were in the castell/ to be deliuered vnto him.

Then came Jonathan to Jerusalem/ and red the letters in the audience of all the people/ and of them that were in the castell. And therfore were they sore afrayed/ because they herde/ that the kynge had geue him licence to gather an host. Thus were the pledges deliuered vnto Jonathan/ which restored the to their elders. Jonathan also dwelt at Jerusalem/ & beganne to buyde by and to repaye the cite: commaunding the woich men/ to wall it/ and the mount Sion round aboute with fre stone/ to be a stronge holde/ and so they dyd. As for the death that were in the castels which Bachides had made by/ they fled: so that euery man left the place/ & wente into his awne countre. Only at Bethsura remayned certayne of the Jewes/ which had forsake the lawe & commaundementes of God/ for Bethsura was their refuge.

Now when kynge Alexander herde of the promyses that Demetrius had made vnto Jonathan/ and when it was tolde hym of the battels & noble actes/ whych he and his brethren had done/ and of the greates traualles that they had taken: he sayde: where shall we fynde such a man? well/ we will make hym our frende/ & be confederate with him. And this he wrote a lettre vnto hym/ with these wordes: kynge Alexander saluteth his brother Jonathan. We haue herde of the/ that thou art a valiant man/ and mete to be our frende: wherfore this daye we ordeine the to be the hye priest of the people/ and to be called the kynges frende. (Upon this/ he sente hym a purple clothinge/ & a crowne of golde) that thou mayest confidre what is for our profyt/ & kepe frendshyppe toward vs.

So in the .liij. moneth of the .C. liij. yere vnto the solempne feast daye of the tabernacles/ Jonathan put the holy rayment vpon him. Then gathered he an host/ & made many weapens. Whych when Demetrius herde/ he was maruelous sore/ & sayde: alas/ what haue we done/ that Alexander hath preuented vs in gettinge the frendshyppe of the Jewes/ for his awne defence? Yet will I write louynge vnto hym also/ yee & promyse the bygnynges & rewardes/ that they maye be of my syde. Wherupon he wrote vnto the these

wordes: kynge Demetrius sendeth greetynge vnto the people of the Jewes. Where as ye haue kepte your couenaunt toward vs/ & continued in our frendshyppe/ not enclinyng to our enemies we were glad/ when we herde therof. Wherfore remayne still & be saythfull to vs: & we shall well recompense you for the thinges/ that ye haue done on our partye: we shall release you of many charges/ and geue you rewardes. And now I discharge you & all the Jewes from tributes/ & for geue you the customes of salt/ & release you of the crowne taxes/ of the thirde parte of seide/ and half of the frute of trees/ which is myne about dwety. These I leaue for you/ from this daye forth: so that they shall not be taken of the lande of Juda ner of the thre cyties which are added therunto out of Samaria & Galilee/ from this daye forth for euermore. Jerusalem also with all thinges belonging thereto/ shall be holy & free/ yee the tythes & tributes shall pertaine vnto it. As for the power of the castell which is at Jerusalem/ I remytte & geue it vnto the hye priest/ & he maye set in it suche men/ as he shall chose to kepe it. I freely deliuer all the Jewes that are prisoners thorow out all my realme: so that euery one of them shalbe free from paying any tribute/ yee euery of their catell.

All the solempne feastes/ Sabbathes/ new mones/ the dayes appoynted/ the thre dayes before and after the feast shalbe free for all the Jewes in my realme: so that in them no man shal haue power to do any thing/ or to moue any buyldinge agaynst any of the in any manner of cause. Where shall. xxiij. Also of the Jewes he written by in the kinges host/ and haue their wages payed/ as all other men of warre of the kynges shoulde haue: and of them shalbe ordeined certayne/ to kepe the kynges strong holdes: yee and some of them shalbe set ouer the kynges buyldinge/ & they maye saythfully deale with the same. The Jewes also shal haue princes of their awne/ and walcke in their awne lawes/ as the king hath commaunded in the lande of Juda.

And the thre cyties that are fallen vnto Jewrye from the countre of Samaria and Galilee: shalbe taken as Jewrye/ and be under one: nether be subiecte to any straunge lord/ but to the hye priest. As for Ptolomeus and the lande pertainynge thereto/ I geue it vnto the Sanctuary at Jerusalem/ for the necessary expences of the holy thinges. More ouer/ I will geue euery yere. x. thousand .C. syckles of syluer out of the kynges cheker (whych pertaineth vnto me) to the woiche of the temple: yee and loke what remayneth (which they that had our matters in hande in tymes past/ haue not payed) & same shall

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they geue vnto them also. And besides all this / the .v. .ij. cycles whych they toke yearly of the rentes of the Sanctuary / shall belonge vnto the prestes that do seruice.

Item / whosoever they be that steale vnto the temple at Jerusalem or within the liberties thereof / where as they are fallen in to the kynges daunger for any manner of butynes / they shall be pardoned / and all the goodes that they haue in my realme / shall be fre. For the buydyng also & repayryng of the worke of the Sanctuary / expenses shall be geuen out of the kynges chequer: Yee and for the makinge of the walles rounde aboute Jerusalem / for the byldyng downe of the olde / and for the settinge vp of the stronge holdes in Jewry / that & charges be geuen out of the kynges chequer.

1. Par. 5. 1. 2.

But when Jonathan and the people heard these wordes / they gaue no credence vnto them / nether receaued them: for they remembred the greates wickednesse that he had done vnto Israel / and how soe he had vexed the. Wherfore they agreed vnto Alexander / for he was a prince that hadde ake frendly wyth them / and so they stode by him allwaye. The gathered kyng Alexander a greates host / & brought his armye agaynst Demetrius.

Josephus. cap. 5. lib. 11. 2.

So the two kynges stroke battayll together / but Demetrius host fled / and Alexander folowed after and fell vpon them. A myghty soe felde was it / continuinge till the Sonne wente downe / and Demetrius was slayne the same daye.

And Alexander sente embassours vnto Ptolomey the kyng of Egypte wth these wordes / sayenge: For so moch as I am come agayne to my realme / and am set in the trone of my progenytours / and haue gotten the dominyon ouer comed Demetrius / conquered the lande / and stryken a felde wyth hym / so that we haue discomfyted both hym and his host / and set in the trone of his kyngdome: Let vs now make frendshipe together / geue me thy daughter to wyfe: so shall I be thy sonne in lawe / and both geue the rewarde / and her greates dignyte. Ptolomey the kyng gaue answere / sayenge: Happy be the daye wherin thou art come agayne to the lande of thy progenytours / and sett in the trone of thy kyngdome. As now wyll I fulfill thy wyrtynge: but mete me at Ptolomais / & we maye be one another / and that I maye marry my daughter vnto the accorde to thy desire. So Ptolomey wete out of Egypte wyth his daughter Cleopatra / & came vnto Ptolomais in the .x. .ij. yeare: where kyng Alexander met hym / and he gaue Alexander his daughter Cleopatra / & married them at Ptolomais wyth greates joye / lyke as the

manner of kynges is to be. Then wrote kyng Alexander vnto Jonathan / that he shoulde come and mete him. So he wente honozably vnto Ptolomais / and there he met the two kynges / and gaue them greates presentes of golde and syluer / and soude sauoure in their syght. And there came together agaynst Jonathan certayne wicked men & ingracious persones of Israel / makinge complayntes of hym / but the kyng regarded them not. As for Jonathan / the kyng commaunded to take of his garments / and to clothe hym in purple: and to theyr by. Then the kyng appointed hym to syt by hym / and sayde vnto his prynces: Go wyth hym in to the myddell of the ctyte / and make a proclamacion / that no man complayne agaynst him of any matter / and that no man trouble him for any manner of cause.

So it happened that when his accusers sawe the wyrtynge whych was proclaimed of hym / & that he was clothed in purple: they fled euerychone. And the kyng made moch of hym / wrote hym amonge his chere frendes / made hym a duke / and partaker of his domynyon. Thus Jonathan wente agayne to Jerusalem wyth peace and gladnesse. In the .x. .ij. yeare came Demetrius the sonne of Demetrius from Syria in to his fathers lande: wherof when Alexander herde tell / he was syght soe / and returned vnto Antioche. And Demetrius chose Appollonius (whych had the gouernance of Celosyria) to be his captayne.

So he gathered a greates host and came vnto Tarnis / and sende wordes vnto Jonathan the hye pryest / sayenge: Warrest thou stande by thy self alone? As for me / I am but laughed to scorne and shamed / because thou proudest thy strength agaynst vs in the most tayne. Now therfore if thou trustest in thine awne strength / come downe to vs in to the playne felde / and there lett vs proue oure strength together: thou shalt synde / & I haue baleant men of warre wyth me: and shalt knowe whom I am / and the other that stande by me.

Whych saye / that poure sote is not able to stande before oure face / for thy fathers haue bene twyfe chased in to their awne lande. And now / how wyll thou be able to abyde so greates an host of bozsmen and foremen in the felde / where as is nether rocke / stone nor place to ste vnto?

When Jonathan herde the wordes of Appollonius / he was moued in his mynde: wherfore he chose .x. thousande men and wete out of Jerusalem / and Symon his brother met hym for to helpe hym: And they pitched their tentes at Joppa / but the ctyte kepte hym forth

hym forth / for Joppa was an holde of Appollonius. Then Jonathan layde sege to it / and they that were in the ctyte / for very feare let hym in: and so Jonathan wane Joppa. Appollonius hearpyng of this / toke the thousande horse men / with a greates host of fote / & wete as though he wolde go to Azotus / and came immediatly in to the playne felde: because he had so many bozsmen / & put his trust in them. So Jonathan folowed vpon hym to Azotus / and there they stroke the battayll. Now had Appollonius leste a thousande bozsmen behinde the pyruel in the felde. And when Jonathan knew that soch wayte was layde behynde them / they went rounde aboute the enemyes host / and shot darter at the people from the moynyng to the euenyng. As for Jonathan people / they kepte their ordze as he had commaunded them / and the enemyes hoyses were euer labouryng.

Then brought Symon forth his host / & set them agaynst the fote men. For the bozsmen were wery allready. So he discomfyted them / and they fled. And they that were scattered in the felde / gat them to Azotus / and came in to the temple of Bagon their god / that they myght there saue their lyues. But Jonathan sett fyre vpon Azotus and all the ctytes rounde aboute it / & toke their goodes / and byent by the temple of Bagon wyth all them that were fled in to it.

Thus were slayne and byent well nyne. thysse thousande men. So Jonathan remoued the hoste from thence / and brought them to Ascalon: where the men of the cite came forth / and met hym with greates joye. After this wente Jonathan and his hoste agayne to Jerusalem / wyth greates substaunce of good. And when kyng Alexander herde these thynges / he thought to do Jonathan moze wyrtynge / and sent him a colar of golde / as the vse is to be geuen vnto such as are of the kynges nerte bloude. He gaue hym also the ctyte of Accaron (wyth the landes belonyng therto) in possession.

The dyscrecyon betwixte Ptolomey & Alexander his sonne in lawe. The death of Alexander. Demetrius raygneth after the deeth of Ptolomey. Symon is beleghed of Jonathan. Demetrius seing that no mde ressted him / sende his armye agayne. Cephis moneth Antiochus agaynst Demetrius. Demetrius is deliuered by the succoure of Jonathan. After his deliuerance he breaketh his couenaunt that he had made.

The .x. Chapter.

And the kyng of Egypte gathered an hoste / lyke the lande that lyeth vpon the see thore / and many shippes: & wete aboute thozow disceate to optayne the kyngdome of Alexander / and to loyne it vnto his awne realme. vpon this he toke his sournye in to Syria / and was

letten in to the ctytes / & men came forth to mete him: for kyng Alexander had commaunded them so to do / because he was his father in lawe. Now when Ptolomey entred in to any ctyte / he letten men of warre to kepe it / & this he byd thozow out all the ctytes. And when he came to Azotus / they shewed hym the temple of Bagon and Azotus that was byent by / with the other thynges whych were destroyed / the deeth bodyes cast abrode / & the graues that they had made by the waye syde / for soch as were slayne in the felde: And tolde the kyng that Jonathan had done all these thynges / to the intent they myght gett hym euell wyll. But the kyng sayde not a worde therto. And Jonathan met the kyng wyth greates honoure at Joppa / where they saluted one another / & toke their rest. So when Jonathan had gone wyth the kyng / vnto the water that was called Eleutherus / he turned agayne to Jerusalem. Now Ptolomey had gotten the dominion of the ctytes vnto Seleucia vpon the see coast / ymagynyng wicked counceils agaynst Alexander / & sent embassours vnto Demetrius / sayng: Come / lett vs make a bonde betwixte vs / so shall I geue the my daughter that Alexander hath / and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter / for he goeth aboute to sle me. And thus he sleaundzed Alexander / because he wolde haue had his realme.

Thus he toke his daughter from him / gaue her vnto Demetrius / and forsoke Alexander / so that his malice was openly knowne. And Ptolomey came to Antioche / where he set two crownes vpon his awne head: the crowne of Egypte and of Asia. In the meane season was kyng Alexander in Cilicia / for they dwelt in those places / had rebelled agaynst hym. But when Alexander herde of this / he came to warre agaynst him. So kyng Ptolomey brought forth his host & met hym wyth a myghty power / and chased hym awaye. Then fled Alexander in to Araby / there to be defended / & kyng Ptolomeys honoure increased. And Zabbiel the Arabian smote of Alexanders head / & sent it vnto Ptolomey. But the ctyte dore after / byd kyng Ptolomey hym selfe: and they whom he had sett in the stronge holdes / were slayne of those that were within the ctytes. And Demetrius raygned in the hundredth and seven and fyrty yeare.

At the same tyme gathered Jonathan them that were in Jewry to laye sege vnto the castell whych was at Jerusalem / and so they made many instrumentes of warre agaynst it. Then wente there certayne brigodly persones (whych hated their awne people) vnto kyng Demetrius / and tolde hym / that

Joseph. cap. 11. lib. 11. 2.

that Jonathan beseged the castell. So whē he herde it, he was angrie / & immediately came vnto Ptolomais / & wrote vnto Jonathan / & he shulde not laye sege to þe castell / but come & speake with hym in all the haste. Neuertheles when Jonathan herde this he comaded to besege it. He chose also certayne of the elders & prestes of Israel / & put him self in the parell / & toke with him golde / siluer / clothe / & diuerse presentes: & wente to Ptolomais vnto the kinge / & founde him gracious.

And though certayne vngodly men of his awne people made cōplayntes vpon him / yet the kynge intreated him / lyke as his predecessours had done before: & promoted hym in the sight of all his frendes / confirmed hym in the hys p̄senthode with all the worshippe þe he had afore / & made him his chiefe frende. Jonathan also desyred the kynge that he wolde make Jewry fre / with the thye head cycles of Samaria & the landes pertaynyng therto: vpon this dyd Jonathan promise hym thye talents. Where vnto the kynge consented / & gaue Jonathan wrytyng of the same / consernyng these wordes. Kynge Demetrius sendeth grettinge vnto his brother Jonathan & to the people of the Jewes. Ide sende you here a cōpy of the lētre whych we dyd wryte vnto oure elder Lathenus / concerning you that ye shulde knowe it.

Kynge Demetrius sendeth grettinge vnto Lathenus his elder. For the saythfulnes þe oure frendes the people of the Jewes kepe vnto vs / & for the lounge kynndesse whych they beare toward vs: we are determed to do them good. Wherfore we ordene all the coastes of Ierupe wryth. I. cytyes / Lyda and Ramatha (whych are added vnto Jewry & Samaria) & all the landes pertayning therto: to be frely separated for soch as do sacrifice in Ierusalem: both concernyng the paymētes whych the kynge toke yearly afore tyme / & the scutes also of the earth & trees. As for other tithes & tributes that belonged vnto vs / we discharge them therof from this tyme forth. In lyke maner we graunte vnto them all the customes of salt & crowne taxes whych were brought vnto vs. And this freedom shall they haue firme & stedfast / from this tyme forth for euermore. Wherfore se þe make a cōpy of these our letters / & deliuer it vnto Jonathan: þe it maye be kepte vpon þe holy mount in a conuenient place.

After this / when Demetrius the kynge sawe that his lande was in rest / & that no resistance was made hym: he sent awaye all his hoste euery man to his awne place / excepte an armie of straungers / whom he brought from the Isles of the Heathen / wher

for al his fathers hoste had euell wil at him.

Now was there one Crispion (that had bene of Alexanders parte afore) whych when he sawe that all the hoste murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought by Antiochus the sonne of Alexander) & laye sege vpon him / to deliuer him this ydg. Antiochus: that he might raygne in his fathers steade. He tolde hym also what greute euell Demetrius had done / and how his men of warre loued him not: & so remayned there a longe season.

And Jonathan sent vnto kynge Demetrius / to d̄yue them out whych were in the castell at Ierusalem & in the other refuges for they dyd Israel greute harme. So Demetrius sent word vnto Jonathan / sayenge: I wil not only do these thynges for the and thy people / but at tyme conuenient I will do both the & thy people greute worshippe. But now thou shalt do me a pleasure / yf thou wilt send me men to helpe me: for all myne armie is gone from me. So Jonathan sent hym. I. strong men vnto Antioche / and they came vnto the kinge / wherfore the kynge was very glad at their cōmyng. But they that were of the cite (euen an. Cxx. thousande men) gathered them together / & wolde haue slayne the kynge / whych fled in to his court: and the citeyns kepte the stretes of the cite / and beganne to fyght.

When the kynge called for the Jewes helpe / whych came vnto hym al together / & wete abode thowow the cytye / & stode the same daye an. C. men: set fyre vnto the cite / gat many spoiles in that daye / & deliuered the kinge. So when the citeyns sawe that the Jewes had gotten their wil of the cytye / and they them selues dyspoyned of their purpose they made their supplicacion vnto the kinge sayenge: Graunte vs peace / and lett the Jewes cease from troubling vs and the cytye / & vpon this they cast awaye their weapons. Thus they made peace / and the Jewes gat greute worshippe in the syght of the kynge / & in the sight of all that were in his realme / & were spoken of thowow out the kynghome: and so they came agayne to Ierusalem with greute goodes.

So the king Demetrius sat in the throne of his kingdome / and had peace in his lande. Neuertheles he dyssembled in all that euer he spake / & with dyuise him self from Jonathan / neither rewarded hym accordyng to the benefytes whych he had done for hym / but troubled him very sore. After this came Crispion agayne with yonge Antiochus / whych raygned & was crowned kynge. When they gathered vnto him all the men of warre / whā Demetrius had put awaye: these fought agaynst Demetrius / whych fled & turned hys

backe

backe. So Crispion toke the elephant / & Iuanne Antioche. And yonge Antiochus wrote vnto Jonathan / sayenge: I conserne the in thy p̄senthode / & make the ruler of iij. countrees / & thou mayest be a frende of þe kinges. vpon this he sent him golden vessels to be serued in / & gaue him leue to d̄ynke in golde to be clothed in purple / and to were a colat of golde / He made hys brother Symon also captayne / from the coastes of Cyprus vnto þe borders of Egypte. Then Jonathan toke hys iourney / & wente thowow the cytyes beyonde the water (of Iordane) & all the men of warre of Syria gathered them vnto hym for to helpe hym. So he came vnto Ascalon / and they of the cytye receaued hym honorably: & from thence wente he vnto Gaza / but they wolde not lett him in / wherfore he layed sege vnto it burninge by and spoilyng the places that were aboute the cytye.

And the citeyns of Gaza submytted them selues vnto Jonathan / whych made peace wth them / but toke of their sonnes to p̄leage / sent them to Ierusalem / and wente thowow the countre vnto Damascus. Now when Jonathan herde that Demetrius prynces were come in to Cades (whych is in Galilee) with a great hoste / purposing to put Demetrius out from medlynge in the realme: he came agaynst them / and lette Symon his brother in the lande: whych came to Bethsura / and layed sege to it a longe season / and discomfited the. So they desyred to haue peace with him / whych he graunted them / & afterwarde put the out fro thence / toke þe cite / & set men to kepe it. And Jonathan with his hoste came to þe water of Genesar / & by tymes in þe morninge gat thē to the playne felde of Azot.

And beholde / the hostes of the Heathen met thē in the felde / & layed watch for thē in the mountaynes: so þe when Jonathan came agaynst thē / the other (whych were layed to watch) rose out of their places / & fought / & they that were of Jonathan syde / slew euery man: & there was not one of thē left / excepte Machabias the sonne of Abisalon / and Judas the sonne of Calphit the captayne of the hoste. When Jonathan rente his clothes / layed earth vnto his head / made hys prayer / & turned agayne to thē in þe felde: wher they fought together / and he put them to flyght. Now when his awne men þe were fled / saw this: they turned agayne vnto him / & helped him to folowe vpon all their enemyes vnto their tentes at Cades. So there were slayne of the Heathen the same daye. I. M. men / & Jonathan turned agayne to Ierusalem. Jonathan sendeth Embassadours to Rome & to the people of Sparta to renue their couenant of frendshipp. Jonathan putteth to fynde the prynces of Demetrius. Crispion taketh Jonathan by deceite.

The. xij. Chapter.

Jonathan seinge that þe tyme was mete for him / chose certayne men & sent them vnto Rome for to sta- blysh & to renue the frendshipp with them. He sent lētres also vnto Sparta / & to other places in lyke maner. So they wente vnto Rome / & entered into the coscell / & sayde: Jonathan the hys prest & the people of the Jewes sent vs vnto you / for to renue the olde frendshipp & bonde of loue. vnto this the Romaynes gaue them fre passp̄tes / þe men shulde lede them home into the lande of Iuda peaceably. And this is the cōpy of the lētres þe Jonathan wrote vnto þe Spartans: Jonathan the hys prest with þe elders / prestes / & the other people of the Jewes / sende grettinge vnto the Spartans their brethren. There were lētres sente longe agoo vnto Onias the hys prest / & to Arius / whych than raygned amōge you: þe ye are oure brethren / as the wrytyng made therupon / specifieth. And Onias entreated the embassadour that was sent / honorably / & receaued the lētres: wherethere was mencyō made of þe bonde of loue & frendshipp. But as for vs / we hede no such wrytynges: for whych we haue þe holy booke of scripture in oure handes to our cō- solte. Neuertheles we had rather sende vnto you / for the renuyng of the brotherhode and frendshipp: lest we shulde be straunge vnto you / for it is longe / sens the tyme þe ye sent wordes vnto vs. Wherfore in þe sacrifices þe we offe & other ceremonies vnto the hys solempne dayes and other / we alwaye remembre you without ceasyng (like as reason is / & as it becometh vs to thynke vnto our brethren) yet and are reghyt glad of youre prosperous honoure.

And though we haue had greute troubles and warres / so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of our louers and frendes in these warres. For we haue had helpe from heauen / so that we are deliuered / & oure enemyes subdued. Wherfore we chose Dumenius the sonne of Antiochus and Antipater the sonne of Taron / and sent them vnto the Romaynes / for to renue the olde bonde of frendshipp and loue wth them. We commaunded them also to come vnto you / to salute you / and to deliuer you oure lētres / concernyng the renouacion of oure brotherhode. And now ye shall do right well / to geue vs an answer there vnto.

And this is the cōpy of the wrytyng / & whych Arius the kynge of Sparta sent vnto Onias: Arius kynge of þe Spartans sendeth grettinge vnto Onias the hys prest. It is founde in wrytyng / that the Spartans

Ixi. b. and

The fyist boke

and Ietwes are brythē / and come out of the
generacyō of Abrahā. And now for so moch
as this is come to our knowledg / ye shal do
well / to wyte into vs of youre prosperiteye.
As for vs / we haue wyttē our mynde unto
you: Our catell and goodes are yours / and
yours ours. These thynges haue we com-
maunded to be shewed unto you.

When Jonathas herde that Demetrius
prynces were come forth to fyght agaynst
hym/with a greater hoost then afoze/he wée
from Jerusalem/ & met them in the lande of
Demath/for he gaue thei not space to come
into his awne coultre. And he sent spyes in-
to their tentes/ whych came agayne & tolde
hym/ that they were appoynted to come by
him in the nyght season. wherfoze when the
sunne was gone downe/ Jonathas commaun-
ded his men to watch all the nyght/ & to be
ready wth weapens for to fyght. & let watch-
men rounde aboute the hoost. But when the
aduersaries herde that Jonathas was rea-
dy with his men to the battayll/ they feared/
& were afrayed in their hertes/ and kyndled
fyres in their tentes/ brake vp/ and gat the
awaye. Neuertheles Jonathas and his com-
pany knew it not tyll the moornyng/ for they
sawe the fyres burnynge.

Then Ionathas folowed vpon them/ but he myght not ouertake them/ for they were gone ouer the water Cleutherus. So Ionathas departed vnto the Arabias (which were called Zabadi) slew them/ & toke their goodes. He proceeded further also/ and came vnto Damascus/ & wente thowow all that cōtrey. But Simō his brother toke his iourney and came to Alsalon & to the nexte stronge holdes: departyng vnto Toppa/ and wanne it. For he herde that they wold stande of Demetrius partye: wherfoze he sent men of warre in the cyte/ to kepe it. After this came Ionathas home agayne/ & called the elders of the people together: and deuyded with the for to buyde by the stronge holdes in Jewry/ and the walles of Ierusalem / to set by an hye wall betwixt the castell and the cite/ for to separate it from the cite/ that it myght be alone / and that men shulde nether bye nor sell in it.

¶ Upon this they came together for to build
by the cite: & for moche as the wall upon
broke of þe wall cyd (called Eaphethetah) was
fallen downe, they repayed it. And Symon
set by Dolsadah in Sephelah / & made it strong
setting portes & lockes upon it. Now when
¶ Tryphon purposed to raygne in Syria / to be
crowned / & to slaye the kynge Antiochus: he
was afrayed of Jonathan wolde not suffre
him / but fight against him. Wherefore he w^o
te about to take Jonathan / & to kill him.

So he departed / & came into Bethsan.
Then wente Jonathas forth agaynst him to
the battayil with fourtye thousande chosen
men / & came into Bethsan also . But when
Eriphon sawe that Jonathas came with
so greate an Hoste to destroye hym / he was
afraied: and therfore he receaued him hono-
rably comended him vnto all his frendes / &
gaue hym rewardes / and commaunded hym
much of warre to beas obedient vnto hym as
to hym selfe.

And sayde vnto Jonathas: why hast thou
caused thys people to take such trauaile/
saying there is no warre betwyxe vs? Ther-
foze sende them home agayne / & chose cer-
taine men to wayte byd the / & come thou to
me to Ptolomais: for I will geue it þe / with
þe other ströge holbes / men of warre & their
officers: As for me / I must departe / thys is
only the cause of my comyng. Jonathas be-
leued him / and byd as he sayde / puttyng a-
waye his host / which wente in to the land of
of Iuda. He kepte but .iij. M. by him / wher-
of he sent .ij. M. in to Galilee / and one. M.
wente with him selfe.

Now as soone as Ionathas entred in to
Bethloms / the cytlens sparred the gates
of the ctye / and toke him / and slewe all the
with the swerde / & came in with him. Then
sent Crifphon an host of fore men and hoys-
men in to Galilee and in to the great playne
seide / to destroye all Ionathas cōpany. But
when they knew that Ionathas was take /
& all they layne that waited vpon him: they
toke counsell together / & came forth ready
to & battayll. So when they which folowed
vpon the / sawe that it was a matter of lyfe /
they turned backe agayne. As for the other /
they wente in to the lande of Iuda peaceably /
and bewailed Ionathas / & them that were
with hym ryght sore. And Israel made great
lamentacyon. Then all the heathen & were
rounde aboute them / sought to destroye the
for they sayde: now haue they no captayne /
nor any man to helpe them. Therefore lett vs
ouercome them / and rote out their name fro
amonge men.

After Jonathas was taken hymon is chosen cap-
tayne of whom Crifphon takyng his chyld & money
for the redempcyon of Jonathas kyleth hym and his
chyldren. The graue of Jonathas. Crifphon kyleth
Antiochus & possleth the reaine. Demetrius taketh
truce with Simon. Simon winneth Gaza. He possle-
teth the tower of Sion. He maketh his sonne John
Captayne.

The 11th Chapter.

Now whē Symō herde that Er-
phon gathered a greate hoste / to
come in to the lande of Iuda / and
to destroye it: a salwe & the people
was in greate fearfulnessē & care: He came
by to

Of the Machabees. lxx.

by to Ierusalem/and gathered þ people together/and gaue them exortacion/ sayinge:
We knowe what greate battayls I and my
brythzen & my fathers house haue stricken for
the lawe & the Sanctuary/ & what maner
of troubles we haue sene: thowtwe occasyon
wherof/ all my brythzen are slayne for Israels
sake/ and I am left alone. And now lett not
me spare myne owne lyfe in any maner of
trouble/ for I am no better then my brythzen:
but wyl auenge my people & the Sanctua-
ry/ oure chyldren and oure wyues: for all the
Heathen are gathered together / to destroye
vs obbery malyce.

At these wordes the hertes of the people
were kyndled together / so that they cryed w
a loude voyce / sayinge: Thou shalt be oure
captayne in steade of Judas and Jonathas
the bryethen / or dye thou oure bartell / a what-
soeuer thou commaunde st vs, we shall do it.
So he gathered all y men of warre making
haste to synke all the walles of Ierusalem /
which he made ströge rounde aboute. Then
sent he Jonathas the sonne of Abisalomus
with a fresh hoste vnto Ioppa / which droue
thout y were in the castell / and remayned
there hym selfe. Crisphon also remoued from
Ptolomaïs with a greate armie / to come in
to the lande of Iuda / and Jonathas w hym
in warde. And Simon pitched his tentes at
Addus befoze the playne seide.

But when Crithon knewe that Symon
Rode by in steade of hys brother Jonathas /
¶ that he wolde warre agaynst hym: he sent
messenger vnto him / saying: Where as we
haue kepte Jonathas thy brother / it is for
money that he is a wyng in the kynges ac-
count / concernyng the busynesse & he had
in hande. Wherefoze sende now an. C. talētes
of syluer and hys two sonnes for suertye /
that when he is letten forth he shall not for-
sa ke vs: and we shall sende him agayne. Re-
uerthelesse Symon knewe / that he dyssem-
bled in his wordes: yet commaunded he the
money & chyldren to be deliuered vnto hym:
lest he shuld be the greater enemy agaynst
the people of Israel / & saie: because he sent
him not the money and the chyldren / therfoze
is Jonathas deed.

So Symon sent him the chydre and an hundredth talentes / but he dissembled / & wolde not let Jonathas go. Afterwarde came Crifphon in to the lande / to destroye it / and went rounde aboute by the waye / that ledeth vnto Adoz. But where soeuer they wente / they ther wente Symon and his holle also. Now they that were in the castell / sent messengers vnto Crifphon / & he shulde make haste to come by the wyldetnesse / and to sende the bytales: And Crifphon made ready all by

hoysmen to come that same night. Heurthe
 lesse it was a very greate snowe / so that he
 came not in Galaadithim. And when he de-
 we nye Balchama / he slewe Jonathas and
 his sonnes there / and then turned for to goo
 home in to his auncle lande.

Then sent Symon for to fet his brothers
deed coarſe / and buried it in Hoolis his fa-
thers cytie. So all Iſrael bewayled hym wth
greate lamentacon / and mourned for hym
very longe. And Symon made vpon the ſea
pulcre of his father and hys bryth^{er} a buy-
dyngge h^{ou}ſe to loke vnto of ſre ſtone behynde
& before: and ſet vp ſeuē pylers / one agaynſt
another (for hys father / hys mother & fourē
bryth^{er}en) & ſet greate pilers rounde aboute /
with armes vpon them for a perpetuall me-
mory / and carued ſhylpes betwix the armes:
that they might be ſene of men ſayynge in
the ſea. This ſea pulcre which he made at Ho-
din: ſtandeth yet vnto this daye.

Thomas Cryphon went forth to walke wth Jo-
sephus kyng Antiochus/ he slew him tray-
terously/ and reigned in his steade/ crowned
him self kyng of Asia/ and dyd moche euell in
the lande. Symon also buyte by the castles
in Jewry/ makinge them stronge wth hye
towres/ greate walles/ portes and lockes/ &
layed by bytales in the stronge holdes. And
Symon chose certayne men / and sent them
to kyng Demetrius: to despye him / that he
wolde discharge the land from all bondage/
for Cryphon had spoiled it very sore. Where
vpon Demetrius the kyng answered hym/
and wrote vnto him after this maner.

Demetrius the kynge sendeth gretyng
unto Symon the hye prest his frende / wth
the elders & people of the Jewes. & he golde
crowne and precious stone that ye sent unto
us / haue we receaued: and are ready to make
a stedfast peace with you / pre & to wyte
to oure officers / soz to release you / con-
cernyng the thynges wherein we made you fre
& the appoyntment that we make with you /
shal be fyme and stable. & he stronge holdes
whiche ye haue buyded / shal be youre owne.
As soz eny ouer syght oz sawte comytted
vnto this daye / we forgeue it / & the crowne
taxe þe ye ought vs also. And where as was
eny other trybute in Iherusalem, it shal now be
no trybute: and loke who are mete amonge
you to be in oure counte, let them be wyte
wth / that there maye be peace betwixte vs.

Thus the rock of the Heathen was taken
from Israel / in the hundredth and seventye
yeare. And the people of the Jewes beganne
to wyte in their letters & actes on this ma-
ner. In the fyrst yeare of Symon the hye p[ri]est /
and p[ri]nce of the Jewes.

In those days went Symd. into Ezra/
and

and beseged it rounde aboute / where he sett
by ordinaunce of warre. And wanne a towre
whych he toke. So they that gatt in to the
towre leapt in the ctyte / whych was in a
greate feare. In so moch that the people of
the cite rente their clothes / and chymmed by
byon the walles with their wyes & chylde
beseechynge Symon to be at one wyth the
sayenge.

And he was not after oure wicheidnes /
but he gracious unto us / and we shall do &
scrupce. Then Symon for very pite / wolde
sight nomore agaynst them / but put the out
of the ctyte / and caused the houses (wherein
the images were) to be censed: and so entred the
ctyte with psalmes of praye / geuyng
thaches unto the Lorde. So wher he had call
all abhominacions out of the ctyte / he lett
such men in it as kepte the law of God / and
made the ctyte stronge / and buylded a dwel-
lynge place for hym selfe.

Now when they in the castell at Jerusa-
lem were kepte so streitly / that they coude
not come forth ner in to the cuntry / & myght
nether bye ner sell: they were very hungrye /
and many of them samphed to death. In so
moch that they besought Symon to be at one
with them / whych he graunted them. So
he put them out from thence / and censed
the castell from fylthynesse. And upon the
xxij. daye of the seconde moneth in the .C.
lxxi. yere they entred in to it with thankes-
geuyng and bzaunches of palme trees / with
harpes / crowdes / cymbals / and lutes / syn-
gynge psalmes / and songes of praye unto
God / for that the great enemy of Israel was
out come.

And Symon ordered that the same daye
shuld be kepte every yere in gladnesse / and
made ströge the hyll of the temple that was
besyde the castell / where he dwelt hym selfe
with his company. Symon also perceauynge
that Jhon his sonne was a myghtie man of
armes / made him captayne of all the hostes /
and caused him to dwell at Gaza.

¶ Demetrius is overcome of Antiochus. Symon being
captayne there is gentyler in his heart. The co-
mynall of friendship with the Romans & with the
people of Sparta is renewed.

¶ The .xliij. Chapter.

In the .C. lxxi. yere gathered kynge
Demetrius his host / and departed
unto Media / to gett him helpe for
to fight agaynst Antiochus. Now
when Antiochus the kynge of Persia & Media
herde / that Demetrius was entred within his
borders: he sent one of his prynces to take
hym alpye / & to bynne hym unto hym. So
he wente and Antiochus hoste / toke
hym selfe / brought hym to Antiochus / which

kept hym inwarde. And all the lande of
Juda was in rest / so longe as Symon liued
for he sought the wealth of his people / ther-
fore were they glad to haue him for their ru-
ler / & to do him worshippe allwaye.

Symon wanne the cite of Joppa also for
an haven towne / & made it an inuance in
to the fles of the see. He enlarged the borders
of his people / & conquered them more lande.
He gathered by many of their people that
were prisoners: he had the domynion of Ga-
za / Bethsura and the castell / whych he clen-
sed from fylthynesse / and there was no man
that resisted hym: So that every man tyld
his grounde in peace / the lande of Juda and
the trees gaue their frute and encrease. The
elders satt all in iudgement / & toke their de-
uyce for the wealth of the lande: the yonge
men put on worshippe and harnesse upon the.
He prouided bytalles for the ctytes / and
made goodly stronge holdes of them: so that
the fame of his worshippe was spoken of un-
to the ende of the worlde. For he made peace
thorow out the lande / and Israel was full
of myght and loye.

¶ Every man sat under his byne & figge trees
and there was no man to fraye the awaye.
There was none in the lande to fight agaynst
them / for then the kynge was overcome. He
helped those that were in aduersyte amonge
his people / he was diligent to se the lawe kepte
as for such as were vngodly and wycked he
toke the awaye. He set by the Sanctuary /
& encreased the holy vessels of the temple.

¶ When the Romaynes and Sparciens
had gotten worde / that Jonathan was ded /
they were ryght soye. But when they herde
that Symon his brother was made bye prest
in his steade / and how he had wonne the lande
agayne with the ctytes in it: they wrote brie-
fly in tables of lacy / to reuue the friend-
shype / & bonde of loue / which they had made
also with Judas & Jonathan his brethren.
Which wytynges were red befoze the con-
gregation at Jerusalem.

¶ And this is the copy of the litters / that
the Sparciens sent: The Antiochus and of
Celyns of Sparta sende greeting unto Symon
& great prest to the elders / prestes / & other
people of the Jewes their brethren: When
yours embassytours were sent unto oure
people / certified us of yours worshippe / ho-
noure & prosperous wealth: we were glad
of their comynge / & haue wytted the earande
which they spake befoze the councell of the peo-
ple: namely / that Numentus & sonne of An-
tiochus / And Antipater & sonne of Jason the
Jewes embassytours are come vnto us / for to
reue the olde friendship with us. Upon this
the people consented / that the men shulde be ho-
norable

honorably intreated / and that the copy of their
earande shulde be wytted in the specyall bo-
kes of the people / for a perpetuall memory
vnto the Sparciens: yee and that we shulde
sende a copy of the same vnto Symon & great
prest.

After this byd Symon sende Numentus
vnto Rome / with a golden chryse of a thou-
saund pounce weight to cōfirme the friend-
shype with them: which when the Romay-
nes vnderstode / they sayde: what thankes
shall we recompence agayne vnto Symon
& his chylde: for he hath stablished his bre-
thren / & overcome the enemyes of Israel.
Wherfore they graunted him to be fre. And
all this wrote the Jewes in tables of lacy /
and naled it vnto the prests vpon the moun-
te Zion. The copy of the wytyng is this:

¶ The .xliij. daye of the moneth Elul in the
C. lxxi. yere in the thirde yere of Symon
the bye prest / in the greate congregacion of
the prestes / rulers of the people / and elders
of the cōfite at Asaram / were these wordes
openly declared:

¶ For so moch as there was moch warre in
oure land / therfore Symon & sonne of Ma-
tathias (come of the chylzen of Jareb) and
his brethren / put them selues in perill / and
resisted the enemyes of their people: & their
Sanctuary and lawe might be manteyned /
and byd their people greate worshippe. Jona-
thas in lyke maner / after that he had go-
uerned his people and bene their bye prest:
dyed / and lyeth buried besyde his elders.

¶ After that wolde their enemyes haue trodded
their holy thynges vnder fote / destroyed their
lande / and utterly wasted their Sanctua-
ry. Then Symon withstode them / & fought
for his people / spent moch of his awne mo-
ney / weapened the valeant men of his peo-
ple / gaue the wages / made stronge the ctytes
of Juda / with Bethsura that lyeth vpon the
borders of Jerycho (where the ordinaunce of
their enemyes laye somtyme) and set Jewes
there for to kepe it.

¶ He made fast Joppa also / which lyeth by the
see / and Gaza that bozdyeth vpon Egi-
pt (where the enemyes dwelt also) & there
he sett Jewes to kepe it: & whatsoever was
mete for the subduynge of the aduersaryes /
that layed he therein. Now when the people
sawe the noble actes of Symon / and what
worshippe he purposed to do for the godly
behauoure / and saythfulnesse whych he
kept vnto them / and how he sought by all
wayes the wealth of his people / because he
dyd all this / therfore they chose hym to be
their prync and bye prest. And in his tyme
they prospered well by hym / so that the hea-
then were take out of their land: & they also

which were in the ctyte of David at Jerusa-
lem in the castell (where they wet out a desy-
led all thynges that were aboute the San-
ctuary / and byd greate harme vnto cteny-
nes) and Symon put me of the Jewes in it /
for the defence of the lande and the ctyte / &
set by the walles of Jerusalem.

¶ And kynge Demetrius confirmed hym in
his bye presthode / made hym his frende / and
byd hym greate worshippe. For he herde that
the Romayns called the Jewes their frends /
louers and brethren: how honorable they re-
creued Symons embassytours: how the Je-
wes and prestes contented that he shulde be
their prync and bye prest perpetually (tyll
God rapsed by the true prophete) and that he
shuld be their captayne / to care for the San-
ctuary / and to sett officers vpon the wyches
therof / ouer the land / ouer the weapes / ouer
the houses of defence / to make prouision for
the holy thynges / and to be obeyed of every
man / & all the wytynges of the lande to be
made in his name: that he shulde be clothed
in purple and golde / & that it shulde be lau-
full for none of the people nor prestes to brea-
ke any of these thynges / to withstande his
wordes / ner to call any congregacion in the
lande without hym: & he shulde be clothed in
purple / & weare a colar of golde: And yf there
were any which disobeyed / bzahe this ordi-
naunce / that he shulde be punished.

¶ So all the people consented to a loue Symon /
and to do accordynge to these wordes.
Symon also hym selfe toke it vpon hym / &
was contente to be bye prest / the captayne
and prync of the Jewes and prestes / and to
gouerne them all. And they commaunded to
make this wytyng in tables of lacy / and
fasten it vnto the compasse of the Sanctua-
ry in an open place: and to laye by a copy of
the same in the treasury / that Symon & his
posterite might haue it.

¶ Antiochus maketh a couenaunt of friendship with
Symon / and Antiochus is persecuted. The Romay-
nes wyte litters vnto kynge and nacyons in the de-
fence of the Jewes. Antiochus refusinge the helpe
that Symon sent him / breaketh his couenaunt.

¶ The .xl. Chapter.

Mouer / kynge Antiochus & sonne
of Demetrius sente litters from
the fles of the see / vnto Symon
the bye prest and prync of the Je-
wes / and to all the people / conteynyng these
wordes: Antiochus the kynge sendeth gre-
tyng vnto Symon the bye prest and to the
people of the Jewes. For so moch as certayne
wycked men haue gotten the kyngdome of
oure progenytours / I am purposed to cha-
lenge the realme agayne / and to restore it to
the olde estate.

The fyrst booke

Of the Machabees.

Ixxix.

Wherfore I haue gathered a greace host
made shippes of warre: that I maye goo
thowme the countre/ and be auenged of the
which haue destroyed oure lande / and wa-
shed many cities in my realme. And therfore
now I make the fre also from all the tribu-
tes/ wherof all kinges my progenitours ha-
ue discharged the/ and from other customes
(wher from they haue released the) whatso-
euer they be: Yee I geue the leaue to syme
money of thynne a tyme within the lande. As
for Jerusalem/ I will that it be holy and fre:
and all the weapens and houses of defence
which thou hast buyded & kept in thynne
handes/ shall be thynne. Wher as any thyng
is or shall be awynge vnto the kynge. I for-
geue it the/ fro this tyme forth for euermore.
And when we haue obtayned our kyngdom/
we shall do the / the people and the temple
greace woth shyppe: so þ your honoure shall
be knowne thowme vnto the whole worlde.

In the Cxxxix. yere wente Antiochus
in to his fathers lande/ & al the mē of warre
came together vnto him / so that fewe were
left with Crispion. So the kyng Antiochus
solowed vpon him/ but he fled vnto Doria/
whych lyeth by the see syde: for he sawe that
there was myschele conynge vnto hym/
that his host had forsaken him. When came
Antiochus vnto Doria with an hundred and
twenty thousande men of armes bps lode/
& egypt thousande horsemen. So he capsed
the ctye rounde aboute/ & the shippes came
by the see. Thus they besied the ctye by land
and by water/ in so moch that they suffred
no man to go in nor out.

In the meane season came Numenius (&
they that had bene with him) from the ctye
of Rome/ haupnge letters witten vnto the
kynges & prouynces/ wherin were contey-
ned these wordes: Lucius the Mayre of Ro-
me sendeth greetynge vnto Ptolomey the kyng.
The embassours of the Jewes oure frendes
beyng sent from Symon the hie prest and
from þ people of the Jewes/ came vnto vs/
for to renue the olde frendshyppe/ and bonde
of loue/ & brought a shylde of golde weyng
a thousand ponde / which we were cōscie
to receaue of them. Wherfore we thought it
good to wryte vnto the kynges and prouyn-
ces/ to do them no harme/ nor to take parte
agaynst them/ their ctyes nor countrees ne-
ther to mayntene their enemies agaynst the.
If there be any wycked personnes therfore
fled from their countre vnto you/ deliuer the
vnto Symon the hie prest/ that he maye pu-
nysh them accordynge to their awne lawe.

The same wordes wote the Romaynes
also vnto Demetrius the kyng/ to Attalus/
Araba/ Arsaces & to all regions: as Sam-

lanes/ to the of Sparta/ Delo/ Cydo/ Sy-
don/ Caria/ Samos Pamphilia/ Lycia/ A-
licarnassum/ & to the Rhodes / to Gasela/
Coo/ Sida/ Arado/ Gortina/ Gynum / to
Cyprus & to Cyren. And of euery lētre they
sent a cōpy to Symon the hie prest & to the
people of the Jewes. So Antiochus þ kyng
brought his host vnto Doria þ secōde tyme/
to take it: where he made diuerse ordinaun-
ce of warre/ & kepte Crispion in / þ he shuld
not come forth. Then sent Symon Antio-
chus two thousande chosen mē to helpe hym
with gold/ syluer and other plenteous geer:
Neuertheles he wolde not receaue them/
but brake all þ couenaunt which he made w
Symon afore/ & withdrew him self fro hym.

He sent Athenobius also a frende of hys
vnto Symon/ for to reason with him sayng:
Ye withholde from me Toppa & Gaza/ with the
castell that is at Jerusalem / which are ctyes
of my realme / whose borders ye haue de-
stroyed/ & done greace euill in the land/ ha-
uyng the dominacion in many other places
of my kyngdom. Wherfore deliuer now þ
ctyes which ye haue takē with the tributes
of the places þ ye haue rule bps without þ
borders of Jewry: & els geue me true hun-
dredth talentes of syluer/ yee & for the harme
þ ye haue done in the ctyes & for the tribu-
tes of the same/ other true hundredth talētes.
If no/ we shall come & fyght agaynst you.

So Athenobius the kynges frende came
to Jerusalem/ & when he sawe þ greace wo-
shpe & honoure of Symon in golde/ syluer
and so greace plenty of ornaments: he mar-
ueled/ and tolde Symon as the kyng com-
maunded him. Then answered Symon and
sayd vnto him: As for vs/ we haue neyther ta-
ken other mens land/ nor withholde the / but
only oure fathers heretage/ which oure ene-
myes had brrighuouly in possession a cer-
tayne tyme. This heretage of oure fathers
haue we chalenged in proceesse of tyme. And
where as thou cōplaynest concernynge Top-
pa and Gaza/ they bps greace harme to oure
people and in oure lande/ yet will we geue
an. C. talentes for them.

Neuertheles Athenobius answered hym
not one worde/ but turned agayne wrythly
ly vnto þ kyng/ & tolde him all these wordes/
and the greace dignyte of Symon wryth all
that he had sene / and the kyng was very
angrie. In the meane tyme fled Crispion by
shyppe vnto Orthosida. When the kyng
made Cendebeus captayne of the see coast/ &
gaue him an host of sote men & horsemen/ cō-
maunding him to remoue the host towarde
Jewry/ & to buyde by the ctye of Cedron/
to make by the portes/ & to warre agaynst þ
people of the Jewes. As for the kyng he
selfe/

selfe/ he solowed vpon Crispion. So Cende-
beus came vnto Jamnia/ & beganne to bere
the people / to treade downe Jewry/ to take
the people prisoners/ to slaye the & to buyd
by Cedron: where he sett horsemen and other
men of warre/ that they myght come forth &
go thowme the strettes of Jewry / lyke as the
kyng had commaunded him.

Cendebeus the captayne of Antiochus hoste is put
to fygth of the sonnes of Symon þ Ptolomeus þ son
of Abobus hilleth Symon þ sonnes at a bā-
ker John hilleth them that spe in wayte for his life.

The xxi. Chapter.

Then came Jhon by from Gaza/ &
tolde Symon his father/ what Cen-
debeus had done vnto the peo-
ple. vpon this called Symon two
of his eldest sonnes/ Judas & Jhon / & sayde
vnto them: I and my brethzen & my fathers
house / haue euer from oure youth by vnto
this daye/ foughten agaynst the enemyes of
Israel/ & God gaue vs good fortune to deli-
uer Israel oft tymes. And now for so moch
as I am olde/ be ye in steade of me & my bro-
ther/ to go forth and fyght for oure people/ &
þ helpe of God be with you. So he chose. xx.
men of the countre / w horse-
men also/ which wente forth agaynst Cen-
debeus and restid at Modin.

In the mornynge they arose/ and went in
to the playne felde: and beholde / a myghty
greace host came agaynst them/ both of sote
men and horsemen. Now was there a water
broke betwixte them/ and Jhon remoued þ
host towarde them. And when he sawe that
the people was afrayed to goo ouer the wa-
ter broke/ he wente ouer fyrst him selfe: and
the men seyng this/ solowed him.

Then Jhon set his horsemen & sote men in
ordre/ the one by the other/ for their enemyes
horsemen were very many. But when they
blewe by þ prestes trompettes/ Cendebeus
fled wryth hys hoste / wherof many were
slayne / and the remnaunt gat them to their
stronge holde. Judas also Jhons brother
was wounded at the same tyme. And Jhon
solowed styll vpon the enemyes/ tyll he came
to Cedron which he buyded. The enemyes
fled also vnto the towres that were in the
feldes of Azotus/ and those dyd Jhon burne
by. Thus there were slayne. xi. men of
them/ and Jhon turned agayne peaceably in
to Jewry.

And in the felde of Jericho was Ptolomey
the sonne of Abobus made captayne: which
because he had aboundaunce of syluer and
golde/ for he had maryed þ daughter of Sy-
mon þ hie prest/ waxed proude in his mynde/
and thought to conquere the lande / ymage-
ning falsed agaynst Symon & his sonnes/

to destroye them. Now as Symon was
goynge aboute thowme the ctyes / that were
in the countre of Jewry/ and carryng for the:
he came downe to Jericho/ with Batathiah
and Judas his sonnes / in the Cxxxix. yere
in the xi. moneth called Sabat. Then Pto-
lomey the sonne of Abobus receaued the / but
with dyscreete / in to a stronge house of hys
called Doch/ which he had buyded / wher
he made them a bancket.

So when Symon and hys sonnes were
mery and haddzonchen well/ Ptolomey stode
by with his men/ (whom he had byd there) and
toke their weapens/ entred in to the bancket
house/ & slewe Symon with his two sonnes /
and certayne of his seruantes. Soch greace
bnsaythfulnesse dyd Ptolomey in Israel/ and
recompensed euell for good. Then wote thys
Ptolomey the same vnto kyng Antiochus/
quyng him that he shulde sende hym an
host to helpe him: & so shulde he deliuer hym
the lande/ with the ctyes and tributes of þ
same. He sent other men also vnto Gaza/ for
to take Jhon: and wote vnto the captaynes
to come to him/ and he shuld geue them syl-
uer/ golde and rewardes. And to Jerusalem
he sent other/ to take it and the Sanctuary.

Then rane there one before/ & tolde Jhon
in Gaza/ that is father & his brethzen were
slayne / and how that Ptolomey had sent to
slaye him also. Wht Jhon herde this/ he was
soze abatshed/ and layed hādes of them that
were come to destroye him/ and slewe them:
for he knewe/ that they went aboute to kyll
hym.

As for other thynges concernynge Jhons
of his warres/ of his noble actes (wherin he
behaued him selfe manfully) of the buyding
of walles whych he made / and other of hys
dedes: they are wrytten in the cronicles of
hys presthode / from the tyme forth that he
was made hie prest after his father.

The ende of the fyrste booke
of the Machabees.

The.ij.boke

The seconde boke of the Machabees.

An Epistle of the Jewes that dwelt at Jerusalem sent unto them which dwelt in Egypte/when in they exhorted them to geue thanks for the death of Antiochus. Of the fyre & howe he dyed in the pye. The prayer of Nehemias.

The first Chapter.

In the brethren of the Jewes which be at Jerusalem & in the lande of Jewry / I write vnto those brethren of Jewes that are thowout Egypte: good fortune, health & peace.

God the Lord be gracious vnto you / and thynke vpon his couenaunt & he made with Abraham / Isaac & Jacob his saythfull seruantes: and geue you all such an hert / that ye maye loue and serue him / yee & perforce me bys wyll wyth an whole herte and of a willyng mynde: He open youre hertes in his lawe and in his commaundementes / sende you peace: heare youre prayers / be at one wth you / and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius reigned / in the Cxxx. yere / we Jewes wrote vnto you in trouble and violence that came vnto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome / they bent vpon the portes / & shed innocent bloude. When made we oure prayer vnto the Lord / and were hearde: we offered / & lyghted the candles / setting forth cakes and bryed. And now come ye vnto the feast of tabernacles in the moneth Casleu.

In the Cxxxviii. yere the people & was was at Jerusalem & in Jewry / the counsell and Judas him self / sent this wholsome salutation vnto Aristobolus kyng of Iudomys master / which came of the generation of the anoynted prestes: and to the Jewes & were in Egypte: In so much as God hath deliuered vs from grete perils / we thanke hym byllie. In that we resisted so mightie a kyng. And why: he brought men out of Persia by heapes / to fyght agaynst vs & the holy cytie. For as he was in Persia (namely / the Captayne wth the great host) he persued in the temple of Manes / beyng discaured thowout the deuoyce of Manes prestes. For as he was purposed to haue dwelt there / Antiochus and his frendes came thither / to receaue much moneye for a dowry. So when Manes prestes had layed forth the moneye / he entred wth a small company in to the copse of the temple / and so they shut the temple.

Now when Antiochus entred by opening the pryce intrance of the temple / the prestes

stoned the captayne to death / & threw them in peces that were wyth hym / smote of there heades / and theye them out in all thynges. God be prayed / which hath deliuered the wicked in to oure handes.

Where as we now are purposed to kepe & purifycation of the temple vpon the xxi. daye of the moneth Casleu / we thought necessary to certifie you therof: that ye also myght kepe the tabernacles feast daye / & the daye of the fyre / which was geuen vs when Nehemias offered / after that he had let vpon temple and the altar. For what tyme as oure fathers were led awaye vnto Persia / prestes / which then sought & honoure of God / toke the fyre pryncely from the altar / and had it in a balley / where as was a depe dyre pye: & therein they kepte it / because the place was unknowne to euery man. Now after many yeres when it pleased God / Nehemias shulde be sent fro the kyng of Persia: he sent the chylders chyldren of those prestes (which had had the fyre) to seke it. And as they tolde vs / they founde no fyre / but thicke water. Then commaunded he the to drawe it vpon / & to bringe it him / and & offeringes wythall. Now when the sacrifices were layed on & ordered / the prest Nehemias commaunded to sprinkle them & the wod wth the water. When this was done / & the tyme come & the Sonne shone / which afore was hydin in a cloude: there was a greatesse kyndled. In so much that euery man marvelled. Now all prestes prayed / while the sacrifice was a making. Jonathan prayed first / and the other gaue answer.

And Nehemias prayer was after this manner: O Lord God maker of all thynges / thou fearfull & stronge / thou ryghteous & mercifull / thou that art onely a gracious kyng / onely lyberall / onely iust / Almightie & euertlastyng / thou that deliuerest Israel fro all trouble / thou that hast chosen the fathers and halowed them: receaue the offeringe for the whole people of Israel / preserve thyne awne porcyon / & halowe it. Gather those together / that are scattered abrode from vs: deliuer them that are vnder the Heathens bondage / loke vpon them which are despyled & abhorred / that the Heathen maye knowe and se / how that thou art oure God: Punishe the that oppresse / & proudly put vs to dishonoure. Set thy people agayne in thy holy place / like as Moses hath spok.

And the prestes songe Psalmes of thankesguyng / so longe as the sacrifice endured. Now when the sacrifice was bynt / Nehemias commaunded the grete Rones to be sprinkled wth the residue of water which when it was done / there was kyndled a flame of them

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of them also: but it was consumed thowout the lyght / that shyned from the altar. So when this matter was knowne / it was tolde the kyng of Persia / that in the place where the prestes / which were led awaye / had had the fyre / there appeared water in steade of fyre / & that Nehemias & his company had purified the sacrifices wythall. When the kyng considered / & pondered the matter diligently / made him a temple to proue the thyng that was done. And when he founde it so in dede / he gaue the prestes many gyftes & dyuerse rewardes: yee he toke them wyth hym a wone hand / and gaue them. And Nehemias called the same place Nehptar / which is as much to saye as a clensyng: but many men call it Nehpt.

When Jeremie hadde the tabernacle / the Arcke / and the altare in the hill. Of the. ii. booke of Jason commaunded in oure.

The.ii. Chapter.

In founde also in the writings of Jeremie the prophet / that he commaunded them which were caried awaye to take the fyre / as it is sayde afore. He commaunded them also / that they shulde not forget the lawe and commaundementes of the Lord / and that they shulde not erre in their myndes / when they se Images of syluer and golde with their ornaments. These and such other thynges commaunded he them / & exhorted them / that they shulde not lett the lawe of God go out of theyr hertes.

It is written also / how the prophet (at the commaundement of God) charged them / to take the tabernacle & the Arcke with them: & he wente forth vnto the mountayne / where Moses clymmed vpon / & sawe the heretage of God. And when Jeremie came there / he founde an open caue / wherein he layed the tabernacle / & the Arcke & the altar of incense / & so stopped the hole. There came certayne men together also folowynghim / to mark the place / but they coude not fynde it. Which when Jeremie perceaued / he reprouched them sayng: As for that place / it shalbe unknowne / vntill the tyme & God gather his people together agayne / & receaue the vnto mercy. When shal God shew them these thynges / & the maiesty of the Lord shal appeare / & the cloude also / like as it was shewed vnto Moses: & lyke as when Salomon desyred the place / myght be sanctified / & it was shewed him.

For he beyng a wyse man / handled honorably and wisely offeringe vnto God in the halowinge of the temple / when it was finished. And lyke as when Moses prayed vnto the Lord / the fyre came downe from heauē / and consumed the burnt offeringe: Euen so

prayed Salomon also / and the fyre came downe from heauen / and consumed & burnt offeringe. And Moses sayde: because the offering was not eaten / therfore it is consumed. In lyke maner Salomon kepte the dedycacion (or halowinge) eight dayes.

In the Annotations & writings of the. x. reyn / were these thynges put also: & how he made a lybary / & how he gathered out of all countrees the booke of the prophetes / of David / the epistles of the kynges / and of the prestes. Euen so Judas also / loke what he lerned by experyence of warre / & such thynges as hath happened vnto vs / he gathered them all together / and so we haue them by vs. Ye now desyre to haue the same / sende some body to fetch them vnto you. Where as we then are aboute to celebra the purifycation / we haue written vnto you. Therfore ye shal do well / if ye kepe the same dayes. We hope also / that the God / which deliuered his people / and gaue them all the heretage / kyngdome / presthode & Sanctuary that he promised them in the lawe / shal shortly haue mercy vpon vs / and gather vs together from vnder the heauen in to his holy place: for he hath saved vs from grete perils / and hath glensed the place.

As concernynge Judas Machabeus and his brethren / the purifycation of the grete temple / the dedycacion of the altar / yee & of the warres that cōcerne noble Antiochus & Epipatoz his sonne / of the thynges & cam downe from heauen vpon those / which manfully defended the Jewes. For though they were but fewe / yet defended they the whole lande / & drove awaye the enemyes host / recovered agayne the temple / that was spoken of thowout all the world / deliuered the cite / doyng the best that the lawe of the Lord which was put downe / might wth all tranquillite be restored agayne vnto the Lord / & was so mercifull vnto them. As touchynge Jason also of Cyren / we haue vnder take & pendiously to bringe in to one boke / & thyngs that were comprehended of him in fyue. For we cōsiderynge the multitude of the booke / and how harde it shulde be for them / to moule medle wth stories and actes / & that because of so diuerse matters / haue vnder taken so to comprehend the stories: that such as are disposed to reade / myght haue pleasure and pastyme therein: & that they which are diligent in such thynges / myght the better thinke vpon the: yee and that whosoever read the / might haue profit thereby.

Nevertheless we oure selues that haue medled wth this matter for the shortnyng of it / haue taken no small labour / but great diligence / watchynge and traualle. Lyke as the

as they that make a feast / wolde saye do
other men pleasure: & so we also (for ma-
ny mensakes) are very well content to take
the labour: where as we maye shortly com-
prehende the thynges that other men haue
truly written.

For he that buyeth an house and / must
prouide for many thynges, to the whole buy-
dyng: but he that payeth it afterwarde /
seeth but only what is comly / mete & con-
venient to garnish it withall. Euen so do we
also in the manner. And why? He that begin-
neth to wyte a story for the first / must with
his vnderstandynge gather the matter toge-
ther / set bys wordes in order / and diligently
seke out of euery parte: But he that afterwarde
wylt shewen it / sleeth scowles / and cou-
cheth not the matter at the largiest. Let thes
be sufficient for a prologe / now will we be-
gynne to shewe the matter: for it is but a so-
ly thinge to make a longe prologe / and to
be shortly in the story itself.

Of the honoure done vnto the temple by the kynge
of the Gentyles. Symon desireth what treasure is
in the temple. He liodorus is sent to take the treasure. He
is cryshen of God & heark at the prayer of Onias.

The .iiij. Chapter.

What tyme as the holy cyte was in-
habited in all peace & wealth / &
where the lawes were yet very well
kepte. (For so was it ordered by
Onias the hye prest & other godly men / that
were enemies to wickednesse) He came ther-
to / that euen the kinges & princes the seuer
byd the place grete worshippe / & garnished
the temple with grete gyftes: In so much
Seleucus kynge of Asia of his awne reues
bare all the costes belonging to the scrupce
of the offrynges. Then Symon of the trybe
of Benjamin / a ruler of the temple / labou-
red to worke some myschance in the cite: but
the hye prest resisted him.

Nevertheless when he myght not ouer-
come Onias / he gat him to Appolonius the
some of Cetera (which then was chiefe lozde
in Celosyria and Phenices) & tolde him / that
the treasury in Jerusalem was full of innum-
erable money / and how that the commons
goodes (which belonged not vnto the offerin-
ges) were exceding grete also: yet & how
it were possible / that all these myght come
vnder the kynges power.

Now when Appolonius had shewed the
kyng of the money / as it was tolde hym:
the king called for Heliodorus his steward /
& sent him with a commaundement / to bringe
him the same money. Immediately Heliodorus
toke his journey / but vnder a colour / as

though he wolde go thowow Celosyria & he-
nices to visit the cities / but his purpose was
to fulfill the kynges pleasure. So when he
came to Jerusalem / & was loungly recei-
ued of the hye prest into the cyte: he tolde what
was determed concerninge the money / and
shewed the cause of his comynge: he asked al-
so / yf it were so in dede. Then the hye prest tolde
him / that there was soch money layed by for
the byholdynge of weddowes and fatherlesse
chyliden / & how that a certayne of it belon-
ged vnto Pyrcanus Tobias a noble man: &
that of all the money (which that wyched
Symon had bewrayed) there were .iiij. hun-
dred talentes of syluer / and .iiij. hundred of
golde: yet & that it were impossible for those
mens meanynge to be dyscreued / he had layed
by thet money in the place and temple (which
is had in worshippe thowow the whole world)
for the mayntenaunce and honoure of the
same. Wherevnto Heliodorus answered / that
the kynge had commaunded him in any wyse /
to bringe hym in the money.

So at the daye appoynted / Heliodorus
entred in to the temple to ordeyne this matter.
But there was no small feare thowowout the
whole cyte. The prestes fell downe before
the auter in their bestymentes / and called
vnto heauen vpon hym / whych had made a
lawe concerninge this geuen to kepe / that
they shoulde be safely preserued / for soch as
commytte them vnto keepynge. Then who so
had looked the hye prest in the face / it wolde
haue greued his herte: for his countenaunce
and the chaunginge of his coloure / declared
the inward sorow of his mynde. The man
was all in heynesse / and his body in feare:
whereby they that looked vpon him / myght per-
ceiue the grete of his herte. The other peo-
ple also came out of their houses by heapes
vnto the comd prayer / because the place was
like to come in to confusyon. The women
came together thowow the streets / with hea-
rte clothes aboute their byches.

The virgins also that were kepte in / rane
to Onias / some to the walles / other some lo-
ked out of the wyndowes: yet they all helde
by thet handes toward heaue / and prayed.
A myserable thinge was it / to loke vpon the
comen people / & the hye prest bringe in soch
trouble. But they besought almyghty God /
that the goodes which were commytted vnto
them / myght be kepte whole / for those that
had dyscreued them vnto thet keepynge. Ne-
uertheless the thyng that Heliodorus was
determed to do / that perswaded he in the
same place / he hym selfe personally bringe
about the treasury with his men of warre.
But the spere of almyghty God shewed him
selfe openly / so that all they which presumed to
obey

obey Heliodorus / fell thowow the power of
God into a grete fearfulness & dyede. For
there appeared vnto the anhoyle / with a ter-
rible man sitting vpon him / decked in good-
ly aray / and the hoyle smote at Heliodorus
with his foze sete. Now he that sat vpon the
hoyle / had hainelle of golde vpon him.

Whereouer there appeared .iiij. sayre & beu-
tyfull ydg men in goodly aray / which rode
by him / scourged hym of both the sydes / and
gaue hym many stripes without ceasinge.
With that fell Heliodorus sodenly vnto the
grounde. So they toke him by (beinge com-
pased aboute with grete darknesse) & bare
hym out vpon a beare. Thus he that came
with so many runners and men of warre in
to the sayde treasury was borne out / where
as no man myght helpe hym: & so the power
of God was manifest and knowne. He laye
still homme also by the power of God / desti-
tute of all hope and lyfe. And they prayed the
Lord / that he had shewed his power vpon his
place and temple / which a lytle afore was full
of feare & trouble: and that thowow the reue-
lacyn of the almyghty Lord it was fylled
with foze and gladnesse.

Then certayne of Heliodorus frendes prayed
Onias / that in all haste he wolde call vpon
God / to graunte him his lyfe / which was ge-
uynge by the good. So the hye prest consi-
dered the matter / and lest the kinge shuld su-
specte that the Jewes had done Heliodorus
some euill: he offered an healt offerynge for
him. Now when the hye prest had opteyned
his peticion / the same yonge men in the same
clothinge appeared & rode before Heliodo-
rus / sayinge: Whancke Onias the hye prest /
for his sake hath the Lord graunted the
lyfe: therefore seing the God hath scourged the /
geue him prayse & thanckes / & shewe euery
man his myght & power. And when they had
spoken these wordes they appeared nomore.

So Heliodorus offered vnto God / made
grete bowes vnto him / which had graunted
him his lyfe / thached Onias / toke his hood /
& wente agayne to the kynge. When testified
he vnto euery man of the grete wordes of
God / & he had sene with his eyes. And when
the kynge asked Heliodorus who were mete
to be sent yet once agayne to Jerusalem / he
sayde: yf thou hast any enemy or aduersary
vnto thy realme / sende him thither / and thou
shalt haue hym punished / yf he escape with
his lyfe: for in that place (no doute) there is a
specyall power & workinge of God. For he
dwelleth in heaue / bysyeth & defendeth that
place: and al that come to do it harme / he pu-
nysmeth & plageth thet. This is now the mat-
ter concerninge Heliodorus / & the keepynge of
the treasury at Jerusalem.

Simon reported the tuel of Onias. Jason bewrayne
the office of the hye prest corrupteth the kynge with
rewards. He wyched intent of Jason.

The .iiij. Chapter.

Simon now (of whome we spake
afore) beinge a bewrayer of the mo-
ney & of his awne naturall contrer / & so forth.
reported the word of Onias: as
though he had moued Heliodorus vnto this /
& as though he had bene a bytger by of euell.
Thus was he not ashamed to call hym an
enemy of the realme / that was so faythfull
an ouersee & defender of the elte & of his peo-
ple: yet & soferent in the lawe of God. But
when the malice of Symon increased so farre /
that thowow his frendes there were certayne
mandaugeters committed: Onias considered
the patell & might come thowow this stytle / &
how that Appolonius (namely the chiefe lozde
in Celosyria and Phenices) was all set vpon
tyranny / and Symons malice increased the
same: He gat hym to the kinge / not as an ac-
cuser of the cytelins / but as one that by him
selfe intended the comon wealth of the whole
multitude. For he sawe it was not possible to
lyue in peace / neither Symon to leaue of fro
his folywede / except the kynge dyd loke ther-
to. But after the deeth of Seleucus / when
Antiochus (which is called the noble) toke the
kingdome: Jason the brother of Onias la-
boured to be hye prest: for he came vnto the
kynge / and promysed hym thre hundred & .ix.
talentes of syluer / & of the other rentes .lxxx.
talentes. Besides this he promysed hym yet
an .C. & .l. yf he myght haue the scole of the
chyliden / & that he myght call them of Jeru-
salem Antiochians. Which when the kynge
had graunted / & he had gotte the superioryte /
he begane immediatly to drawe his kynsmen
to the custome of the heathen / put downe the
thynges that the Jewes had set by of loue /
by John the father of Eupolemus / whych
was sent embassytoure vnto Rome / for to
make the bonde of frendshyppe and loue. He
put downe all the Jewes & liberties of the
Jewes / and set by the wyched statutes. He
durst make a feyghtynge scole vnder the ca-
stell / and let sayre ydge men to lerne the ma-
ners of whores and byobels.

This was now the begynnyng of the hea-
thenish & straunge comerslacyd / brought in
thowow the ingracious & vnderde wyched-
nesse of Jason / which shoulde not be called a
prest / but an vngodly personne. In so much
that the prestes were now nomore occupped
about the scrupce of the auter / but dyspyled
the temple / regarded not the offrynges: yet
gaue their dyspygence to lerne to feyght / to
wastle / to leape / to daunce / & to put at the
stone: not lettynge by the honour of the la-
shes. them /

The second booke

thers/but liked the glory of the Grekes best of all: for the which they stroue perillously / & were greedy to followe their statutes / yee their lust was in all thinges to be lyke the / which also were their enemyes & destroyers. Now be it to do wylfully agaynst the law of God / shall not escape unpunished: but of this we shall speake here after.

¶ What tyme as the Olympiades sportes were played at Cyzus (the kynge him selfe beinge present) this bngacious Jason sent wylked men / bearing from them of Jerusalem (whych now were called Antiochyans) iiij. C. drachmas of syluer for an offeringe to Hercules. These had they that caried them / despyed vnder such a fashion / as though they shulde not haue bene offered / but bestowed to other bles. Neuertheles he that sent them / sent them to the intent that they shulde be offered vnto Hercules. But because of those that were present / they were geuen as to the makinge of synnes. And Appoloniuss the sonne of Nesteus was sent in to Egypte / because of the noble men of kynge Ptolomey Philometoz. Now when Antiochus perceaued / he was put out from medlynge in the realme / he sought his awne pzoyle / departed from thence / came to Joppa / & then to Jerusalem: where he was honozably receaued of Jason & the cite / & was brought in to the lyght and with greete prayse: and so he turned his hood vnto Phenices.

¶ After iij. yere Jason sent Menelaus / the forsayde Symons brother / to beare the money vnto the kynge / & to bringe him and were of other necessary matters. But he (when he was prayled of the kynge for magnyfyng of his power) turned the pzoyle vnto him self / layinge by iiij. C. talentes of syluer for Jason. So whē he had gotten commaundementes fro the kynge / he came hauinge nothinge but becometh a pzeit / but bearinge the stomach of a cruell tyraunt / & the wrath of a wyld brute best. When Jason (which had dysceaued his awne brother) seinge that he him selfe was begyled also / was fayne to fle into the lande of the Ammonites / & Menelaus gat the domnyon. But as for the money he had promysed vnto the kynge / he dyd nothinge therein / when Sosistratus the ruler of the castell requyred it of him. For Sosistratus was a man that gathered the customes: wherfore they were both called before the kynge. Thus was Menelaus put out of the pzeit / & Appoloniuss his brother came in his steade. Sosistratus also was made lord of the Cyzus. It happened in the meane season / that the Chaldeans & Melochians made insurreccio / because they were geuen for a pzeit vnto kynge Antiochus concubyne. Then came the

kinge in all the haste / to flyll them agayne / & to pacyfy the matter / leauing Andronicus there to be his debyte / as one mete therfore. Now Menelaus supposinge he had gotten a ryght comenient tyme / stole certayne vessels of golde out of the temple / & gaue them to Andronicus for a pzeit: & some he solde at Cyzus and in the cytys therby.

Which when Onias knewe of a suertye / he reproued him: but he kepte him in a Sanctuary besyde Daphnis / that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus / & prayed hym that he wolde save Onias. So whē he came to Onias / he conuiled him craftely to come out of the Sanctuary / geuyng him his hande with an othe (howe be it he suspecte him) and then he flew Onias / without any regarde of rightuousnesse. For the which cause not only the Jewes / but other nacionys also toke indignacion / & were displeased for the vnrightuous death of so goodly a man.

And when the kynge was come agayne from Cilicia / the Jewes and certayne of the Grekes wrote vnto him / complayninge for the vnrightuous death of Onias. Yee Antiochus hit self was soze in his mynde for Onias / so that it pited him / & he wepte / remembryng his sobernesse & manerly behauoure. Wherfore he was so kyndled in his mynde / he commaunded Andronicus to be strypped out of his purple clothinge / & so to be led thozow out all the cite: yee & the bngacious man to be layne in the same place / where he comytred his wyckednes vpon Onias. Thus the lord rewarded him his punishment / as he had deserued. Now when Lysimachus had done many wycked dedes in the temple thozow the counsell of Menelaus / & the voyce came abrode: the multitude gathered them together agaynst Lysimachus / for he had caried out now moche golde.

So when the people arose / and were full of dyspleasure / Lysimachus armed iiij. M. vnyrystes to defende him: a certayne tyraunt bringe their captayne / which was growen both in age & wylfulness. But whē the people vnderstode the purpose of Lysimachus / some gat stones / some good ströge clubbes / & some cast athes vpon Lysimachus. Thus there were many of the wounded / some beinge slayne / & all the other chased awaye. But as for the wycked churchober hym self / they killed hym besyde the treasury. Of these matters therfore there was kepte a court & a gaigne Menelaus. Now when the kynge came to Cyzus / they made a complaynte vnto him of Menelaus / concernyng this busynesse / and the embaystours were thre. But Menelaus wote a pzoyle Ptolomey to geue him

Of the Machabees. Ixxv.

him much money / yf he wolde perswade the king. So Ptolomey wēt to the kynge in to a court / (where as he was sett to coole him) & byoghē him out of that mynde. In so moche that he discharged Menelaus from the accusacions / that not withstandinge was cause of all myschefe: and those poore men / whych yf they had tolde the cause / yee before the Scythians / they shulde haue bene iudged innocent / them he condemned to death.

Thus were they soone punished / whych folowed vpon the matter for the cyte / for the people / and for the holy vessel. Wherfore they of Cyzus toke indignacion / and dyspyed them honozably. And so thozow the couetousnesse of them that were in power / Menelaus remayned still in authozyte / increasyng in malyce / to the hurte of the cytelens.

¶ Of the synnes and tokens sent in Jerusalem. Of the ende and offence of Jason. The pzeit of Antiochus agaynst the Jewes. The spoyle of the temple.

The .v. Chapter.

¶ At the same tyme Antiochus made hym ready to go agayne in to Egypte. Then were there sent at Jerusalem / xl. days longe / hostien tunnyng to and fro in the ayre / whych had rayment of golde / and speares. There were sene also whole hostes of men weapened / & hostes tunnyng in an ordye / how they came together / how they helde forth the shieldes / how the harnessed men dyd out their sweat / and thott their dartes.

The wyne of the golden weapens was sene / and of all maner of armure. Wherfore euery man prayed / that those tokens myght turne to good. Now when there was gone forth a false rumour / as though Antiochus had bene deed: Jason toke a M. men / and came sodenly vpon the cyte. The cytelens came vnto the walles / at the last was the cyte taken / & Menelaus fled in to the castell.

As for Jason / he spared not his awne cytelens in the slaughter / neither considered he what greete euill it were / to destroye the pzoyle of his awne kynsmen: but dys as one that had gotten the victorie of his enemyes / and not of his frendes. For all this gatt he not the supersozyte / but at the last receaued confurcion for his malyce / and fled agayne lyke a bagabunde in to the lande of the Ammonites.

Finally / for a reward of his wyckednesse / he was accused before Bretha the kynge of the Arabians: In so moche that he was fayne to fle from cyte to cyte / beyng despyled of euery man as a forsaker of the lawes / and an abhominable personne. And at the last

(as an open enemy of his awne natural countre and of the cytelens) he was dyspurned in to Egypte.

Thus he that afoze put many out of their awne natyue land / perished from home hym self. He wēt to Lacedemō / chynchinge there to haue gotten succoure by reason of kynred. And he that afoze had casten many one out vnder / was thozowen out hym self / no man mounyng for hym / ner puttynge him in his graue: so that he nethe enjoyed the buriall of a straunger / neither was he partaker of his fathers sepulchre.

Now when this was donie the kynge sut. **¶** pecte / that the Jewes wolde haue faile from hym: wherfore he came in a greete dyspleasure out of Egypte / and toke the cyte by violence. He commaunded hym self of warre also / so that they shulde hyl & not spare / but laye downe such as wylthode them / or slymmed by vpon the houses.

Thus was there a greete slaughter of yonge men / olde men / women / chyldren and byrgines. In iij. dayes were there slayne ixxx. M. fourty thousande put in pzeit / and no lesse solde. Yet was he not content with this / but durst go in to the most holy temple (where Menelaus that traytoure to the lawes and to his awne naturall countre / beyng his gyde) and with his wycked handes toke the holy vessel / whych other kynges & cytelens had geuen they: for the garmynginge & honour of the place: them toke he in his handes vnto wylthely / & despyled them.

Somado was Antiochus / that he considered not / how that God was a lytle wozth for the synnes of them that dwelt in the cite / for the which such confurcyd came vpon that place. And whyp it had not happened them to haue bene lapped in many tymes / this Antiochus (as soone as he had come) had sodenly bene punished / and thott out for his synnes. pzeit / lyke as Heliopodus was / whō Seleucus the kynge sente to robbe the treasury. Neuertheles God hath not chosen the people for the places sake / but the place for the peoples sake: and therfore is the place by come partaker of the peoples trouble / but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of Almyghty God / so when the greete God is reconcyled / it shall be set by in hye wozthippe agayne.

So when Antiochus had taken a M. and biiij. C. talentes out of the temple / he gat him to Antioche in all the haste / chynching in his pryde / that he myght make men sale vpon the byre land / and to go vpon the see / such an hye mynde had he. He lesse debytes there to be: & the people: At Jerusalem left he Philippe a

Wherof the maner is more cruell then he self
set him there. At that tyme he left Andronicus
and Melancthus / whiche were more gre-
uous to cite then other. Now as he was
thus set in malice agaynst the Jewes / he sent
Appollonius an hated pynce / to take the
maiding him to slay all those that were of per-
fect age / & to sell the women / maydes & childre.
Wher he cam now to Jerusalem / he founde pre-
ce / & kepte it till the Sabbath daye. And
then he commaunded his men to take the to their
weapens / for the Jewes kepte holy daye / & so he
slew all the that were gone forth to the place /
standing here & there / so that the cite was
weapened / & murdered a great nombre. But
Judith Machabees whiche was the tenth / fled
into a wilderness / led by the life there to his co-
panye amonge wilde beastes & upon a moun-
tain / dwellinge there / and eatinge grasse /
lest they shuld be partakers of the synne.
The Jewes are compelled to leave the law of God.
The temple is despoiled. The readers are monyfyed
that they shal not abhorre the aduersitie wherewith
the Lord afflicted the. The greuous payne of Eleazar.

Chapter.

At longe after this / sent the king a
messenger of Antioche / to the cite of
Jerusalem to alter the ordinaunces of
the fathers & the law of God / to defile
the temple that was at Jerusalem / & to call it the temple of
Jupiter Olympius / & the people shuld be in Sa-
zarim / as those which dwell at the place of Ju-
piter & herbeuous. Whiche wicked counsaile of
the king was heuyn by the people / for the temple
was full of voluptuousnes / bibbinge & vol-
ling of the deathe / of ribauds & harlots toge-
ther. The women went into the holy place / & bare
in that was not lawfull. The altar also was
full of unlaful thinges / which the lawe forbode
to laye vpon it. The Sabbathes were not
kept / & other colde feastes of the lawe were
not regarded. To be playne / there durst nomā
be a knowe that he was a Jewe. In the daye of
the king / by which they were compelled to for-
ce to offer / & whiche feast of Bachus was kepte / they
were constrained to weare garlandes of pype /
so to go aboute for the honour of Bachus.
Wherof the king & counsaile of Antioche /
there went out a commaundment in the nexte ci-
ties of the deathe / & they shuld intreate the Jew-
es in like maner / namely / to compel the to
to sacrifice after the lawes of the Gentiles / &
whoso wolde not / to put them to death. A py-
reous thyng was it to se. There were / if we
men accused to haue circised their sonne /
wher when they had led roide aboute the cite
(the babes hanging at their belles) they cast
the downe headlonge ouer the walles. Some
were crepte in to denne / & had kepte the Sab-
bath / were accused vnto Philippe / & bent in
the pyre / because the king feared of God they kepte

the commaundment to kill / & wolde not defende
the selus. Now I beseeche all those which re-
de this booke / that they refuse it not for these fall
of aduersite / & iudge the thinges that are hap-
pened / for no destruction / but for a chastenynge
of oure people. And whiche the Lord suffereth
not sinners to goe to folow their awne mynde /
but shortly punisheth the / it is a token of his
greate louynge kynndes. For this grace haue
we of God more then other people / & he suf-
fereth not vs longe to synne unpunished by the
other nacjons / that when the daye of iudgment
cometh / he maye punish the in the fulnes of
their synnes. If we synne / he correcteth vs /
but he neuer withdroweth his mercie fro vs /
as though he punished aduersite / yet doth he
neuer forsake his people. But lett this & we
haue spokē now to few wordes / be for a war-
ning & exhortaciō of the deathe. Now will we
come to the declarynge of the matter. Eleazar one
of the principall scribes / an aged mā & of a
welltraied costenace / was constrained to
gape to open his mouth to eat the swynes flesh. But
he despyng rather to dye gloriously then to
lyue in shame / offered him self willingly to the
martyrdome. Now wher he sawe the hemmynge
go to it / he toke it patiently / for he was at a
poynte to die / & he wolde consente to no un-
lawfull thing for any pleasure of life. They
stode by being moued to pite (but not a right)
for the olde frendshipe of the mā / toke him as de-
pietely / & prayed him that he wolde let such fleshe
be brought him as were lawfull to eat / & the
to make a costenace as though he had ea-
te of the flesh of the sacrifice like as the king com-
maunded / for so he might be deliuered from
death / & so for the olde frendshipe of the mā / they
shewd him this kynndes. But he began to
cōfesse his discreet & honorable age / his noble
& worthy full stoke / & howe the Lord his youth by
he had bene of an honest & good conuersaciō /
ye & howe constantly he had kepte the ordinaun-
ces & lawes commaunded by God / wherfore he
gaue the this answer / & sayde / Yet had I ra-
ther first be laied in my graue / for it becom-
meth not myne age (sayde he) in any wyse to
dissimble / wherby many yong personnes might
thinke / & Eleazar being lxxx. yere olde & x.
were now gone to a straunge life / & so the yow-
myne hypocryte / for a lytle tyme of a trasitōry
life / they might be deceaued by this meane
also shuld be defile myne age / & make it abho-
minable. For though I were now deliuered
fro the tomyng of men / yet shuld I not escape the
hand of almighty God / nether algaue nor deede.
Wherfore I will dye manfully / & do as it becom-
meth mine age / wherby I maye peradventure
leue an exaple of stedfastnes for such as be
yonge / yet I am a ready mynde & manfully dye an
honest death / for I most worthy & holy lawe.
Wher

When he had sayde these wordes / imme-
diately he was drawen to the tomyng. Now
they that led hym & were myde a litle afoze /
began to take dyspleasure because of the
wordes that he sayde / for they thought he had
spoken them of an hye mynde. But when he
was in his martyrdome / he mourned and say-
de / Thou Lord whiche hast the holy know-
lege / knowest openly that wher as I might
be deliuered from death / I suffer these soze
paynes of my body / but in my mynde I am
well content to suffer them / because I feare
thee. Thus this man dyed / leauynge the me-
morial of his death for an exaple / not only
vnto yonge men / but vnto all the people / to
be stedfast and manly.

As he punished the synners of their mother.
The vij. Chapter.

It happened also that there were six
brethren (with their mother) taken
by the king agaynst the law / to eat swynes flesh / namely
with scourges & lychen whippes. And one of
them which was the chiefe / sayde / What se-
dest thou / & what requyrest thou of vs / As
for vs / we are ready rather to suffer death /
then to offend the lawes of God and the fa-
thers. When was the kinge angrye / and had
brake cauldrons and brasen pottes / whiche
when they were made hote / immediatly he
commaunded the tonge of him that spake first
to be cut out / to pul the skynne ouer his hea-
de / to pare of the edges of his handes & feete /
yet and that in the syght of his mother and
the other of his brethren. Now when he was
cleane mard / he commaunded a fyre to be
made / and so (while there was any breath in
him) to be tryed in the cauldron / In the which
when he had bene longe payned / the other
brethren with the mother exorted hym to
dye manfully / sayenge / The Lord God shall
regarde the treuth / and comforte vs / lyke as
Moses testified and declarth in his songe /
sayenge / and he will haue compayson on his
seruauntes.

So when the fyrst was deede after this ma-
ner / they brought the seconde to haue him in
derysion / pulled the skynne with the heare
ouer his heade / & asked him / yet he wolde eate
swynes flesh / or he were payned in the other
membres also the yowme ouer his body. But he
answered boldly / and sayde / I will not do it.
And so was he tomyng lyke as the first / &
when he was euen at the geuyng by the good
he sayde / Thou most bngacious personne
puttest vs now to death / but the kyng of the
world shall rayle vs vp (whiche dye for his
lawes) in the resurrection of euerylastynge life.
After hym / was the thyrde had in dery-
sion / and when he was requyred / he putt out

his tonge / and that right soone / holdynge
forth his handes manfully / and spake to the
a stedfast faith / These haue I of heauen / but
now for the lawe of God I despyse them /
for my trust is / that I shall receaue them of
him agayne. In so much that the kyng and
they which were with hym / marvelled at the
yonge mans boldnesse / that he nothyng re-
garded the paynes.

Now when he was deede also / they bered
the fourth with tomynges in lyke maner. And
when he was now at his death / he sayde / It is
better that we beynge put to death of man
haue our hope and trust in God / for he shall
rayle vs vp agayne. As for the / thou shalt
haue no resurrection to lyfe.

And when they had spoken to the fyrst /
they tomynged him. When looked he vnto the
kinge / & sayde / thou hast power amonge us
/ for thou art a mortall man also thyself / to
do what thou wilt / but thinke not / that God
hath forsaken oure generaciō. Whiche the
kinge still a while / and thou shalt se the great
power of God / how he will punish the a thy
fede. After hym they brought the fyfte / whiche
beinge at the poynte of death / sayde / We not
disceaued (the king) for this we suffer for our
owne sakes / because we haue offended oure
God / & therfore marvelous thynges are shew-
ed vpon vs. But thinke not thou / whiche
takest in hande to stryue agaynst God / that
thou shalt escape unpunished.

This excellent mother (worthy to be well
reposed of / and had in remembrance) sawe
her seven sonnes dye in one daye / and suffered
it patiently / because of the hope that she had
in God / yet she exorted every one of them in
esperaill / and that boldly and stedfastly to
partye with dome / & akyng by her wyse
thought with a manly stomache / and sayde
vnto them / I can not tell how ye came in my
wombe / for I nether gaue you brethren to be
le / nor to lyfe. It is not I that toyne the mem-
bers of your bodies together / but the maker of the
world / whiche fashioned the byrth of man / &
began all thynges. When he also of his awne
mercye shal geue you breath and life agayne
like as ye now regarde not oure awne selus
for his lawes sake.

Now thought Antiochus that she had
despyed him / therfore he lett her go with her
reprochs / and beganne to exorte the yongest
sonne (whiche yet was leste) not to be
but to goe vnto him in an oath / & he shuld
make hym a rich & welthy man / yet he wolde
forsake the lawes of his fathers / yet and he
shuld geue him / what so euer were necessa-
ry for him. But when the yonge mā wolde not
be moued / for all these thynges / he called his
mother / and collected her to saue her sonnes
Rah. liij. lxx.

lyte. And whē he had exhorted her wth many wordes, he promysed hym that he shoulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruelle payn to scorn) and spake wth a bolde voyce: O my sonne, haue pitie vpon me; that saye I ly. monethes in my wybe; that gaue the sucke; noysshed the & brought the vp vnto this age.

O beseeche the (my sonne) loke vpon heauē and earth and all that is therein / and confesse; that God made them and mans generacyon of nought: so shalt thou not feare thys hangman / but suffer death stedfastly / lyke as thy brythren haue done: that I maye receaue the agayne in the same mercy wth thy brythren.

Whyle she was yet speakynge these wordes, the yonge mā sayde: Whom loke ye for? Wherfore do ye saye? I will not obeye the kyniges commaundment; but the lawe that God gaue vs by Moyses. As for the that ymagyneth all myschance agaynst the Jewes / thou shalt not escape the hande of God / for we suffer these thynges; because of our synnes.

And though God be angry wth vs a lytle whyle (for our chastyng and refozmaycyon) yet shall he beate one agayne wth hys seruantes. But thou. (O shamefull and most abhominable personne.) Wyldest thou self thow wagne hope / in beyng so malicious vpon the seruantes of God: for thou hast not yet escaped the iudgment of the God whych is almyghty / and seyth all thynges. Why brythren that haue suffered a lytle payne are now vnder the couenaunt of euerslastynge lyfe: but thow the iudgment of God? thou shalt be punysshed righteously for thy pryde.

As for me (like as my brythren haue done) I offre my soule and my body for the lawes of our fathers / callynge vpon God; that he wyl soone be merciful vnto our people: yee and wth payne and punysshment to make the graunte; that he only is God. Tyme now and in my brythren the wrath of almyghty God is at an ende / whych righteously is fallen vpon all our people.

When the kynge beyng enuied in anger was moze cruell vpon hym; then vpon all the other / and toke indignacion; that he was so righty regarded. So thys yonge man was vndeuyled / & put hys trust vpon the Lorde. Last of all after the sonnes / was the mother put to death also. Lett thys now be enough spoken; concernynge the offynses / and extreme cruellnesse.

Judas gathereth together hys host. Nicanor is sent agaynst Judas. Judas exhorteth his souldiers to couraiges. Nicanor is overcome. The Jewes geue thanks after they haue put their enemies to flight; buryng the spoyles vnto the fatherles and vnto the wydes. Nicanor dyeth vnto Antiochus.

The. lxxvii. Chapter.

Ben Judas Machabeus and they that were with hym / wente ppyrly in to the towne / called they synnfolkes and frendes together / toke vnto them all such as contynued yet in the sayth and lawe of the Jewes / & brought forth vij. M. men.

So they called vpon the Lorde / that he wolde haue an eye vnto hys people / whych was trodden downe of eueryman: to be gracious vnto the temple / that was despyled of the vngodly: to haue compassion vpon the destruction of the cytye / whych was shortly lyke to be layed waste / to heare the voyce of the bloude that cryed vnto hym: to remembre the most bryghteous deathe of yonge innocent chylde; the blasphemys also done vnto hys name / and to punyssh them.

Now when Machabeus had gathered thys multitude together / he was to myghty for he beate them (for the wrath of the Lorde was turned in to mercy) he fell vpon the towne and cytyes bywarres / dynt them toke the most commodious places / and slew many of the enemies. But specially he made such chases by nyght / in so much that hys manynesse was spoken of euerywhere.

So when Philippe sawe that the man was increased by litle and litle / and that the matter prospered wth hym for the most parte: he wrote vnto Ptolomey (whych was a captayne in Celosyria & Phenecy) to helpe hym in the kynges busynes. When sent he Decanor Patrocle (a speccall frende of hys) in all the haste / and gaue hym of the comen fozte of the Heathen no lesse then xx. M. harnessed men / to rote out the whole generacyon of the Jewes / haungynge to helpe hym one Gorgias a man of warre / whych in matters concernynge battayls had great experience. Nicanor ordeined also a trybute (whych the Romaynes shoulde haue had) to be geuen vnto the kynge / out of the captiuite of the Jewes / namely ij. M. talentes. And immediately he sent to the cyties of the see coast / requyringe them for to bye Jewes to be their seruantes & bonde men / promysynge to sell the lxx. and ten for one talente: but he considered not the wrath of almyghty God / & was to come vpon hym.

When Judas knewe of thys / he tolde the Jewes that were wth hym of Nicanors comynge. Now were there some of them fearfull / not trustynge vnto the rightuousnes of God and led their waye.

But the other that remained / came together and besought the Lorde / to deliuer them from that wycked Nicanor / whych had solde

had solde them of euer he came nye them: & though he wolde not do it for their sakes / yet for the couenaunt that he made wth the fathers / & because they called vpon hys holy & glorious name. And so Machabeus called his men together / namely aboute vij. M. exortynge them not to agree vnto their enemies nether to be afrayed for a multitude of their aduersaries comynge agaynst them bryghteously: but to fight manly / considerynge the reproche that they had done to the holy place without cause / how they had despyled and oppressed the cytye / yee & destroyed the lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse / but oure confidence is in the almyghty Lorde / whych in the twyncklynge of an eye maye both destroye them that come agaynst vs / and all the world.

He exorted them also to call to remembrance the helpe / that God shewed vnto their fathers: as when there perished an C. & lxxv. M. of Sennacheribs people: And of a batall of thephar in Babilon agaynst a Gallaryan: how & all the Macedonys & came to helpe the / fode in feare: & how they being but only vij. M. slew an C. & xx. M. thow the helpe that was geuen them from heauen / wherby they also had receaued many benefites.

Thow these wordes the men toke good vertes vnto them / ready to bye for the lawe & the costre. So he sett vpon euery company a captaine / one of his awne brythre: Simo / Joseph & Jonathan: geuyng eche one xv. C. men. He caused also to reade the holy booke vnto them / and to geue them a token of the helpe of God.

Then he himself beinge captayne in a foze front of the battayll / buckled wth Nicanor / And God was their helpe / in so much that they slewe aboute ix. M. men & compelled a moze parte of Nicanors host to fle / they were so wounded & seable. Thus they toke the money from those that came to bye them / & folowed vpon them on euery syde. But whē the tyme came vpon them / they returned / for it was the Sabbath / and therfore they folowed none vpon them. So they toke their weapons & spoyles & kepte the Sabbath / geuyng thanks vnto the Lorde / whych had deliuered them that daye / and shewed them his mercy. After the Sabbath they distributed the spoyles to the sike / to the fatherlesse and to wyddowes / and the resyde had they them selues wth theirs. When this was done / and they all had made a generall prayer: they besought the mercifull Lorde to be at one wth his seruantes.

Of those also that were wth Amotheus and Sachides / whych fought agaynst them /

they slewe xx. M. wanne hys and stronge holdes / and deuided moze spoyles: euer geuyng an equal porcion vnto sike / to fatherlesse to wyddowes & to aged persons. And when they had diligently gathered their weapons together / they layed them all in conueniente places / & the remnaunt of a spoyles brought they to Jerusalem. They slewe Phylarches that wicked personne / whych was wth Amotheus / and had beryed many Jewes. And when they helde the thankes geuyng at Jerusalem for the victorie / they bent those that had sett fyre on the portes of the temple: namely Callisthenes / whych was fled in to an house / and so they gatt a worthy reward for they wyckednesse. As for that most vnglacous Nicanor / whych had brought a thousande marchantes / to bye the Jewes / he was thow the helpe of the Lorde brought downe euen of them whom he regarded not: in so much & he put of hys glorious rayment / fled by see / and came alone to Antioche / wth greateshame and dishonour / whych he gatt thow the destruction of hys host. Thus he & promysed the Romaynes to paye them their tribute / when he toke Jerusalem: began now to sape plainly / that God was the defender of the Jewes / & therfore not possible to moue them / because they folowed the lawes whych God had made.

Antiochus willing to spoye Jerusalem is byruen to flight. As he persecuteth the Jewes / he is stryck of the Lorde. He sayeth repentance of Antiochus. He dyeth.

The. lxxviii. Chapter.

The same tyme came Antiochus agayne to by honoure out of Persia. For when he came to Persopolis / and vnder toke to robbe the temple and to subdue the cite / the people ranne together and defended the selues / in so much that he and his were sayne to sle wth shame. And so after that flight / it happened / that Antiochus came agayne wth by honoure. But when he came to Egbatana / he gatt knowledge what was happened vnto Nicanor & Amotheus. Now as he was amauynge himself in hys wrath / he thought he was able to abenge the iniury that was done to them / vpon the Jewes: and therfore commaunded to make ready hys chare / hapyngynge on hys iourney wythout crasyng / the iudgement of God prouokinge him / because he had spoken so proudly / that he wolde come to Jerusalem / and make it a graue of the Jewes. But the Lorde God of Israel / that seyth all thynges / smote hym wth an inspyble plague / whych no man coulde heale.

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The seconde booke

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowles / and a soze greife of the charmes. And that was but right: for he had martyred other mens howels with dyuerse and straunge tormentes / howebeit he wolde in no wise ceasse from his malice. For he was yet the prouder and more malicious against the Jewes: But while he was commaunding to make haste in the matter, it happened that he felldowne violently from the charret, so that it brysed his body / and by hym greate payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condycion of man) and to weye the hye mountaynes in a paye of scales / was now brought downe to the grounde / & caried vpon an horsslytter / knowlegynge the manifeste power of God vpon hym: so that the wicked body of his was ful of wormes / whych in his payne fell quyk out of his fleshe: In so much that his hooft was greued with the smell and syncke of hym. Thus he that a lytle afore thought he myght reach to the starres of heauen / hym myght no man now abyde ner beare / for the vehemence of syncke.

Wherfore he beyng brought from his greate pynde, beganne for to come to knowlege of hym self: for the punishment of God warned hym / and his payne increased ever more and more. And when he hym self might not abyde his awne syncke / he sayde these wordes: It is reason to be obedient vnto God and that a man desyre not to be lyke vnto hym. Whys wycked personne prayed also vnto the Lorde / of whom he shoulde haue obtained no mercy. And as for the cytie that he came vnto so hastily / to bynge it downe to the grounde / and to make it a graue for deed men: now he desyeth to deliuer it free.

And as touching the Jewes / whom he had iudged not worthy to be buried / but wolde haue cast the out for to be deuoured of foules & wilde beastes / sayenge / that he wolde haue destroyed both olde and yonge: Now he promyseth / to make them lyke the cytyens of Athens. And where as he had spoiled the holy temple afore / now he maketh promys to garnish it with greate giftes / to increase the holy ornamente / and of his awne rentes to beare the cosse / and charges belonging to the offeringes: yee and that he wolde also become a Jewe hym self / to go thowt every place of the worlde / and to preach the power of God.

But when his paynes wolde not ceasse / (for the righteous iudgment of God was come vpon hym) out of a very despayre he wrote

into the Jewes a lettre of intercession / concerning these wordes: The kynge and prince Antiochus wytheth vnto the vertuous cietyens of the Jewes / much health and good prosperite.

I ye and youre children fare well / and of all thinges go after youre mynde: we geue greate thanks. In my sicknesse also do I remembre you loungly: for as I came out of Persya / and was taken with soze dysease: I thought it necessary to care for my comwealth. Whether despayre I in my self / but haue a good hope to escape this sickness.

But consyderynge that my father led an hooft sometime in the hyer places / and thewed who shoulde ragge after hym / that if there happened any cotrouerisy / or any hard thyng were declared / they in the lande might knowe their cheste lorde / that there shoulde be no insurreccion: Agayne / when I ponde by my self / how that all the myghty men and neighbours rounde aboute / are layenge waste / and loke but for oportynyte to do harme: I haue ordered that my sonne Antiochus shall ragge after me / whom I oft commended to many of you / when I was in the hyer kyngdomes / and haue wyrtten vnto hym as it foloweth herafter. Wherfore I praye you requyre you / to remembre the benedyctes that I haue done vnto you generally and in especiall. For I hope that he shal be of sober & lounge behauiour / & if he folowe my desyre / he shal be indyfferent vnto you.

Thus that murthurer and blasphemare of God was soze synneth: & lyke as he had intreated other men / so he dyed a miserable death in a straunge countre vpon a mountayne. And his body byd Philyppe (that went with hym) carry away: whych fearynge the sonne of Antiochus / wente in to Egypte to Ptolomy Philometor.

Judas Machabeus taketh the cytie & the temple. He beginneth to write the actes of Eupator. The Jewes feght agaynst the Idumeans: Timotheus inuadeth Jerusaleme / with whom Judas fought battell. All men aspre in the ayre to the helpe of the Jewes. Timotheus is slayne.

The x. Chapter.

Machabeus now and his company (thowt the helpe of the Lorde) I. Mach. 10. 1. swanne the temple and the cytie agayne / destroyed the alters and chapels & the heathen had buylded thowt the stretes: cleansed the temple / made another altier of brycke stone / & after .ii. yeres they offered sacrificys / set forth the incense / the lyghtes & thewe bryd. When that was done / they fell downe flat vpon the grounde / and besought the Lorde / that they myght come nomore in to soch trouble: but if they synned any more

Of the Machabees.

Ixxviii.

enymore agaynst him / he himself to chastise them with mercy / and not to come in the habes of those aleauntes and blasphemous men.

Now vpon the same daye that the straungers polluted the temple / it happened that on the very same daye it was clenched agayne: namely / the .xxiiij. daye of the moneth called Casleu. They kepte .viij. dayes in gladnesse / lyke as in the feast of the tabernacles: remembreynge that not longe afore / they helde the feast of the tabernacles vpon the mountaynes and in demnes lyke beastes. And to the same token they bare grene bowes / bryanches and palmes before him that had geuen them good fortune to cleanse his place. They agreed also together / and made a statute / that every yere those dayes shoulde be solemly kepte of all the people of the Jewes.

How Antiochus then (that was called the noble) dyed / it is sufficiently tolde. Now will we speake of Ptolemy the sonne of that wicked Antiochus / how it happened with him: and so with few wordes to comprehend the aduersyte that chaunced in the warres. When he had take in the kyngdome / he made one Lysias (whych had bene captayne of the host in Phenices and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macron / beyng a ruler for the Jewes (and specially / to sit in iudgment for soch wronge as was done vnto them) under toke to deale peaceably with them. For the which cause he was accused of the frenches before Eupator: and when he was suspecte to be a traytoure (because he had left Cyprus that Philometor had committed vnto hym: and because he departed from noble Antiochus / that he was come vnto) he poisoned him selfe / and dyed.

Now when Bogias was gouernour of the same places / he toke straungers and under toke of tymes to warre with the Jewes. Wherouer the Idumeans that helde the stronge holdes / receaued those that were buyen from Jerusalem / and toke in hande to warre also. But they that were with Machabeus besought and prayed vnto the Lorde / that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans / and wanne many places by strength: Soch as came agaynst them they slew / and killed no lesse (of all together) then twenty thousande. Neuerthelesse some / no lesse then nyne thousande / were fled in to two stronge towres / haunye all maner of ordynance to withstande them.

Then Machabeus leauing Symon / Josephus / Zacharius and those that were with them (whych were very many) wente to besee

ge them / and to fight where most neede was. Now they that were with Symon beyng led with courtownesse / were intreated for money / thowt certayne of those that laye in the towres: toke .iij. M. machmas / & let some of them escape. But when it was tolde Machabeus what had happened / he called the captaynes of the people together / accusynge those personnes / that they had tolde the bytzen for money / and lett their enemyes go. So he slewe those traytours / and immediatly wente in hande with the .iiij. towres. And whē they had ordred them selues manly with their weapens and handes / they slewe in the two castels moe then twenty thousande.

Now Timotheus whom the Jewes had overcome afore / gathered a multitude of strange people / brought an hoste also of horsmen of the Arians / to wyne Jewry by strength. But when he dyeme nye / Machabeus & they that were with hym fell to their prayer / sprinkled ashes vpon their heades / beyng gyrded with bearric cloth about their loynes / fell downe before the altier / and besought the Lorde that he wolde be mercifull to them / but an enemye vnto their enemyes / and to take parte agaynst their aduersaries / accordynge as it is promysed in the lawe. So after the prayer / they wente on further from the cytie: and when they came nye the enemyes / they prepared them selues agaynst them.

And by tymes in the mornyng at the break of the daye / both the hostes buckled together. The one parte had the Lorde for their refuge / whych is the geuer of prosperite / strength and victorie. The other had a manly stomack / whych is a captayne of warre.

The battayll now beyng grete / there appeared vnto the enemyes from heauen .iij. M. men vpon horsbackes with byrds of golde / ledynge the Jewes / and two of them haunye Machabeus betwixte them / that kepte him safe on every syde with theyr weapens / but shot darters and lightenynges vpon the enemyes: where thowt they were confounded with blindness & so soze afrayed / that they fell downe. There were slayne of eote men twenty thousande and fyue hundred / and fyve hundred horsmen. As for Timotheus himselfe / he fled vnto Gazar a very stronge holde / wherin Cereas was captayne. But Machabeus and his company layed sege to it chearfully .iiij. dayes.

Now they that were within trustynge to the strength of the place / cursed and banished exceedingly / and made greate cryinge with wycked wordes. Neuerthelesse

The seconde booke

vpon the fyfth daye in þe moynynge. xx. yong
 men of Machabeus company / beynge / sett
 on fyre in their myndes becaufe of the blas-
 phemy: came manfully vnto the wall / and
 with holde stomackes they and their other
 companys clymmed vpon the towres /
 vnder takinge to set fyre vpon the portes / &
 to burne those blasphemous persons quicke.
 Two dayes were they destroying the ca-
 stell / whych when they founde Amotheus
 (that was crepte in to a corner) they kyled
 him / a fewe Cereas his brother in lyke ma-
 ner with Appollophanes. When this was
 done / they sung Psalmes / wyth prayes &
 thankesgeuynges vnto the Lorde / which
 had done so greate thynges for Israel / and
 geuen them the victory.

Apollas goeth abouts to overcome the Jewes. Sout-
our is sent from heauen unto the Jewes. The letter
of Apollas to the Jewes. The letter of hyng Antiochus
unto Apollas. A letter of the same unto the Jewes. A
letter of the Romaynes to the Jewes.

The xi. Chapter.

Not longe after this / Lyfias the
kynge's steward and a kynsman
of his) which had þe gouernance
of his matters (toke soze displea-
sure for the thynges that had happened: and
when he had gathered. lxxx. M. men of sote
with all the hoste of the ho:men / he came a-
gainsst the Jewes / (thynckynge to wyne þe
eytie / to make it an habytacion for the Mea-
then / and the temple wolde he haue to be an
house of lucre / lyke as the other goddes hou-
ses of the Meathe are / a to sell the prestes of-
fyce every yere: Not consyderyng þe power
of God / but was wyld in hys mynde / tru-
lynge in the multitude of sote men / in thou-
sandres of ho:smen / a in his. lxxx. Elephantes.

25 So he came into Ieruzꝝ & then to Beth-
sur (a castell of defence lying in a narrow
place. b. furlonges from Ierusalem) & dwelt
it. Now when Machabeus and his company
knewe that the stronge holdes were taken/
they fell to their prayers with wepyng and
teares befoze the Lorde: and all the people
in lyke maner besought him / that he wolde
sende a good angell to deliuer Israel. Ma-
chabeus hym selfe was the first that made
him ready to fy battayll / exhortyng the other
that were with him / to seuerde them selues
and to helpe their brethren. And when they
were govyng forth of Ierusalem together

8. 2^o act. 15. d. With a redy and willing mynde / there appeared before the byrd hertbacke a mik in whyte clothynge with harnesse of golde / shakynge his speare. Then they prayed the Lorde all together / which had shewed them mercy / & were comforted in their myndes: in such maner that they were ready / not only to fight with

men/but with the most cruell beestes/ yett
to runne thozow walles of prou.

Thus they wente on willingly hauinge
an helper from heauen / and the Lorde mer-
cyfull vnto them. They fell myghtely vpon
their enemyes lyke yds/brought downe. xi.
thofte men. xvi. thofzimen/put all þ other
to flight/many of them beyng wounded/
and some gat away naked. Yee Lylas him
selfe was fayne to be shamefully / and so to
escape. Neuertheleſſe the mā was not wty
out vnderſtandynge / but conſidered by hym
ſelfe that his power was mynished and pon-
zyed hoto the Jewes beyng defended by the
helpe of Almighty God / were not able to be
ouercome: wherfoze he ſent thē woꝛde / and
promyſed / þ he wolde cōſente to all thynges
whych were reaſonable / and to make þ kyng
their frende. To the whych pꝛayer of Lylas
Machabeus agreed ſekynge in all thynges
the comen wealth: and whatſoever Macha-
beus wꝛote vnto Lylas concernynge the
Jewes / the kyng graſted it. For there were
lettres wꝛytē vnto the Jewes from Lylas
cōteynynge theſe woꝛdes.

Asias sendeth greetynge to the people of
the Iewes. Ahon and Absalon whych were
sent from you, deliuered me wrytynge / &
requyred me to fulfyll the thynges concey-
nyng the carande. Wherfore loke what
might be graunted / I certified & kyng ther-
of: & whatsoeuer was conuenient. I agreed
thereto. If ye now wyl be saythfull in pma-
ters / I wyl endeuer my selfe hereafter also to
do you good. As concernyng other thynges
by every article therof: I haue comytted the
to youre messaungers / and to those whom I
sent vnto you / to comen with you of the same /
fare ye well. / In the hundredth & xliiij. yere /
the xxiiij. daye of the moneth of toloscozynthius.

Now the kynge's letter conteyned these wordes. Kyng Antiochus sendeth gretinge vnto his brother Lillas. For so much as oure father is now deed / oure wyll is / that they which are in oure realme / lyue wthout any inurreccyon / and every man to be diligent in his awne matters. We vnderstande also / that the Jewes wolde not consent to oure father / for to be brought vnto the custome of the Gentyles / but styll to kepe their awne statutes / for the which cause they requyre of vs also / to lett them remayne styll by their awne lawes.

wherefore oure minde is / that this people
shalbe first: we haue concluded and deter-
med also / to restore the their temple agayne:
that they maye lyue accordynge to the use &
custome of their fore fathers. Thou shalt do
us a pleasure therfore / yf thou sende vnto
them and agree with them: that whē they are
cent.

Of the Machabees.

Letter,

certified of our minde / they may be of good
there / and loke to their awne wealth.

And this was the letter / that the kynge
wrote unto the Jewes: King Antiochus sen-
beth greetynge unto the counsell and þ other
people of þ Jewes. If ye fare well / we haue
oure desyre: as for vs / we are in good health.
Henelaus came and tolde vs / hote þ youre
desyre was to come downe to youre people /
which are with vs.

Wherfoze those that wyl come / we geue
 them fre lyberte / vnto the .xxx. daye of
 the moneth of Aprill / that they maye vse mea-
 res of the Jewes and their awne lawes / lyke
 as afoze: and none of them by any maner of
 wayes to haue harme / for thynges done in
 ignoraunce. Wherelaus whom we haue sent
 vnto you / shall come with you at large / fare
 ye well. In the .Cxlviij. yere / the .xv. daye of
 the moneth of Aprill.

The Romaynes also sent a letter / contey-
nyng these wordes: Quintus Pennius &
Titus Marullus embassitours of the Ro-
maynes / sende gretynge vnto the people of
the Jewes. Loke what Lysias the kynge
of the Persians hath graunted you / we graunte
you the same also. But as concernynge the
thynges which he referred vnto the kynge /
sende hyther some with speede: and pondze the
matter diligently amonge your selues / that
we maye call it best to youre profite / for we
must departe now vnto Antioche. And ther-
fore wyte shortly agayne / & we maye know
your mynde. Fare well. In the hundredth. xlviii.
yeare / the .xv. daye of the moneth of April.

Timotheus troubleth the Jewes. The wicked
beate of the Jeppites agaynst the Jewes. Judas is
awenged of them. he setteth eye on the pale of Jam-
nia. The pursuite of the Jewes agaynst Tymothee.
Tymothee is take & let go unhurt. Judas pursueth
Borgias. Judas offering sacrifice for the dead. Jeweth
the hope of the resurrection.

The 11th Chapter.

When these covenantes were made / **A**stas wente into the kyng / & the Jewes tyllid their grounde. But **C**imotheus / **A**ppollonius & **S**onne of Genet / **J**erome and **D**emophon & **P**roude / **R**icanor the captayne of **C**ypers / & they that laye in those places: wolde not lett them lyue in rest and peace. **C**hy of **T**oppa also dyd euen such a shamefull dede. **T**hey prayed the Jewes that dwelt amonge them / to go with their wyues and chyldren in to & **A**ppes which they had prepared / and dyd with them / as though they had ought the no euell will. **F**or so moch then as there was gone forth a generall pzoclamacion thoro the **C**ytte because of peace / they consented ther-

to / a suspecte nothyng: but when they were
gone forth in to the depe / they drowned no
lesse then .xj. of them,

When Judas knew of this cruelte thewred
vnto his people / he commaunded those that
were with him to make the ready / exhorting
them to call vpon God the ryghtuous iudge:
went forth agaynst those murthurers of his
breythen / let fyre in the haue by nyght / brett
vpon the wyppes / and those that escaped from
the fyre / he slewe with the swearde. And whē **is**
he had done thys / he departed as though he
wolde come agayne / and rote out all them of
Joppa. But when he had gotten worde that
the Jamnites were mynded to do in lyke ma-
ner vnto the Tewes which dwelt amōge the /
he came vpon the Jamnites by nyght / & lett
fyre in the hauen with the wyppes: so that
the lyght of the fyre was sene at Ierusalem /
vpon a .ij. C. and .xl. furlonges.

Now when they were gone from thence
ix. hundredes / in their journey towards Ci-
motheus. v. thousande men of foce and. v.
hundredz hoisemen of the Arabians fought
with hym. So whē the battell was earnest /
and prospered with Judas thezow the helpe
of God: the residue of the Arabians beinge
ouercome / besought Judas to be at one wth
them / & promysed to geue hym certayne pa-
tures / and to do hym good in other thynges.
Judas thynkeynge that they shulde in orde
be profytable concernynge many thynges /
promysed them peace: wherbyon they shoke
handes / and so they departed to their tentes.
Judas wente also vnto a cyyte / whych was
very faste kepte with byrdes / fenced round
about wth walles / and dyuerse kyndes of
people dwellynge therein / called Caspin.

They that were within it / put such trust
in the strenght of the walles / & in their floare
of bytales: that they were the flacker in their
doynges / cuttyng and reuyllyng Judas wth
blasphemys / and speakyng such wordes
as it becommeth not. But Sathabens cal-
lyng vpon the greates Prynce of the worlde
(whych without any battayllrammes or
ordynaunce of warre / dyd cast downe the
walles of Jericho / in the tyme of Josue) fell Ioue, ble:
manfully vpon the walles / toke the ctye / &
(thozow the helpe of the Lorde) made an ex-
ceedyng greates slaughter: In so much that
a lake of two furlonges brode whych laye
therby / semed to flowe wth the bloude of
the dayne.

Then departed they from thence. vij. C. x. furlonges / and came to Caracanto the fennes that are called Tubianet. But as for Amoth^r / they coude not get him there: for (not one matter dyspatched) he was departed from thence / and had lesse certayne

rich in a very stronge holde. But Dositheus & Sosipater / which were Captaynes wyth Machabeus / slewe those & Timotheus had left in the house of defence / c. x. men. And Machabeus prepared him with the. vi. men & were aboute him / let them in & by by companies / and wente forth agaynst Timotheus / which had with him an. c. and xx. men of fote. ii. c. and. v. c. horsemen. When Timotheus had knowledge of Judas commynge / he sent the women / chyldren and the other baggage into a castell called Carnion. For it coulde not be wone / & was harde to come into / the wayes of the same places were so narrow / and whē Judas company came fyrst in syght / the enemyes were smytten with feare / thow the presence of God / which seyth all thynges: In so moch & they sleynge one here / another there / were rather discomfited of their awne people / and wounded wth strokes of their awne weapons. Judas also was very earnest in followynge upon them punishynge those vngodly / and slewe xxx. men of them. Timotheus also himselfe fell in to the handes of Dositheus and Sosipater / whom he besought wth many prayers / to let him go with his lyfe: because he had many of the Jewes fathers & brethren in prison / which (if they put hym to death) myght be disapoynted. So whē he had promysed faythfully to despyer the agayne according to the condicpon made / they let him go without harme / for the health of the brethren. And when Judas had slayne. x. men. he wente from Carnion.

Now after & he had chased away & slayne his enemyes / he remoued the holte towarde Ephron a stronge cite / wherein dwelt many bquerle people of the heathen / & the stronge ponge men kepte the walles / defendynge the myghtely. In this cite was moch ordynance / and prouysion of darters. But when Judas and his company had called vpon Almighty God (which wth his power breaeth the strength of the enemyes) they wanne the cite / and slewe. x. men of them / that were within. From thence wente they to the cite of the Socythians / which lyeth. vi. c. fur longes from Jerusalem. But whē & Jewes which were in the cite refused / that & cite-tyens deale soungly with them / yee and treated them kindly in the tyme of their aduerfite / Judas and his company gaue them thanches / despyng them to be frendly still into them: and so they came to Jerusalem the hye feast of the wekes beyng at hande. And after the feast they went forth agaynst Gorgias the gouernoure of Idumea / wyth iii. c. men of fote &. lxx. c. horsemen. Which when they met together / it chaunced a fewe

of the Jewes to be slayne. And Dositheus & one of the Bachenors a myghty ho / ma to the holde of Gorgias / and wolde haue takē him quyetly: But an horsman of Chyacta fell vpon him / and smote of his arme / so that Gorgias escaped & fled in to Mozeia. When they now & were of Gorgias lyde / had soughte longe & were weary: Judas called vpon the Lorde that he wolde be their helper / & captayne of the felde: and with that / he beganne wyth a manly hope to take by a longe of prayer / & a crye: In so moch that he made the enemyes afrayed / and Gorgias men of warre toke their flight. So Judas gathered his holte / & came in to the cite of Mozeia. And when the seuenth daye came vpon them / they censed them selues (as & custome was) & kepte the Sabbath in the same place. And vpon the daye followynge / Judas & his company came to take by the bodies of those that were slayne / and to burye the in the fathers graues. Now vnder the cotes of certayne Jewes which were slayne / they founde Jewels that they had takē out of the temple & from the Treasuries of the Jamiters: which thyng is soz byddē of the Jewes by the lawe. When every mā saw that this was the cause / wherfoze they were slayne.

And so every man gaue thanches vnto the Lorde for his ryghtuous iudgment / which had opened the thyng that was hyd. They fell downe also vnto their prayers / and besought God / & the lawe which was made / might be put out of remembrance. Besydes that / Judas exorted the people earnestly / to kepe the selues from forch synne: for so moch as they sawe before their eyes / & these men were slayne for the same offence. So he gathered of every one a certayne / in so moch & he brought together two thousande Machabes of syner / which he sent vnto Gerusalem / that there myght a sacrifice be offered for the mysdede. In the which place he dyd well and ryght: for he had some consyderacyon & ponderynge of the lyfe that is after this tyme. For he had not thought that they / which were slayne / dyd yet lyue / it had bene superfluous / & to make any bowe of sacrifice / for those that were dead. But for so moch as he sawe / that they which dye in the sauoure & beleue of God / are in good rest and sope / he thought it to be good & honozable for a redemptiō / to do & same for those which were slayne / & the offence myght be sozgeuen.

The alowe the ceremonye of Chyistening for the dead / namoure dothe any place of the canonycall scripture alowe the ceremonye of offerynge for the dead. Forthermore / this holden of the Machabees / and specially this second / is not of sufficient auctorite to make an article of our faith as it is before sufficently proued by the auctorite of the Jewes in the prouoke of these bookes called Apocrypha.

The chynge of Supat in to Jewrye. The death of Demetrius. Machabeus goynge to fight agaynst Supator / moueth his souldiers vnto prayer. He killeth xlii thousande men in the tentes of Antiochus. As he dothe the betwex of the Jewes is taken. Antiochus retaketh frendship with the Jewes.

The. xlii. Chapter.

In the. xlii. years past Judas knewlege / that Antiochus Supator was commynge wyth a greate power in to Jewrye / & Lysias the Stewarde and ruler of his matters with him / haunge an. c. and. x. men of fote. v. c. horsemen. x. elephants / and. lxx. charrettes. Demetrius also loyned him self wyth them / but wyth greate dyscreete / and spake saye to the kynge / not for any good of the countre / but because he thought to haue bene made some greate man of auctoryte. But the kynge of hungen moued Antiochus mynde agaynst this vngodly personne / and Lysias inuournd the kynge / that this Demetrius was the cause of all mychele: so that the kynge commaunded to take him / and (as the maner of them is) to put hym vnto death in the same place.

There was also in the same place a towne of. l. cubytes hye / heapped with alshes: but about it was so made / that men myghte loke downe on euery lyde. Where in to the kynge commaunded that shamefull person to be cast amonge the alshes / as one that was cause of all vngodlynesse. And reason it was / that & bychist shulde dye such a death / and not to be buried: for he had done much myschefe vnto the aulter of God (whose syre & alshes were holy) therfore was it right / & behim self also shulde be destroyed wth alshes.

But the kynge was woode in his mynde and came to shewe hym self more cruell vnto the Jewes / then his father was. Which when Judas perceaued / he commaunded the people to call vpon the Lorde myght and daye: that he wolde now helpe them also / lyke as he had done allwaye: for they were afrayed to be put from their lawe / from their naturall countre and from the holy temple: and not to suffer the people (which a lyte whyle afore beganne to recouer) to be subdued agayne of & blasphemous nacions.

So when they had done this together / and besought the Lorde for mercy / with wepyng and fastynge thre dayes longe / stode vpon the grounde: Judas exorted them / to make them selues ready. But he and the elders together drayfed / to go forth first wyth their people / afore the kynge brought his hoost in to Jewrye / and afore he beseged the cite / & so to commytte the matter vnto God. Wherfoze he ascribeth the power of all thynges vnto God the maker of the world /

exhortynge his people to fight manfully / (yee euen vnto death) for the lawes / the temple / the cite / their awne natyue countre / and to defende the criteyns: and let his hoost before God. He gaue them also that were wyth hym / a token of the vctory of God / sholynge out the manifest ponge men / twenty by nyght in to the hynge pauplyon / slewe of the hoost. xlii. men / & the greatest Elephantes / wyth those that satt vpon them.

Thus when they had brought a greate feare and rumour amonge the tentes of their enemyes / and all thynges went prosperously wyth them / they departed in the breahe of the daye / God beyng their helper and defender. Now when the kynge perceaued the manlynesse of the Jewes / he wente aboute to the take the stronge places by craft / and remoued his hoost vnto Bethsura / which was a well kepte house of defence of the Jewes: but they were chased away / hurte and dyscomfyted.

And Judas sent vnto them that were in it / such thynges as were necessary. In the Jewes hoost also there was one Rhodocus / which tolde the enemyes their secretes: but they sought him out / and when they had gotten hym / they put hym in prison. After this dyd the kynge comen wyth them that were in Bethsura / toke truce wyth them / departed / and broke a battayl wyth Judas / which ouer came him.

But when he vnderstode / that Phylippe (whē he had left to be ouerfeer of his busynesse at Antioche) beganne to rebel agaynst hym / he was astonysed in his mynde: so that he yelued hym self to the Jewes / and made the an othe / to do whatsoeuer they thoughte ryght.

Now when he was reconcyled wyth them / he offered / made moch of the temple / gaue greate gyltes vnto it / embraced Machabeus / maynge hym captayne and gouernour vnto Ptolonays vnto the Serrenes.

Nevertheless when he came to Ptolonays / the people of the cite were not content wyth that bonde of frendshype: for they were afrayed / that he wolde breahe the couenaint. Then wente Lysias vnto the feate / and enuournd the people / shewed the cause why / and pacified them. So he came agayne to Antioche. This is now the matter concernynge the hynge's iourney / & his returne.

The morpon of the Lorde / Demetrius sendeth Nicanor to hyll the Jewes. Nicanor maketh a compact wth the Jewes / which he yet breaeth through the morpon of the kynge. Nicanor commaundeth Machabeus to be taken. The boldnes of Razia.

The. xliii. Chapter.

After

After the peates was Judas in-
loured/how that Demetrius the
sonne of Seleucus was come up
with a greates power and myppes/
thorow the haven of Tripolis/to take cer-
taine commodious places and countrees/
agaynst Antiochus & his captayne Lyfias.
Now Alcimus (which had bene hys prest/
& wylfully despyled hym self/in the tyme of the
myrtynge) seing / & by no meanes he coude
be helpe / nerhaue any moze intrauce to
the aultare: he came to kynge Demetrius in
the hundredth and one & fiftie yere / presen-
tyng vnto him a crowne of golde / a palme
& an olyue tree: which (as men thought) be-
longed to the temple / & that daye he helde his
tonge. But whē he had gotte oportynite for
his madnesse / Demetrius called hym to coun-
cell / and asked hym / what thynges oꝝ coun-
cels the Jewes leane vnto? He answered:
The Jewes that be called Alcides (whose cap-
taine is Judas Machabeus) maynteyne
warres / make insurreccions / and wyl not
let the realme be in peace.

For I beynge depꝑued of my fathers ho-
noure (I meane the hys presthode) am come
hyther: partly because I was saydfull vnto
the kynge / and partly because I sought the
profyt of & cytelins. And whys all oure peo-
ple / thorow the wickednesse of them / are not
a litle troubled. Wherfore I beseeche the
(O kynge) confydre all these thynges diligently
/ and then make some prouision for the
lande and the people / accoꝝdyng to & kynde-
nesse that thou hast offred vnto them. For as
longe as Judas hath the byperthade / it is not
possible that men can lyue in peace.

When he had spoken these wordes / other
frendes also hauinge euell wyl at Judas /
sett the kynge Demetrius on fye agaynst
him. Which immediately sent Alcimus (ru-
ler of the Elephantes) a captayne / in to Je-
ruſalem: commaundyng hym / to take Judas him
selfe alpye / but to slaye them that were with
him / and to make Alcimus hys prest of the
temple.

When the Heathen whych fled out of Je-
ruſalem from Judas / came to Alcimus by doc-
hes / thynchyng the harme and decaye of &
Jewes to be their welfare. Now when the
Jewes herde of Alcimus commynge / and
the gathering together of the Heathen: they
spꝛeked the selues with earth / & besought
hym / which made them hys people / & euer
defended his awne poꝛcion with euident to-
kens / that he wolde pꝛeserue them tyll. So
at the commaundment of the captayne / they
remoued from thence / and came to a towne
called Bethſan. And Symon Judas bro-
ther fell in hande with Alcimus / but thorow

the sodane commynge of the enemyes / he was
afrayed.

Neuertheles Alcimus hearinge the man-
nynges of them that were with Judas / & the
bolde stomaches that they had to fyght for
their naturall countrey / durst not proue the
matter with bloodsheddyng. Wherfore he
sent Demetrius / Theodocius & Mathias
besoꝛe / to geue and to take peace. So when
they had taken longe aduysment there byd /
and the captayne shewed it vnto the multy-
tude: they were agreed in one mynde / to haue
peace. And they appoynted a daye to fyt byd
these matters quyetly amonge them selues /
the stoles also were brought and set forth.
Nevertheles Judas commaunded certayne
men of armes to wayte in conuenient pla-
ces / lest there shulde sodenly arysse any euell
thorow the enemyes. And so they commoned
reasonably together.

Alcimus / whyle he abode at Jerusalem /
ordꝛed hym selfe not vnreasonably / but sent
awaye the people that were gathered toge-
ther. He loued Judas euer with his herte / and
fauoured him. He prayed hym also to take a
wyse / and to byngne forth chylzen. So he
marryed / lyued in rest / and they led a comen
lyfe. But Alcimus perceauynge the loue &
was betwixte them / and how they were a-
gred together / came to Demetrius / & tolde
him that Alcimus had taken straunge mat-
ters in hande / and ordꝛed Judas (an enemy
of the realme) to be the kynges successeur.
Then the kynge was soꝛe displeased / & tho-
row & wyched accusacyōs whych Alcimus
made of Alcimus / he was so prouoked / that
he wrote vnto Alcimus / sayng: that he was
beryng angrie for & frendshyppe and agrement /
whych he had made with Machabeus. Ne-
uertheles he commaunded hym in all & haste /
that he shulde take Machabeus pꝛesoner /
and sende him to Antioche.

Whych litters when Alcimus had sene /
he was at his wyttes ende / and soꝛe grieved
that he shulde byrke the thynges wherby
they had agreed: specially / sayenge Macha-
beus was the man / that neuer dyd hym har-
me. But because he myghte not with stande
the kynge / he sought oportynite to fulfil his
commaundment. Not withstanding when
Machabeus sawe that Alcimus beganne to
be churlysh vnto hym / and that he intreated
him moze roughly then he was wont / he per-
ceaued & loch vnkyndnes came not of good /
and therfore he gathered a few of his men /
& withdyde hym selfe from Alcimus. Whiche
when he knewe that Machabeus had man-
fully pꝛeuented hym / he came in to the great
and most holy temple: and commaunded the
prestes (whych were doynge their usuall of-
fyrnges)

fringes) to deliuer hym the man. And when
they swore that they coude not tell where
the man was whom he sought / he stretched
out his hande / & made an othe / sayng: Ye
wyl not deliuer me Judas captiue / I
shall remoue this temple of God into & playne
felde / I shall byrke downe the aultar / and
consecrate this temple vnto Bacchus. After
these wordes he departed.

Then the prestes lyfted their handes to-
warde heauen / and besought hym that was
euer the defender of their people / sayng:
Thou O Lorde of all / which hast nede of no-
thyng / woldest that the temple of thy haby-
tacion shulde be amonge vs. Wherfore now
O most holy Lorde / kepe this house euer
undefyled / whych lately was clesed. Now
was there accused vnto Alcimus / one Baisan
an Alderman of Jerusalem / a louer of the
whole cyte / and a mā of good repoyte: whych
for the kynde herte that he bare vnto the peo-
ple / was called a father of the Jewes. Chys
man oft tymes / when the Jewes were myn-
ded to kepe the selues undefyled / defended &
deliuered them / beinge content stedfastly to
spende his body and his lyfe for his people.

So Alcimus wyllynge to declare & hate /
that he bare to the Jewes / sent fure hundred
men to take hym: for he thought / yf he gat
him / he shulde byngne the Jewes in great de-
cay. Now when the people beganne to rushe
in at hys house / to byrke the doꝛes / & to set
fye on it: he beinge now taken / wolde haue
defended himself with his swerde: chosynge
rather to dye manfully / then to yelde hym self
to those wicked doers: & because of his noble
stroke / he had rather haue bene put to extre-
me crueltie. Notwithstanding what tyme as
he missed of hys stroke for haste / & multitu-
de fell in byoꝛely betwixte the doꝛes: he rane
boldly to the wal / & cast hym selfe downe man-
fully amonge the heape of the / whych gaue
soone place to his fall / so that he fel vpon his
bely. Nevertheles whyle there was yet
breath withyn hym / he was kyndled in hys
mynde / and whyle hys bloude gushyd out
exceedingly (for he was very soꝛe wounded)
he ranne thorow the myddell of the people /
and gat hym to the topp of a rocke. So whē
hys bloude was now gone / he toke out hys
awne bowels with both his handes / & threw
them vpon the people: callynge vpon & Lorde
of lyfe & spꝛyte / to rewarde him this agayne /
and so he dyed.

Alcimus goth aboute to come vpon Judas on the
Sabboth daye. The blasphemie of Alcimus Macha-
beus expoundinge vnto the Jewes the vylon / bolde-
nesse their heres. The prayer of Machabeus. After
the holle of Alcimus is ouercome / Machabeus
commaundeth his herd and hys handes to be cut of / &
his longe to be geuen vnto fowls.

Now when Alcimus knewe that
Judas was in the countrey of Sa-
maria / he thought with all hys
power to stryke a felde with hym
vpon a Sabbath daye. Nevertheles the Je-
wes that were compelled to go with hym /
sayde: O do not so cruelly and vnkyndly / but
halowe the Sabbath daye / and wyl myppe
hym that seyth all thynges. For all thys / yet
sayde the bngꝛacyous personne: Is there a
myghty one in heauen / that commaunded the
Sabboth daye to be kepte? And when they
sayde: yee the Lyringe God / the myghty
Lorde in heauen commaunded the seuenth
daye to be kepte. he sayde: And I am myghty
vpon earth / to commaunde them for to arme
them selues / and to persourne the kynges
butynesse. Not withstandinge he myght not
haue his putpose.

Alcimus had deuyled with greates pyꝛde
to ouercome Judas / and to byngne awaye
the victoꝛy. But Machabeus had euer a fast
confydence and a perfecte hope in God that
he wolde helpe him / and exhorted his people /
not to be afrayed at the comynge of the Hea-
then: but alwaye to remembre the helpe that
had bene shewed vnto them from heauen /
ye and to be sure now also / that almyghty
God wolde geue them the victoꝛy. He spake
vnto them out of the lawe and pꝛophetes /
putting the in remembraunce of & battayls /
that they had stryken afoꝛe / and made them
to be of a good corage.

So when their hartes were plucke by / he
shewed them also the dyscreetnesse of the
Heathen / and how they wolde kepe no coue-
naunt noꝝ othe. Thus he weapened the not
with the armour of mylde and speare / but
with wholsome wordes and exhortacyōs. He
shewed them a dreame also / wherthorow he
made the al glad / which was this: he thought
that he sawe Onias (whych had bene hys
prest / a vertuous and louynge man / sad and
of honest conuersacion / well spoken / & one
that had bene excerpced in Godlynes from a
chylde) holdynge by his handes to warde hea-
uen / and prayenge for his people. After this
there appeared vnto hym another mā / whych
was aged / honozable and gloriouse. And On-
ias sayde: This is a louer of the byethzen /
and of the people of Israell. This is he that
prayeth moch for the people / and for all the
holy cyte: Jeremy the pꝛophete of God. He
thought also & Jeremy helde out hys ryght
hande / and gaue hym (namely vnto Judas)
a swerde of golde / sayenge: Take this holy
swerde / a gyfte from God / wherwith thou
shalt smyte downe the enemyes of the peo-
ple of Israell.

The second booke, & c.

And so they were well comforted thow
the wordes of Judas / and toke courage vnto
them / so that the yonge men were determed
in their myndes to fyght / and to hyde they
at it: In to moch that in the thynges whych
they toke in hande / their boldnesse the word
same / because the holy cytie and the temple
were in perill: for the which they toke more
care / then for their wyues / chyldren / brether
and kynfolkes. Agayne / they that were
in the cytie / were most carefull for those
which were to fyght. Now when they were
all in a hope that the iudgment of the matter
was at hand / and the enemyes drew nye / the
host beyng set in aray / the Elephants and
horsemen every one standynge in hys place:
Machabeus considered the commynge of the
multytude / the ordynance of dyuerse wea-

pens / the cruelnesse of the beestes / & helde
by his handes to warde heauē / calling vpon
the Lorde that doth wonders / which geueth
not the victorie after the multytude of wea-
pens and power of the host (but to them that
please hym) accordynge to hys awne wyll.
Wherefore in his prayer he sayd these wordes.

2. Paral. 11. 1.
Jude. 11. 1.

11. Reg. 11. 1.
1. Mach. 11. 1.
1. Mach. 11. 1.

O Lorde / thou that dydest sende thyne
Angell in the tyme of Gezielah kyng of Ju-
da / and in the holle of Sennaberib slewest
an hundred and fyue and foure scoze thou-
sand: sende now also thy good angell befoze
us (O Lorde of heauens) in the fearfulness
and dyede of thy myghtye arme / that they
whych come agaynst thy holy people to blas-
pheme the / maye be afrayed. And so he made
an ende of his wordes. When Nicanor & they
were with hym / drew nye with shawmes
and songes: but Judas & his company with
prayer and callinge vpon God.

With their handes they smote / but with
their hertes they prayed vnto the Lorde / and
slew no lesse then .xiiij. M. men: for thow
thou thyng of God they were gloriously
comforted.

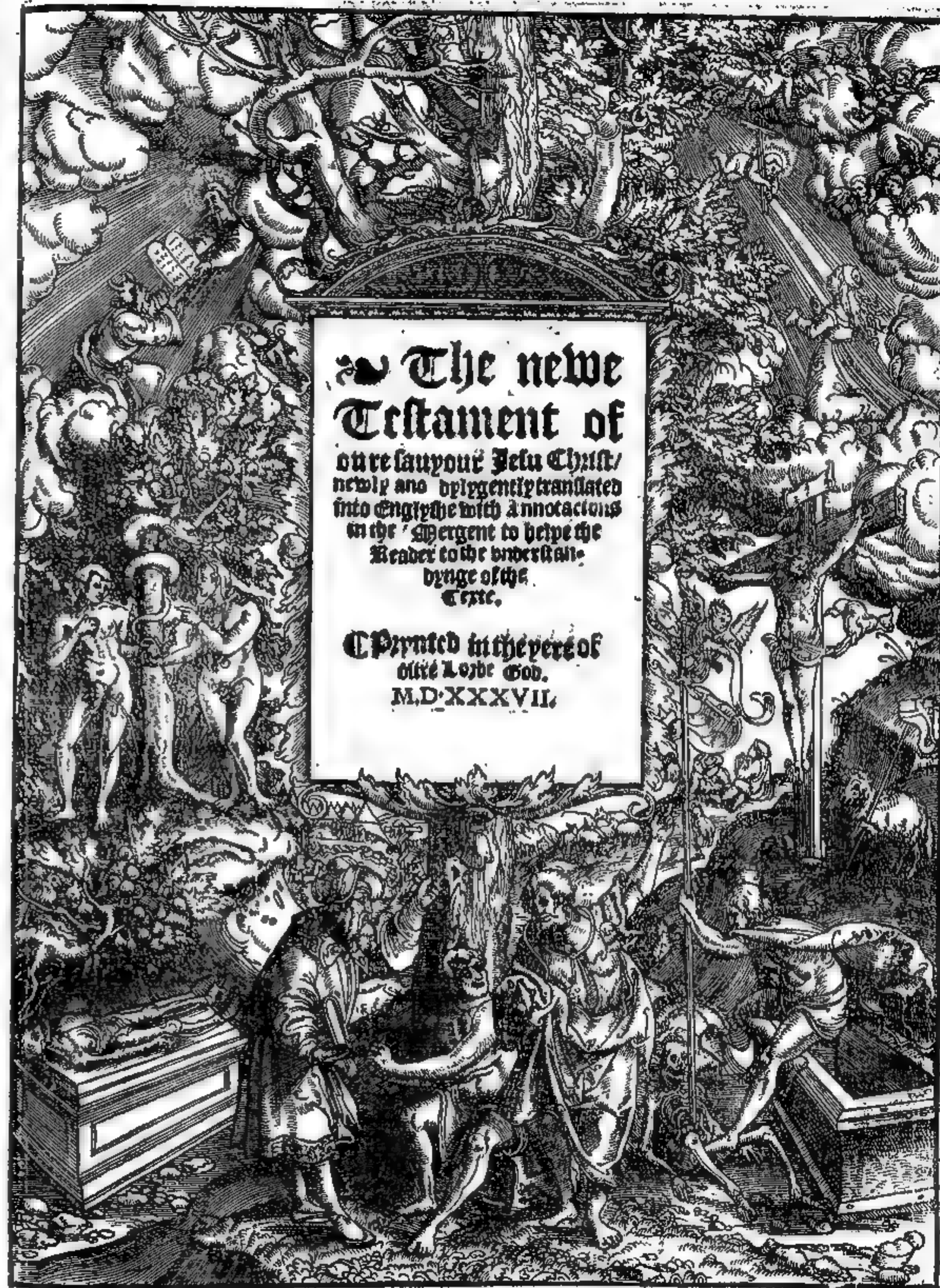
Now when they left off / & were turnynge
agayne with ioye / they understode that Ni-
canor hym selfe was slayne with the other.
Then they gaue a greete shout and a crye /
praysynge the Almighty Lorde with a loude
voys. And Judas (whych was euer ready to
spende his body and lyfe for his citeyns) com-
maunded to smyte of Nicanors head / with
hys arme & hande / & to be brought to Jeru-
salem. When he came there / he called all the
people / and the prestes at the altar with
those that were in the castell / and shewed the
Nicanors head / and his wyched harte / which
he had presumptuously holden by agaynst the
temple of God. He caused the tonge also of
the vngodly Nicanor to be cut in lytle peces /
& to be cast to the foules / and the cruell mans
hande to be hanged by befoze the temple.

So every man gaue thankes vnto the
Lorde / saynge: blessed be he / that hath kepte
hys pynne vnderfyled.

As for Nicanors head / he hanged it by
vpon the hye castell / for an euident & playne
tokē of the helpe of God. And so they agreed
all together / to kepe that daye holy / namely
the .xiiij. daye of the moneth Adar / which in
the Syrians language is called the nexte
daye befoze Mardocheus daye. Thus was
Nicanor slayne / & from that tyme forth
the Jewes had the cytie in posses-
sion: And here will I now
make an ende.

The ende of the seconde booke
of the Machabees.

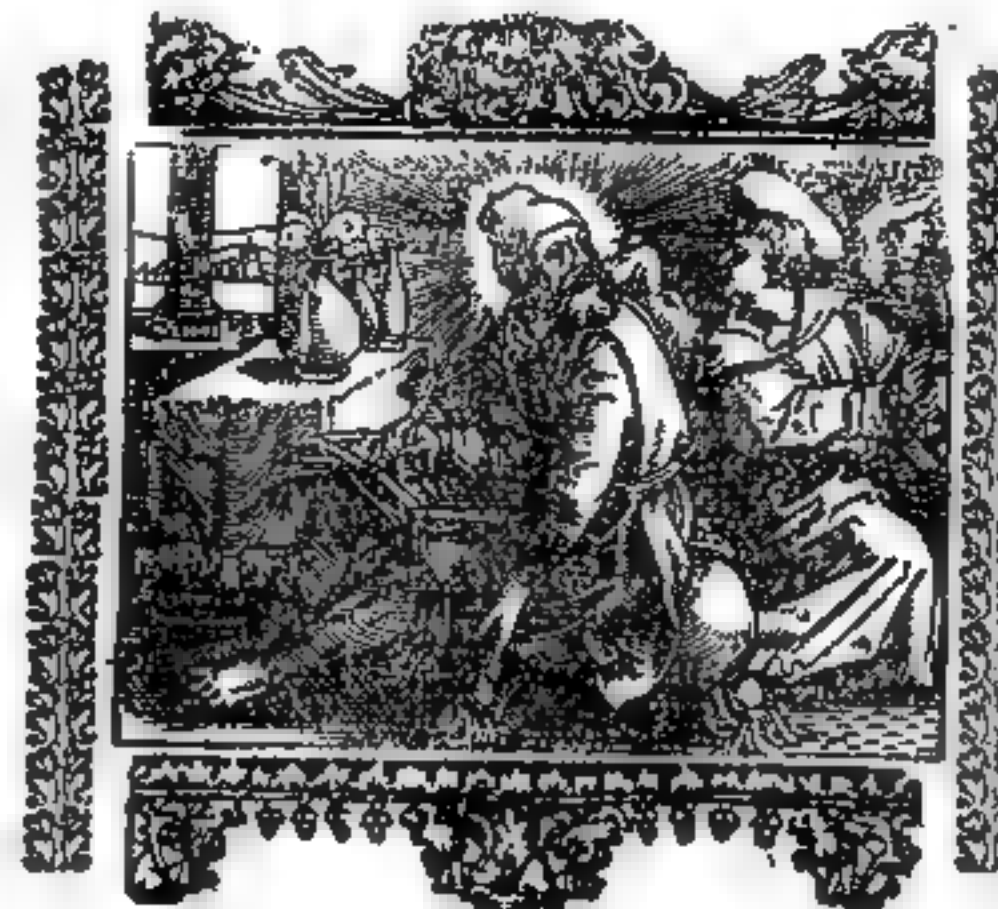
22 20



that to glad
they were.

S. Mathew. The * Gospell of S. Mathew.

The genealogie of Christ's marriage of his mother
the Mary. The angel satiffeth Joseph's mynde.



The first Chapter. *

After
this Jesus
went out
of Nazareth
and came
teaching
in their
synagogues.
And they
said unto
him, How
comest thou
hither?
Jesus
said unto
them, I
have
said
unto you
that ye
shall
know
that
I am
here
to
preach
the
kingdom
of
God.
And
said
unto
them,
I
have
said
unto
you
that
ye
shall
know
that
I am
here
to
preach
the
kingdom
of
God.

This is the boke of the
generation of Jesus Christ
the sonne of David the sonne
also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zaram of Thamar.
Phares begat Hestrom:
Hestrom begat Aram:
Aram begat Ammadab:
Ammadab begat Naadon:
Naadon begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Salomon/other
that was the wyfe of wy:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Tozam:
Tozam begat Ollas:
Ollas begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias and his brethren
about the tyme they were carryed awaye to
Babylon.

There is left
in the bo-
oke of mat-
thee as it ap-
pears.

And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sador:
Sador begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/
of whom was bozen that Jesus/ that is cal-
led Christ. *

Jechonias begat Salathiel:
Salathiel begat Zorobabel:
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Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/
of whom was bozen that Jesus/ that is cal-
led Christ. *

begat Jechon-
ias and Jechon-
ias

All the generacions fro Abraham to Da-
uid are fortyetene generacions. And fro Da-
uid unto the captivite of Babilon/ are forty-
etene generacions. And fro the captivite of Ba-
bilon to Christ/ are also fortyetene generacions.
The birth of Jesus Christ was on this wise.
When his mother Mary was married and
sauced of the holy goost. When Joseph her
husbande beinge a perfect man/ & loth to
make an ensample of which illum-
ined the world/ was mynded to put her
awaye secretly. When the angel of the
Lorde appered unto him in a dreame/
sayinge. Joseph the sonne of David/ feare
not to take unto the Mary thy wyfe. For
that which is conceived in her is of the holy
goost. She shall bringe forth a sonne/ and
thou shalt call his name Jesus. For he
shall save his people from their synnes.

All this was done to fulfill that which
was spoken of by the Prophet/ sayinge.
Beholde a mayde shall be with childe/ &
shall bringe forth a sonne/ and they shall
call his name Emanuel/ which is by inter-
pretacion God with us. When Joseph
as sone as he awoke out of slepe/ by
as the angell of the Lorde bade him/
and toke his wyfe unto hym/ and knewe
her/ not till she had brought forth his
first sonne/ and called his name Jesus.

The tyme and place of Christes birth.
The wyfe ter/ but because
men offre their presentes. This speth in
to Egypte/ & he had none be-
yonde chylde/ & he turneth in to Galile.
fore.

The ii. Chapter.
When Jesus was borne at Bethleem
in Jure/ in the tyme of Herode the
kynge. Beholde there came three
men from the East to Jerusalem/ say-
ing. Where is he that is bozen kynge of
the Jewes? We have sene his starre in
the East/ and are come to worshippe him.
When Herode the kynge had hearde this/
he was troubled/ & all Jerusalem with
him/ & he gathered all the chief priests
& scribes of the people/ & asked of
them where Christ was borne.

And they sayde vnto hym: at
because Chyld
was born there
Bethleem beto
henech & the
Attie: which in nyng the Prynces of Iuda. For out of the
theepes of the
mal come the captayne/that shall
gouern
my people Israel.

Then Herode pryncely called the wyse men
and diligently enquired of them/ the tyme
of the starre that appered/ and sent them to
Bethleem sayinge: Godd and searche dyly-
gently for the chylde. And when ye haue founde
by lernyng and hym/ byngenie worde/ that I maye come
example. And when they had heard the kyng/ they de-
parted: and lo the starre whych they sawe in
the weste: wot before the, tyll it came & stode
ouer the place where the chylde was. When
they sawe the starre/ they were maruelously
glad: and went into the house/ and found the
chylde with Mary his mother/ & kneeled dou-
ne and worshipped hym/ and opened their
treasures/ and offered vnto hym gyfts/ gold
franchysence & myrr. And after they were
warned of God in a dreame/ that they shuld
not go agayne to Herode/ they returned into
their owne countrie another waye.

When they were departed beholde the an-
gell of the Lord appered to Joseph in a dreame
sayinge: arise and take the chylde and his
mother/ and fflye into Egypte/ & abyde there
tyll I byngne the worde. For Herode wyll
seke & chylde to destroye hym. & when he arose
and toke the chylde and his mother by nyght
and departed in to Egypte/ and was there
vnto the deeth of Herod to fulfill that which
was spoken of the Lord by the Prophet
whych sayeth/ out of Egypte haue I called
my sonne.

When Herod perceauynge that he was moc-
ked of the wyse men was exceedinge wroth &
sent forth and sle all the chylde/ & were
in Bethleem/ and in all the costes there of/
as many as were two yere olde & vnder/ ac-
cordinge to the tyme whiche he had diligently
searched oute of the wyse men.

When was fulfilled that whych was spo-
ken by the Prophet Jeremy sayinge: On the
hilles was a voyce hearde/ mourninge/ we-
pinge/ and greafe lamentacyon: Rachel we-
sayde: Je to let pynge for her chylde/ and wolde not be co-
forted/ because they were not.

When Herode was deyd beholde/ an an-
gell of the Lord appered in a dreame to Jo-
seph in Egypte sayinge: arise and take the
chylde and his mother/ and go into the lande
of Israel. For they are deyd whych sought the
chyldeys lyfe. & when he arose by/ and toke the
chylde and his mother/ and came into the
lande of Israel. But when he heard that

Archelaus dyd raygne in Ieruzalem/ in the towne
of his father Herode/ he was afrayde to
go thither. Not withstandinge after he was
warned of God in a dreame he turned & fflye
into the parties of Galile/ and went & dwelt
in a cite called Nazareth/ to fulfill that whych
was spoken by the Prophetes: he shall be cal-
led a Nazarene.

And the baptysme/ preaching and offyce of Iohn/ how
Christ was baptysed of him in Iordane.

The iiij. Chapter.

In those dayes Iohn the Baptyst came & p.
each in the wyldernes of Ieruzalem/ say-
inge: Repente & bringe dome of heauens at hande. Chys
is he of whom it is spoken by the Prophet
Esay/ whych sayeth: The voyce of a cryer in
wyldernes/ prepare the waye/ and make his
pathes straghte. Chys Iohn had
hys garment of camels harte/ and a gyrdell
of a skynne aboute hys loynes. Hys meate
was locustes and wyld honey. When went
oute to Iherusalem and all Ieruzalem/ and
all the regyon rounde aboute Iordan/ and
were baptysed of hym in Iordan/ confessyng
they synnes.

When he sawe many of the Pharisees &
Saducees come to his baptysme/ he sayd
vnto them: Generacyon of vipers/ who
hath taught you to fle from the vengeance
to come? Bryngye forth therfore the frutes
belongynge to repentance. And what pe-
ons thynke not to saye in your selues/ we
haue Abraham to our father. For I saye vnto
you/ God is able of these stones to rayse
chylde vnto Abraham. Euen now is the
are put vnto the rote of the trees/ so that
ryt tree whych byngeth not forth good frute/
is hewen downe and cast into the fyre.

I baptysye you in water in token of repen-
taunce: but he that cometh after me/ is myght-
ier then I/ whose shoes I am not worthy to
beare. He shall baptysye you in the holy goost
and with fyre: whych hath also his fan in
hys hand/ and will pouge his floure/ and gether
the wheat into his garner/ and wyll burne
the chaffe with vnquencheable fyre.

Then cam Iesus from Galile to Iordan
vnto Iohn to be baptysed of him. But Iohn
forbade him/ sayinge: I ought to be baptysed
of the: & comest thou to me? Iesus answered
and sayde to him. Let it be so now. For thus
it becometh vs to fulfill all righte-nes.
Then he suffered hym. And Iesus as lone he
was baptysed/ came streight out of the water
And lo/ heauens was open ouer hym/ and Iohn
sawe the spyrte of God descendinge lyke a doue
a lyght vpon hym. And lo/ there came a voyce
fro heauen sayinge: & this is that my beloued
sonne in whom is my delyste.

John. iij. 1.

John. iij. 1.

John. iij. 1.

John. iij. 1.

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John. iij. 1.

John. iij. 1.

John. iij. 1.

And Iesus went aboute all Galile/ tea-
ching in their synagoges/ & preachinge the
gospell of the kyngdome/ & healed all maner
of synnes/ and all maner dyseases amonge
people. And his fame spred abroode throughe
out all Syria. And they brought vnto him al
synke people that were take with diuers dy-
seases and gripinges/ & them that were pos-
sessed with deuyls/ & those which were luna-
tyke/ & those that had the palsy: & he healed
them. And ther folowed him a greafe nobbe
of people/ from Galile/ & fro the ten cities
and from Ierusalem/ and from Ieruzalem/ & from
the regions that lye beyonde Iordan.

The iij. Chapter.

Then was Iesus led awaye of spyr-
ite into wyldernes/ to be tēpted of
the deuyl. And when he had fasted
fourty dayes & fourty nyghtes/ he
was afterward an hungred. Then came to h
the tēpter/ & sayde: If thou be the sonne of God
commaunde these stones be made bred. He
answered and sayde: It is wyrtten/ man shall
not lyue by bred onely/ but by every worde
proceadeth out of the mouth of God.

Then the deuyl toke hym by into the holy
cite/ & set hym on a pynacle of the tēple/ and
sayde vnto hym: If thou be the sonne of God/
cast thy selfe downe. For it is wyrtten: he shall
geue his angels charge ouer the/ & with their
handes they shall holde the/ that thou dash
thy foot agaynst a stone. And Iesus sayde
to hym/ it is wyrtten also: Thou shalt not
tempte the Lord God.

The deuyl toke hym by agayne and ledde
hym in to an exceedinge hye mountayne/ and
shewed hym all the kyngdomes of the worlde/ &
all the gloire of them/ and sayde to hym: all
these wyll I geue the/ if thou wilt fall doune
and worship me. Then sayde Iesus vnto hym
Iuorde Satan. For it is wyrtten/ thou shalt
worship the Lord thy God/ and hym only
shalt thou serue.

Then the deuyl left hym/ and beholde/ the
angels came and ministered vnto hym.
When Iesus had heard that Iohn was
take/ he departed into Galile and left Na-
zareth/ & went & dwelt in Capernaum/ whych
is a cite by the see/ in the coastes of zabuld
& Nephtalim/ to fulfill that whych was spoken
by Esay the Prophet/ sayinge: The lande of
Zabulon & Nephtalim/ the waye of the see
beyonde Iordan/ Galile of the Gentyls/ the
people whych sat in darcknes/ sawe great
lyght/ & to the whych late in the region & sha-
dowe of deeth/ lyght is begone to hyne.

From that tyme Iesus began to preache/
and to saye: Repente/ for the kyngdome of
heauen is at hande.

As Iesus walked by the see of Galile
he sawe two brythzen: Simon whych was
called Peter/ & Andrew his brother/ castinge
a net into the see/ for they were fisshers/ and
he sayde vnto the/ folowe me/ & I wyll make
you fyllers of men. And they streight waye
lefte their nettes/ and folowed hym.

And he went forth from thence/ and sawe
other two brythzen/ James the sonne of Ze-
bede/ & Iohn his brother/ in the shyppe with
Zebede their father/ mēdyng their nettes/ &
called them. And they without taryng lefte
the shyp and their father and folowed hym.

In this Chapter and in the two nexte folowynge
is contayned the more excellent & louinge sermon of
Christ in the mount: Whiche sermon is the very hepe
that openeth the vnderstandynge in to the lawe. In
this fyfth Chapter specially he preacheith of the by-
beatitudes of blyssynesse/ of manlynghter/ myght and
anger: of aduocacyon/ of sweetyng of fustynge wyse
and of loue euen toward a mans enemyes.

The v. Chapter.

When he sawe the people he wēt by
into a mountayne/ & when he was
set/ his disciples came to hym/ and
he opened hys mouth/ and taught
the sayinge: blessed are the poore in spyrte
for theirs is the kyngdome of heuen. Blessed
are they that moorne/ for they shall be conso-
lated. Blessed are the meke/ for they shall enhe-
ret the erth. Blessed are they whych hon-
ger and thirst/ for ryghtewynes: for they
shall be fylled. Blessed are the mercifull/ for
they shall obteyne mercy. Blessed are the pure
in herte/ for they shall see God. Blessed are
the peacemakers/ for they shall be called the
chylde of God. Blessed are they whych
suffre persecucion for ryghtewynes sake/ for
theirs is the kyngdome of heuē. Blessed are
ye when men reuyle you/ and persecute you/
and shall saye all maner of euyl sayngs
agaynst you for my sake. Reioyce & be glad/
for greate is your rewarde in heuen. For
so persecuted they the Prophetes whych
were before your dayes.

Ye are the salt of the erthe: but if the
salt haue lost hit saltnes/ what can be salted
therwith? It is thence for the good for no-
thinge/ but to be cast oute/ and to be troaden
vnder fote of men. Ye are the lyght of the worlde.
A cite that is set on an hyll/ cannot be hyd/
neither do men lyght a candle/ and put it vnder
a bushell/ but on a candellstyk/ and it
lyghteth all that are in the house. Let your
lyght so shyne before men/ that they maye se
your good woorkes/ and glorifye your fa-
ther which is in heuen.

Thinke not that I am come to destroye
the lawe/ or the Prophetes: no I am not come
to destroye

And the gospell
is an open sphe-
re/ whych shal pre-
ching off grace
and redempcyon
obtaineth & ge-
neth the soule
to life.

Of these
parts in spyrte
to sayde. Luc. vi. d.

And heuē
are and thus of
rightewynes/ so/
to desyre the pure
and true/ hmo-
cencye/ of which
desyre be thow
graciously row-
led & soie per-
pleth that anes
be their synnes/
whereof it is
sayd.

And heuē
is the chylde
of God/ vnto
whom the Lord
by hys promys
hath done hys
godly benygntes
more aboun-
dantly than to
any other.
as in Ier. xliij. 1.
And towarde
geuen to men for
their synnes/ but
it is not due on
the woorkes/ as
it sayd after
the.

Luke. ch. 11.
 To destroye them/ but to fulfill the. For true-
 ly I saye vnto you/ tyll heuen and erth pe-
 ryshe/ one lott of one tyle of the lawe shall
 not scape/ tyll all be fulfilled.

Whosoever breaketh one of these lest
 commaundmentes/ and teacheth men so/ he
 shall be called the leest in the kyngdome of he-
 uen. But whosoever obserueth and tea-
 cheth/ the same shall be called greates in the
 kyngdome of heuen.

For I saye vnto you/ except youre righ-
 tewynesse excede the rightewynesse of the
 Scribes and Pharisees/ ye cannot entre into
 the kyngdome of heuen.

Ye haue herde howe it was sayd vnto the
 of the olde tyme: Thou shalt not kyll. For
 whosoever killeth/ shall be in daunger of iud-
 gement. But I saye vnto you/ whosoever is
 angry wth his brother/ shall be in daunger
 of iudgement. Whosoever sayeth vnto his
 brother: Racha/ shall be in daunger of a cos-
 sell. But whosoever sayeth thou sole/ shall be

in daunger of hell fyre.

Therefore when thou offerest thy gyfte at
 the altare/ and there rememberest that thy
 brother hath ought agaynst the: leue there
 thyne offeringe before the altare/ and go thy
 waye fyrst/ and be reconcyled to thy brother/
 and then come and offre thy gyfte.

Agre with thyne aduersary quicklye/
 whyles thou arte in the way with him/ lest
 aduersary deliuer the to the iudge/ and the
 iudge deliuer the to the mynyster/ and then
 thou be cast into prison. Merely I saye vnto
 the: thou shalt not come out thence/ tyll thou
 haue payed the lymost farthinge.

Ye haue heard howe it was sayd to the
 of olde tyme. Thou shalt not commit adou-
 ltrye. But I saye vnto you/ that whosoever loo-
 keth on a wyfe/ lustinge after her/ hath comit-
 ted adoultre with her already in his hert.

Wherfore if thy ryght eye offende the
 plucke hym out/ or cast hym from the. Better
 it is for the that one of thy members perishe
 then the whole bodye shuld be cast into hell.
 Also if thy ryght hand offende the/ cut hym
 of and cast hym fro the. Better it is that one
 of thy members perishe/ then that all thy
 bodye shuld be cast into hell.

It is sayd/ whosoever put awaye his wol-
 fe/ let hym geue her a testimonye also of the
 deyojement. But I saye vnto you/ whoso-
 uer put awaye his wyfe (except it be for for-
 nyccacyon) causeth her to breake marry-
 mony. And whosoever marryeth her that is
 deuoiced/ breaketh wedlocke.

Agayne ye haue heard howe it was sayd
 to them of olde tyme/ thou shalt not forswere
 thy selfe/ but shalt performe thyne othe to
 God. But I saye vnto you/ swere not at all:

neither by heauen/ for it is Goddes seate: nor
 yet by the erth/ for it is his fote stole: neither
 by Ierusalem/ for it is the cytye of that greates
 kynge: neither shalt thou sweare by thy hert/
 because thou canst not make one wythe hert
 or blacke. But youre communication shall be/
 ye/ yea/ nay. For what soeuer is moze then
 that/ commeth of euyl.

Ye haue heard howe it is sayd/ an eye for
 an eye/ a toth for a toth. But I saye to you/
 if ye resist not worgge. But whosoever geue
 the a blowe on thy right cheke/ turne to hym
 the other. And if any man will sue the at the
 lawe/ and take awaye thy coote/ let hym haue
 thy cloocke also. And whosoever will copell
 the to go a myle/ go with hym twayne. Geue
 to hym that asketh/ and from hym that wolde
 bozowe turne not awaye.

Ye haue heard howe it is sayd/ thou shalt
 loue thine neryghbour/ as hate thyne enemye.
 But I saye vnto you/ loue youre enemyes.
 Blesse them that curse you. Do good to the
 that hate you. Praye for them whych do you
 wodge and persecute you/ that ye maye be
 chyldren of youre father that is in heauen: for
 he maketh his sunne to aryse on the euell/ and
 on the good/ and sendeth his raine on the iuste
 and vniuste. For if ye loue them/ whych loue
 you: what reward shall ye haue? Do not the
 Publicans euen so? And if ye be friendly to
 youre brethren onlye: what synnguler thyng
 do ye? Do not the Publicans lyke wyse? ye
 shall therfore be perfecte/ euen as youre fa-
 ther whych is in heauen/ is perfecte.

Of almes/ prayer/ a fastyng. he forbyddeth the
 of woldyng of woldyng thynges.

Chap. 11.

He hede to youre almes. That ye
 geue it not in the syght of men/ to
 the intent that ye wolde be sene of
 them. For if ye get no reward of
 youre father whych is in heauen/ wherfore
 therfore thou geuest thyne almes/ thou shalt
 not make a troget to be blowe before the
 as the hypocrites do in the synagoges/ and in
 the stretes/ for to be praysed of men/ merely I saye vnto
 you/ they haue their reward. But wher thou
 doest thine alme/ let not thy left hand knowe
 what thy right hand doeth/ that thyne almes
 may be secret: and thy father whych seeth in
 secret/ shall rewarde the openly.

And when thou prayest/ thou shalt not be
 as the hypocrites are. For they loue to stand
 praye in the synagoges/ and in the corners of
 the stretes/ because they wolde be sene of men.
 Merely I saye vnto you/ they haue their re-
 ward. But wher thou prayest/ entre into thy
 chamber/ and shut thy doore to the/ and praye to
 thy father whych is in secrete: and thy father
 whych seeth in secret/ shall rewarde the openly.

Chap. 11.

Chap. 11.

Chap. 11.

And when ye praye/ bable not moche/ as
 the heathen do: for they thinke that they shall be
 heard/ for their moche babylnges sake. Be
 ye not lyke them therfore. For youre father
 knoweth wherof ye haue neede before ye as-
 ke of hym. After this maner therfore praye ye.

Our father whych arte in heuen/ halo-
 wed be thy name. Let thy kyngdome come.
 Thy will be fulfilled/ as well in erth/ as it is
 in heuen. Geue vs this daye oure dailly bred.
 And forgyue vs oure trespasses/ euen as we
 forgyue oure trespassers. And leade vs not in
 temptation: but deliuer vs fro euyl. For
 thyne is the kyngdome/ the power/ and the
 glorie for euer. Amen. For if ye shall for-
 geue other men their trespasses/ youre heuily
 father shall also forgyue you. But if ye wyl
 not forgyue nether their trespasses/ nor moze shall
 youre father forgyue you youre trespasses.

Wherfore when ye faste/ be not sad
 as the hypocrites are. For they disfigure their
 faces/ that they myght be sene of men how they
 faste. Merely I saye vnto you/ they haue their
 rewarde. But thou/ when thou fastest/ an-
 noynte thyne hert/ and washe thy face/ that
 it appere not vnto men howe thou fastest:
 but vnto thy father whych is in secrete: and
 thy father whych seeth in secrete/ shall re-
 warde the openly.

Se that ye geather you not treasure vpon
 the erth/ where rust & moultres corrupte/ &
 where theues breake through & steale. But
 geather ye treasures to gether in heuē where
 nether rust nor moultres corrupte/ & where
 theues nether breake vp nor yet steale. For
 wher soeuer youre treasure is/ there wyl
 youre hertes be also.

The light of the bodye is thine eye. Wher
 the light of thyne eye be synge all thy bodye shall
 be full of lyght. But if thyne eye be we-
 ked then all thy bodye shall be full of bercknes.
 Wherfore if the lyght be in the/ be berck-
 nes: how great is that bercknes.

No man can serue two masters. For
 ether he shall hate the one & loue the other/ or
 he shall leane to the one & despise the other: ye
 cannot serue God & Mammon. Therefore I
 saye vnto you/ be not carefull for youre lyfe/
 what ye shall eate/ or what ye shall drinke/
 nor yet for youre bodye/ what ye shall put on.
 For not the lyfe moze worth then meat/ & the
 bodye moze of value then rayment. Beholde
 the fowles of the ayer: for they sowe not/ ne-
 ther reape/ nor yet cary into the barnes: and
 yet youre heuily father sedeth them. Are ye
 not moche better then they.

Whych of you (though he take thought
 therfore) coude put one cubit vnto his sta-
 ture? And why care ye then for rayment? Con-
 sider the lylies of the felde/ how they growe.

They labour not nether spynne. And yet for
 all that I saye vnto you/ that euen Salomō
 in all his royalte was not arrayed lyke vnto
 one of these. Wherfore ye God so clothe the
 grasse/ whych is to daye in the felde/ & to mo-
 rowe shall be caste into the fournaice/ shall he
 not moche moze do the same vnto you/ who
 of lytle sayth?

Therefore take no thought sayinge: what
 shall we eate/ or what shall we drinke/ or
 wherwith shall we be clothed? After all these
 thynges seke ye gentylis. For youre heuily fa-
 ther knoweth that ye haue neede of all these
 thynges. But rather seke ye fyrst the kyngdome
 of heuen & the rightwylnes therof/ & all these
 thynges shall be mynistrd vnto you.

Care not then for the morow/ but let the
 morow care for it selfe: for the daye present
 hath euer ynough of his awne trouble.

The forbyddeth foolys & temerarious iudgement/ &
 proueth pprophete/ & howe it vnto prouer warneth
 betwene of false prophetes/ & to concludeth his sermon.

Chap. 11.

Judge not/ & ye be not iudged. For
 as ye iudge so shall ye be iudged. And
 with what measure ye mete/ with
 the same shall it be measured to you
 agayne. Wherfore if thou a moote in thy bro-
 thers eye/ & perceauest not thy beame that is in
 thyne awne eye. Wherfore sayest thou to thy
 brother: suffice me to plucke oute the moote
 oute of thyne eye/ & behold a beame is in thy-
 ne awne eye. Ypocryte/ fyrst cast oute thy bea-
 me oute of thyne awne eye/ & then shalt thou
 se clearly to plucke oute thy moote oute of thy
 brothers eye.

Geue not that which is holy/ to dogges
 nether cast ye youre pearles before swyne/ lest
 they treade them vnder their fete/ and the
 other tyme agayne and all to rent you.

And it shall be geuen you. Seke ye that
 shall synde/ knocke vnto it shall be opened vnto
 you. For whosoever asketh receaueth/ & he
 that seke thynketh and to him that knocketh
 it shall be opened. For there any man amōge you
 whych if his sonne asked hym bred/ wolde of-
 fer hym a stone? Or if he asked synthe/ wolde
 he prouer hym a serpent? If ye then whych
 are euyl can geue to youre chyldren good
 gyftes how moche moze shall youre father
 whych is in heuen geue good thynges to the
 that aske hym?

Therefore whatsoeuer ye wolde that men
 Lawe and
 shuld do to you/ euen so do ye to them. Chys
 is the lawe and the Prophetes.

Enter in at the strypte gate: for wyde is
 the gate/ and broad is the waye that leadeth
 to destruccyon: and many ther be whych go
 in therat. But strypte is the gate/ and narrowe
 is the waye whych leadeth vnto lyfe: & feawe
 ther be

Chap. 11. Chapter. Judge not/ & ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye mete/ with the same shall it be measured to you agayne. Wherfore if thou a moote in thy brothers eye/ & perceauest not thy beame that is in thyne awne eye. Wherfore sayest thou to thy brother: suffice me to plucke oute the moote oute of thyne eye/ & behold a beame is in thyne awne eye. Ypocryte/ fyrst cast oute thy beame oute of thyne awne eye/ & then shalt thou se clearly to plucke oute thy moote oute of thy brothers eye.

¶ Ther be that synde it. **¶** Beware of false prophetes which come to you in shepes clothes: but inwardly they are ravenynge as hysers that pervert & wren the woide of God. Do men gather grapes of thornes? or figgs of thystles? Euen so euery good tree bringeth forth good frute. But a corrupte tree bringeth forth euill frute. A good tree canot bring forth the bad frute: no yet a bad tree can bring forth good frute. Euery tree that bringeth not forth good frute, shall be hewen downe: and cast into the fyre. Wherefore by their frutes ye shall knowe them.

¶ Not all they that say vnto me, *Lozde, Lozde* shall enter in to the kyngdome of heauen: but he that dothe my fathers wyll whych is in heauen. **¶** Many wyll saye to me in that daye: *Lozde, Lozde, haue we not in thy name prophesied?* And in thy name haue caste out deuylls? And in thy name haue done many miracles? And then will I knowlege vnto the that I neuer knewe the. **¶** Departe from me, ye workers of inquite.

¶ Whosoever heareth of me these sayinges & doth the same, I will liken him vnto a wise man whiche **¶** buildeth his house on a rocke: & about dance of rayne descended, & the fluddes came and the wyndes blew & bet vpon that same house & it fell not, because it was grounded on the rocke. And whosoever heareth of me these sayinges & doth the not, shall be likened vnto a folysh man whych bylt his house vpon the lande: and aboundaunce of rayne descended, and the fluddes came, and the wyndes blew and beet vpon that house, and it fell, and great was the fall of it.

¶ And it came to passe, that when Iesus had ended these sayinges, the people were astonnyed at his doctrine. For he taught them as one hauinge power, and not as the scribes.

¶ Ther cleareth the leper, healeth the captaynes seruant and many other dycaies, helpeth Peters mother in law, sylleth the se and the wynde, & dyueth the deuils out of the possessed in to the swyne.

¶ The. viij. Chapter.

¶ When he was come downe from the mountayne, moche people folowed him. And lo, ther came a leper and worshipped him sayinge: *Master, if thou wilt thou canst make me cleane.* And Iesus put forth his hand & touched him sayinge: *I will, be thou cleane.* & immediatly his leprosy was cleded. And Iesus sayde vnto him: *se thou tell no man, but go & shewe thy selfe to the prest, & offer the gyfte that Moyses commaunded in wytnes to them.*

¶ When Iesus was entred into Capernaum, ther came vnto hym a certayne Centurion, and besought hym sayinge: *Master, my seruauit lyeth sycke at home of the pal-*

sy, and is greuously payned. And Iesus sayd vnto hym: *I wyll come and heale hym.* The Centurion answered and sayde: *Syr, I am not worthy that thou shouldest come vnder my rofe, but speake the woide only & my seruauit shall be healed.* For I also my selfe am a man subiect to the authoryte of another, and haue souldyers vnder me, and I saye to one go, and he goeth, and to another come & he cometh, and to my seruauit, do this, & he doeth it. When Iesus hearde that, he marvelled and sayd to the that folowed hym: *whereof I saye vnto you, I haue not founde so great fapth: no, not in Israel.* **¶** I say therfore vnto you that many shall come fro the east & west, and shall rest with Abraham, Isaac & Jacob in the kyngdome of heauen: and the chyldren of the kyngdome shall be cast out in to utter darcknes: there shall be wepyng and gnawing of teth. When Iesus sayde vnto the Centurion, go thy waye, and as thou belieuest so be it vnto the. And his seruauit was healed the selfe houre.

¶ And then Iesus went to Peters house, & sawe his wyues mother lyinge sycke of a feuer, & touched her hande, & the feuer left hir, and she arose, and mynystred vnto them.

¶ When the euen was come, they brought vnto hym many that were possessed with deuylls. And he cast out the spytes with a woide, & healeth all that were sycke, to fulfill that which was spoken by Iseas the Prophet sayinge: *He toke on him oure infymities, and bare oure synnes.*

¶ When Iesus sawe moche people about hym, he commaunded to go ouer the water. And ther came a Scribe & sayde vnto him: *Master, I wyll folowe the whither soeuer thou goest.* And Iesus sayde vnto hym: *the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not wher to rest his heed.* Another that was of his Disciples sayde vnto hym: *master, suffer me to go and burye my father. But Iesus sayde vnto him: folowe me, & let the deed buryethey deed.*

¶ And he entred into a shyppe, & his Disciples folowed hym. And beholde there arose a great tempest in the see, in so moche that the shyppe was couered with waues, & he was a slepe. And his Disciples came to hym, & awoke hym sayinge: *Master, saue vs, we perishe.* And he sayd to them: *why are ye fearful, O ye of lytell fapth?* When he arose, and rebuked the wyndes and the see, and ther folowed a greace calme. And hymen marueyled and sayd: *what man is this, that both wyndes and see obey hym?*

¶ And whē he was come to the other syde, in to the cōstie of the Gergesites, ther met him two

And. b. a. Luke. viij. 2.

And. b. b.

And. b. c.

And. b. d.

And. b. e.

And. b. f.

And. b. g.

And. b. h.

And. b. i.

And. b. j.

And. b. k.

And. b. l.

And. b. m.

And. b. n.

And. b. o.

And. b. p.

And. b. q.

And. b. r.

And. b. s.

And. b. t.

And. b. u.

And. b. v.

And. b. w.

And. b. x.

And. b. y.

And. b. z.

And. b. a.

And. b. b.

And. b. c.

And. b. d.

And. b. e.

And. b. f.

And. b. g.

And. b. h.

And. b. i.

And. b. j.

And. b. k.

two possessed of deuylls, which came out of the graues, & were out of measure feare, so that no man myght go by the waye. And beholde they cryed out sayinge: *O Iesu thou sonne of God, what haue we to do with the?* Art thou come hither to torment vs before the tyme be come? And ther was a good waye of fro the a greate heerd of swyne sedyng. When the deuylls besought him sayinge: *if thou call vs out, suffer vs to go oure waye into the heerd of swyne.* And he sayde vnto them: *go poure wayes.* When went they out, & departed into the heerd of swyne. And beholde the whoale heerd of swyne was carped with bloode, & theyng into the see, and perished in the water. **¶** Then the heerdme fled & wēt their wayes in to the cite, and tolde euery thyng, & what had fortuned vnto the possessed of the deuylls. And beholde all the cite came out & met Iesus, and when they sawe him, they besought him to departe out of their coastes.

¶ He healeth the palsey, called Mathew from a cōfession, answered for his disciples, healeth the woman of the bloody yllue, helpech Iairus daughter, geneth the blynde their syghte, maketh a domine ma: & speaketh and dyueth out a deuill.

¶ The. ix. Chapter.

¶ When he entred in to a shyppe and passed ouer & came into his awne cite. And lo, they brought to hym a man sycke of the palsey, lyinge in his bed. And when Iesus sawe the fapth of of them, he sayde to the sycke of the palsey: *sonne be of good chere, thy synnes be forgiven the.* And beholde certayne of the Scribes sayde in them selues, *this man blasphemeth.* And when Iesus sawe their thoughtes, he sayde: *wherefore thyncke ye euill in your heart? whether is easer to saye, thy synnes be forgiven the, or to saye, arise and walke?* What ye maye knowe that the sonne of man hath power to forgive synnes in erth, then sayde he vnto the sycke of the palsey: *arise, take vp thy bed, and go home to thyne house.* And he arose & departed to his awne house. And when the people sawe it, they marueyled and glorified God which had geue such power to men.

¶ And as Iesus passed forth fro thence, he sawe a man syt a receauyng of custome, named Mathew, and sayde to hym: *folowe me.* And he arose & folowed hym. And it came to passe as he sat at meate in the house, beholde many Publycans and synners came and late downe also with Iesus and his Disciples.

¶ When the Pharises sawe that, they sayd to his Disciples: *why eateth youre master with Publycans and synners?* When Iesus hearde that, he sayde vnto them: *the whole neade not the Pharise, but they that are sicke. Soe & learne what I meaneth: I haue plea-*

sure in mercy, and not in offryng. For I am Mercie and not come to call the ryghtewys, but the synners to repentaunce.

¶ Then came the Disciples of John to him sayinge: *why do we & the Pharises faste often, but thy Disciples faste not?* And Iesus sayd vnto the: *can the weddinge chylde moine as long as the bydegrome is with them? The tyme wyll come when the bydegrome shall be taken from them, & then shall they faste.* No man peceth an olde garment with a pece of newe cloothe. For then taketh he awaye the pece agayne from the garment, & the rent is made greater. Nether do men put new wyne into olde vessels, for then the vessels breake, & the wyne runneth out, & the vessels perishe. But they put new wyne into new vessels, and so are bothe saued together.

¶ Whyle he thus spake vnto the, beholde ther came a certayne ruler, and worshipped him, sayinge: *my daughter is euē now deceased, but come & lay thy hand on her & she shall lyue.* And Iesus arose and folowed hym with his Disciples. And beholde a woman whych was diseased with an yllue of bloode, xij. yeres, came behinde him & touched the hem of his besture. For she sayd in her selfe: *if I may touche but euen his besture only, I shall be safe.* When Iesus turned hym aboute, & behelde her sayinge: *Daughter be of good comforte, thy fapth hath made the safe.* And the ruler of the house, which setteth at peace the chylde, and he sayde vnto them: *get you hence, for the mayde is not deed, but slepeth.* And they laughted hym to scozne. As sone as the people were gathered aboute, he went in & toke her by the hande, and the mayde arose. And this was noyed through out all that lande.

¶ And as Iesus departed thence, two blynde men folowed hym cryinge and sayinge: *O thou sonne of Dauid haue mercy on vs.* And when he was come home, the blinde came to him. And Iesus sayde vnto them: *Beleue ye are cured, that I am able to do this?* And they sayde vnto hym: *ye Lord.* Then touched he their eyes, sayinge: *acordeyng to youre fapth be it vnto you.* And their eyes were opened. And Iesus charged them sayinge: *se that no man knowe of it.* But they as sone as they were departed, spred abroad his name through out all the lande.

¶ As they went out, beholde, they brought to him a dome man possessed of a deuyll. And as sone as the deuyll was cast out, the domine spake. And the people marueyled, sayinge: *it was neuer so sene in Israel.* But the Pharises sayde: *he casteth out deuylls, by the power of the chefe deuyll.*

And.

The Gospel

And Iesus wet about al cyties & townes/
teachinge in their synagoges & preachinge
the glad tydings of þe kyngdome/ & healing
all maner syknes and dysease amonge the
people. But when he sawe the people/ he had
compassion on the/ because they were pynd
abrope/ and scattered abroade/ euen as shepe
hauyng no shepheard.

¶ The heruel
are the heruel
of me prepared
to heare & woꝛk
as it cometh

¶ Then sayde he to his disciples / the ^her-
uel is greate / but the labourers are fewe.
wherfoze praye the Lorde of the haruel / to
sende fozthe labourers into his haruel.

Chris sendeth out his .xviii. Apostles to preach in Jewry / geueth them charge / teacheth them / and comforteth them agaynst persecucion and trouble.

The Chapter

And he called his .xij. disciples unto him / & gaue them power ouer vn-
ciene spites / to cast the oute / and
to heale all maner of sickennes / &
all maner byleases.

The names of the. xij. Apostles are these.
The first / Simon called also Peter: and An-
drew his brother. James & sonne of Zebede
and John his brother. Phillip & Bartlemew.
Thomas and Mathew the Publican. James
& sonne of Alphe / and Lebbeus other wyse
called Taddæus. Simo of Cane / and Judas
Iscariot / which also betrayed him.

These .xij. daye Iesus sende / & commaunded
them sayinge: Go not into the wayes & trade
to gentylis / & in to the cyties of the Samaritans
enter ye not. But go rather to the iost
shepe of I house of Israel. Go and preache /
sayinge: I the kyngdome of heauē is at hande
Heale the sycke / cleanse the lepers / raiſe the
dead / caste oute the deuyls. frely ye haue re-

¶ That in the
step of byasse.

¶ I claued/ frely geue agayne. Possesse not golde
nor syluer/ nor^a byasse in your gybels/ nor
yet scrip towards your iorney: neither two
cotes/ neither shoes/ nor yet a staffe. For the
workman is worthy to haue his meate. In
to whatsoeuer citie or towne ye shall come/
enquyre who is worthy in it / & there abyde
till ye go thence. And when ye come in to an
house/ salute the same. And yf the house be
worthy/ your peace shall come vpon it. But
yf it be not worthy/ your peace shall retour-
ne to you agayne.

Luc. 11. And whosoever shall not receaue you / nor
Dulle. will heare your preachinge: when ye departe
out of þ house or that cytie / shake of þ duste
of youre fete. Truly I saye vnto you: it shal
be easier for the lād of Sodoma & Gomorra
in the daye of iudgement / then for that cytie.

Beholde I sende you forth as shepe among wolues. Be ye therfoze wyle as serpentes/ and innocent as doves. Beware of men/ for they shall deliuer you bp to the coficels/ and shall scourge you in theis synagoges. And ye

Shall be brought to the good rulers & knynges
for my sake/ in witness to the & to þe Gentyls.

But when they deliuer you vp / take no thought how or what ye shall speake / for it shall be geuen you / euen in that same houre / what ye shall saye. For it is not ye that speke / but the spirit of your father which speaketh in you. The brother shall betraye the brother to death / & the father the sonne. And the children shall asyle agaynst their fathers & mothers / and shall put the to death : and ye shall be hated of all men for my name. But he that endureth to the ende / shall be saued.

Whē they persecute you in one cytie / flye
in to another. I tell you so: a truthe / ye shall
not synne all the cyties of Iſrael / tyll the
ſonne of man be come. The diſciple is not
aboue his maſter: no: yet the ſeruaunt aboue
his Lorde. It is ynough ſo: the diſciple to be
as his maſter is: and that the ſeruaunt be as
his Lorde is. If they haue called the Lorde of
the Houſe Beelzebub: how moche more ſhall
they call them of his houſholde ſo: ſcare the
not therfore. There is no thyng ſo cloſe / that
ſhall not be opened: and no thyng ſo hye /
that ſhall not be knowne.

What I tell you in darkenes / I speake ye
in lycht. And what ye heare in the eare ; that
preache ye on the house toppes.

And feare ye not them which kill the body/
and be not able to kill the soule. But rather
feare h^e/ which is able to destroye both soule
& body into hell. Are not two sparowes solde
for a farthyng? And none of the dothe lyght
on the grounde/ without youre father. And
now are all the heres of youre headis num-
byed. Feare ye not therfore: ye are of moze
alue then many sparowes.

Whosoever therefore shall knoweledge me
before me/hym will I knoweledge also before
my father which is in heuē. But whosoever
shall denye me before men/hym will I also
denye before my father which is in heuē.

Thinke not / ¶ I am come to sende peace
into the earth. I came not to send peace / but a
sword. ¶ For I am come to set a man at
raunce agaynst his father / and ¶ daughter
agaynst her mother / and ¶ daughter in lawe
agaynst her mother in lawe: And a mannes
fooe shall be they of his awne householde.

He that loueth his father / or mother more
then me / is not mete for me. And he þat loueth
his sonne / or daughter more then me / is not
mete for me. And he þat taketh not his crosse
and foloweth me / is not mete for me. He that
*syndeth his lyfe / shall lose it: and he that lo-
ueth his lyfe for my sake / shall synde it.

He þat receaueth þou / receaueth me : a he
that receaueth me / receaueth him þat sent me.
He that receaueth a Þrophet in þat name of a
Þrophet /

Of S. Mathew.

bí.

Prophet shall receaue a Prophetes rewarde
And he that receaueth a righteous man in
the name of a righteous man / shall receaue
the rewarde of a righteous man. * And whoso-
euer shall geue into one of these litle ones to
dryncke / a cuppe of colde water only in the
name of a discypyle / I tell you of a truth / he
shall not lose his rewarde.

¶ **John Baptist** sendeth hys disciples unto **Christ** to whiche cometh them their answer: **er**rboweth the unthankfull cytes and laungely exhorteth men to take his yoke vpon them.

Chapter

And it came to passe whē Iesus had
made an ende of commaundenge
his .xiiij. disciples / that he departed
thence / to teache and to preache in
their cities.

¶ When John beyng in prison hearde
the woordes of Christ/ he sent two of his disci-
ples and sayde vnto him. Art thou he? Shall
come: or shall we loke for another? Iesus an-
swered and sayde vnto them. Go and shewe
John what ye haue hearde & sene. & he blind-
de/ the halt go/ the lepers are cleansed: the deef
heare/ the deef ryse agayne/ and the glad ty-
dings is preached to the poore. And happy
is he that is not offended by me.

And as they departed / Iesus began to
speake vnto the people of Iohn. To se what
went ye out into the wylderners: wst ye out
to se a reede shaken wth the wynde: other
what went ye out for to se: A man clothed in
loofte raymer: Beholde they þ weare loofte
clothing are in hyng houses. But what went
ye out for to se: A prophete: Ye I saie to you
and more then a prophete. For this is he of
whom it is writen: Beholde / I sende my mes-
senger before thy face / whych shall prepare
thy way before the. E

¶ Surely I sape vnto you, amōge the chil-
dren of women arose there not a greater then
Iohn the Baptist. Notwithstanding he that
is lesse* in the kyngdome of heuen, is greater
then he. From the tyme of Iohn Baptist hy-
therto the kyngdome of heuen suffreth by-
olence/and they that goo to it with byolence
pluck it vnto them. For all the Prophetes &
the lawe prophesied vnto the tyme of Iohn.
And also yf ye wyll receaue it / thys is He-
lias which shuld come. He that hath eares to
heare let him heare. ¶

But wher vnto shall I lyken this genera-
cion: ^{as} It is lyke vnto chyldren which crye in
the market and call vnto their felowes / and
saye: we haue pyed vnto you / & ye haue not
daunted: we haue mourned vnto you / & ye
haue not sorowed. Now Iohn came nether ea-
tyng nor drynkyng / and they saye / he hath
the dewyll. The sonne of man came eatyng

and drynkynge / and they saye / Beholde a guyng-but pa
glutton and drynker of wyne / and a frende haue by no mea
into publicans and synners. Neuerthelater nes bene moued
* * wyldome is fulfylled of her chyldezen. erto.
c. m. chancel

¶ Then began he to saye vnto the people / in which most of his myracles were done / because they minded not, vnto be to the Chorazin, vnto be to Bethsaida: for yf his myracles which were shewed in you / had bene done in Tyre and Sidon / they had repented longe agoone in sack cloth & ashes. Neuerthelesse I saye to you: it shall be easier for Tyre & Sidon at the daye of iudgement / then for you. And thou Capernaum / which art lyft vp by heu- to heu- / shalt be brought downe to hell. For yf the myracles which haue bene done in / had bene shewed in Zodom: they had remayned to this daye. Neuerthelesse I saye vnto you: it shall be easier for the land of Zodom in the daye of iudgement / then for the.

¶ At that tyme Iesus answered and sayde:
I prayse the o father Lord of heuē and erth/
because thou hast hid these thynges from the
wyse and prudent/and hast opened the vnto **The wyse**
babes:euē so father/for so it pleased the. All knewe not.
thynges are geue vnto me of my father. And
noma knoweth þ sonne but thy father:neither
knoweth eny mā the father / saue the sonne/
and he to whome the sonne wyll open him.

Come vnto me all ye that labour & are
 ladē and I will ease you. Take my yocke vpon
 you & lerne of me / for I am meke & lowly in
 herte: & ye shall fynde rest vnto youre soules.
 For my yocke is easy / & my burdē is light.

¶ The disciples plucked pearces of corne / he excludeth ge their syn-
 them / heatech the dyed hande / helpech the possessed / & are ppo-
 was blinde and dōme: rebuketh the vnsaythfull that in spyte
 tolde nedyes haue to helpe: and sheweth who is his by-
 thet / syster and mother.

The .11. Chapter.

At that tyme Iesus went on & Sa^d
 both dayes thozow the cozne and
 hys disciples were an hongred / &
 begane to pluche peares of cozne /
 ato eate. whē p̄ Pharises sawe p̄ / they sayde
 vnto him: Beholde / thy disciples do p̄ which
 is not lawfull to do vpon the Saboth daye.
 He sayde vnto them. Haue ye not read what
 Dauid dyd / whē he was an hongred / & they
 also which were with him? How he entered in
 to the house of God / & ate the halowed loues
 whych were not lawfull for hym to eate ne-
 ther for thē which were with hym / but only
 for p̄ prestes. Or haue ye not read in p̄ lawe /
 how p̄ the prestes in the temple breake the
 Saboth daye / and yet are blamelesse? But I
 saye vnto you: that here is one greater then p̄
 temple. wherfoze yf ye had myt what theys Mercie and
 sayig meaneth: I requite mercie / & not sacrifici: not sacrifice
 fice: ye wold neuer haue cōdemned innocēt.
 For some of mā is lord euē of p̄ saboth daye.

And he departed thence / and went into their
synagoge: and beholde ther was a mā which
had his hande dyed bp. And they asked hym,
sayinge: is it lawfull to heale vpon the Sa-
booth dayes? because they myght accuse him.
And he sayde vnto them: whych of you wolde
it be, yf he had a shepe fallen into a pytte on
the Saboth daye / that wolde not take him &
lyft him out? And how moche is a mā better
then a shepe? wherfoze it is lefull to do a
good dede on the Saboth dayes. Then sayde
he to the man: stretch forth thy hand. And he
stretched it forth. And it was made whole
agayne lyke vnto the other.

March 11, 1964
John F. B.

WITNESSES:

Lutefisk:

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¶ When the Pharisees wēt out / a helde a
counsell agaynst hym / how they myght de-
stroye him. When Iesus knewe that / he de-
parted thence / a moche people folowed hym /
and he healed the all / & charged the that they
shuld not make him knowne : to fulfyll that
which was spokē by eſay p^rphet / which
ſayeth. * Schole my childe / whō I haue cho-
sen, my beloued / in whom my soule deſyret.
I will put my ſpyete on hym / & he ſhall geue
iudgemēt to the gentyls. He ſhall not ſtruge /
he ſhall not crye / nether ſhall any man heare
hys voyce in the ſtreets / a byrode rede ſhall
he not breake / and flaxe that begynneth to
burne / he ſhall not quēche / till he lende forth
iudgement vnto victorie / & in his name ſhall
the gentyls truſte.

Then was brought to hym / one possessed
 wth a deuyl which was both blynde / & dōme
 and he healede hym / in somoch that he wherch
 was blynde & dōmme / both spake and sawe.
 And all the people were amased / & sayde: **Is*
 not this that sonne of Dauid? But when the
 Pharises hearde that / they sayde: This felow
 dyueth & deuyls no nother wyse out but by
 the helpe of Belzebub the chefe of & deuyls.

But Iesus knewe their thoughtes & sayde
to them, Every kyngdome deuided with in it
selfe/shal be brought to naught. Neither shall
enye ctyte or howsholde deuyded agaynst it
selfe/contynue. So yf Satan cast out Sa-
tan / then he is deuyded agaynst hym selfe.
Howe shall then his kyngdome endure? Also
yf I by þe helpe of Beelzebub cast out deuyls:
by whose helpe do youre chyldren cast them
out? & herforze theye shalbe youre iudgys. But
yf I cast out the deuyls by the spyrte of God:
then is the kyngdome of God come on you:

¶ Either how can a man enter into a strong
mannes house / & by violently take away his
goodes: except he fyrt bynde the strong mā/
and then spoyle his house? ¶ He that is not
with me / is agaynst me. And he that gather-
reth not w me / scattereth abroad. Wherefore
I saie vnto you / all maner of synne & blas-
phemie shalbe forgiven vnto men: but þe blas-

== Blasphemy is, whē mē
fē knowe the
open manifest
truthē of God
and his wordē,

pheme of the pryte/ shall not be forgiven him:
to men. And whosoever speaketh a worde
agaynst the sonne of man / it shalbe forgiven
hym. But whosoever speaketh agaynst the
holy gost / it shall not be forgiven him / no ne
ther in this worlde * * neither in the worlde to
come. Ether make the tree good / & his frute
good also: or els make the tree euill / and his
frute euill also. For the tree is knowen by his
frute. O generacion of hyppers / how can ye
saye well / when ye youte selues are euill.
For of the aboundance of the hert / the mouth
speaketh. A good ma out of the good treasure
of his hert bringeth forth good thynges. And
an euill man out of his euill treasure / brin
geth forth euill thynges. But I say vnto you/
that of every phell worde that men shall haue
spoke: they shall geue a countes at þe daye of
iudgement. For by thy wordes thou shalt be
iustified: and by thy wordes thou shalt be
condemned.

¶ Then answered certayne of þe Scribes
 & of þe Pharisees saying: * After we wolde
 sayne te alygne of the. He answered & sayde
 to the: * eyll & aduouterous genera-
 cyon seketh a sygne / but ther shall no sygne
 be geue to the, saue the sygne of the Prophet
 Jonas. For as Jonas was thre dayes & thre
 nyghtes in the whales belly: so shall þe sonne
 of mā be thre dayes & thre nyghtes in þe herte
 of the erth. The men of Ninue shall ryle at
 the daye of iudgement with thys nacion / and
 condemne them: for they amended at þe pre-
 achinge of Jonas. And beholde / a greater then
 Jonas is here. * The queene of the south shall
 ryle at the daye of iudgement with thys gene-
 racyon / and shall condemne the: for she came
 fro the vermost parties of the worlde to heare
 the wysdome of Salomon. And beholde a
 greater then Salomon is here.

When the brenten spire is gone out of a
man/ he walketh throughout byz places / se-
king rest & fyndeth none. Then he sayeth: I
will retourne agayne into my house / from
whence I came oute . And when he is come/
he fyndeth the house empty & swepte & gar-
nished. Then he goeth his waye/ & taketh ven-
to him seven other spires worse then hym
selfe/ & so entre they in & dwell there. And the
ende of that man is worse then the beginning.
Euen so shall it be with this euell nacyon.

12 hyl he yet talked to þ people: beholden his mother & his brethren stode without/desyringe to speake with him. Then one sayd vnto him: beholden thy mother and thy brethren stande without/desyringe to speake with the.

He answered & sayde to hym þe tolde hym:
 whye is my mother? or who are my brethren?
 And he stretched forth his hand ouer his disci-
 ples and sayde: beholde my mother & my bre-
 thren.

Then, ſo; whoſoeuer doth my fathers will
which is in heauen, the ſame is my brother/
ſiſter and mother. **I**

of the paterle of the scode of the takes / of the mite
 harde scode of the leuen of the treasure hyd in þe felde
 of the perico and of the nestre.

The xiii. Chapter.

The same daye went Iesus out of his house/and sat by the see syde / and moche people resorted vnto hym, so grettly þ he went/ & sat in a shippe, and all the people stode on the shoore. And he spake many thynges to the in synmyltytudes/ sayig: Beholde, the sowre wet forth to sow. And as he sowed, some fell by the wayes syde/ & the fowles came & deuoured it by. Some fell by the stony ground where it had not moche erth/and auaile it spronge by, because it had no depth of erth: and when the sunne was by it caught he it, and for lacke of rotyng wydded awaye. Some fell amonge thornes / & the thornes spronge by and chooked it. Parte fell in good ground/ and brought forth good frute: some an hundred fold/ some sixtye fold some thirtie folde. Whosoener hath eares to heare let him eare.

And the disciples came and sayde to hym: why speakest thou to the in parables? He answered and sayde vnto them / it is geuen vnto you to knowe the secretes of the kyngdome of heuen / but to them it is not geuen.

For whosoever hath to him shall be geue:
and he shall haue aboundance. But whoso-
euer hath not: from him shalbe taken awayne
euen that he hath. Therefore speake I to the
in synilitude: for though they se / they se not:
& hearinge they heare not: neither vnderstaude.
And in them is fulfilled the Prophecy of
Esaies / which prophesye sayth: with þe eares
ye shall heare and shall not vnderstande / and
with þe eyes ye shall se / & shall not perceaue.
For this peoples hertes are waxed grosse / and
their eares are dull of heyringe / & their eyes
haue they closed lest they shuld se with their
eyes / and heare with their eares / and shulde
vnderstaude with their hertes / & shuld tourne
that I myght heale them.

But blessed are your eyes, for they see: &
your eares, for they heare. Verely I saye
unto you, / many prophetes / and perseynt men
haue desired to see those thynges which ye see /
& haue not sene the: & to heare those thynges
which ye heare / & haue not herd the. Heare
ye therfore the symilitude of the sower. Whoso-
euer heareth the worde of the kyngdom
& vnderstandeth it not / ther cometh the euyl
man & catcheth away the which was sowne
in his hert. And this is he which was sowne
by the way syde. But he that was sowne in
the stony grounde / is he which heareth the

by wyngedon
hysfich her
de gofpell : by
whych God
ragneth in th
betw of the
wythfull : & th

worde of God / and ancie with sope recea- same signifieth
 ueth it / yet hath he no rotes in him selfe / and this whych
 therfoze dureth but a season: for as lone as is our kepage
 tribulacyon or persecution argueth becauſe of our kyngdom
 of the worde / by a by he falleth. He that was raigning in us
 somtyme amonge thornes / is he that heareth & and in whome
 worde of God: but the care of this worlde / & we raygne no
 the dyspayfullnes of riches choke the worde / we praye. Mat.
 and so is he made vnfructuall. He whych is vi. b.
 sowne in the good grounde is he that heareth
 the worde and vnderstandeth it: whych also
 bereth fruite and byngeth forth / some an
 hundred folde / some sixtye folde / and some
 thirtie folde.

Another synilitude put he forth into the
 sayinge: **I** the kyngdome of heauen is lyke
 unto a mā which sowd good seed in his feld. **B**
 But whyll men * slept there came hys foo & * **This slepe**
 sowd tares amonge the wheate/ & went hys signifieth / the
 waye. When the blade was spronge up and negligence and
 had brought forth fruite/then appered the tares ignorance that
 men haue of
 res also. When came the seruantes to the God / whych
 the houllder/and sayd vnto him: **Sy** sowe cometh by the
 best not thou good seed in thy feld/ is to whē carefullnes of
 ce then hath it tares? **He** sayde to the: the en- riches & plea-
 uous mā hath done this. **Then** the seruantes worlde.

saye vnto him: wylt thou then that we go &
weede them oute? But he sayd: nay/ lest whyll
ye go aboute to weede out þe tares/ ye plucke
hysse also with them the wheate by þe roottes:
let bothe growe to gether tyll haruest come/
and in tyme of haruest/ I wyl saye to the re-
uers/ gather ye fyrst the tares/ and bynde the
in sheues to be brynt: but gather the wheete
into my barn.

¶ Another parable he put forth vnto them
say-inge: The kyngdome of heauē is lyke vnto
a gayne of mustard seede/ which a man taketh
and soweth in his felde/ which is the leest
of all seedes. But when it is growne / it is the
greatest amonge yerbes/ and it is a tree: so
the byrddes of the ayre come and byde in the
boughes of it.

Another symplitude sayde he to them. The kyngdome of heauē is lyke vnto leuē which a woman taketh and hydeth in. iij. peckes of of meale, tyll all be leuend.

All these thinges spake Iesus vnto þe people by similitudes / & with oute similitudes spake he nothyng to the / to fulfill þe which was spoken by the Prophet saying: * I wyll open my mouth in similitud / & wyll speake forth thynges which haue bene kepte secreete from the begynnyng of the worlde. ¶ Mat. xiii. c.

¶ Then sent Iesus the people away / & came home. And his disciples came vnto hym / saying: declare vnto vs the synillitide of the tares of the feilde. Then answered he & sayd to them. He that soweth the good seed is the sonne of mā. And the feilde is the worlde. And

**Taxes are
expounded.**

And the chyldren of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemy that soweth them / is the deuyl. The haruest is the ende of the worlde. And the reapers be the Angells. For euery as the tares are gathered & brynt in the fyre: so shall it be in the ende of this worlde. *The sonne of man shall sende forth his Angells / and they shall gather out of his kyngdome all thynges that offende / and the which do inquite / and shall cast them into a furnes of fyre. There shall be waylinge and gnaughting of teth. *Then shall the iuste men shine as bryght as the sonne in the kyngdom of their father. Whosoever hath eares to heare / let him heare.

*Agayne the kyngdom of heauen is lyke vnto treasure hidde in the felde / the which a man fyndeth and hideth: and for tope therof goeth & selleth all he hath / & buyeth the felde. Agayne the kyngdome of heauen is lyke to a marchant that seeketh good pearles / which whē he had founde one p̄cious pearle / wēt and sold all that he had / and bought it.

Agayne the kyngdom of heauen is lyke vnto a net cast in to the see / & geathereth of all kyndes of fyshes: which when it is full / men drawe to lande / & sytte & geather & good in to busses / & cast the bad away. So shall it be at the ende of the worlde. The Angells shall come out & seuer the bad from the good / & shall cast the into a furnes of fyre: there shall be waylinge and gnaughting of teth.

Jesus sayde vnto them. vnderstande ye all these thynges: They sayde: ye Lorde. Then sayde he vnto them: wherfore euery scribe that is taught vnto the kyngdome of heauen is lyke an housholder / which buyeth forth / out of his treasure / thynges bothe newe and olde.

And it came to passe whē Jesus had synclid these similitudes / & he departed thence / & came in to his awne countre / & taught the in their synagoges / in to moche / & they were astonysed and sayde: whence cometh all this wysdome & power vnto him? Is not this the Carpenters sonne? Is not his mother called Mary: and his brethren be called James & Joscs and Simon and Judas? And are not his sisters all here with vs? Whence hath he all these thynges. And they were offended by hym. Then Jesus sayde to them / a prophete is not without honoure / saue in his awne countre / and amonge his awne kynne. And he did not many myracles there / for there be belees sake.

John is taken and headed. Christ feberly spue thou. sende men with. v. louses and two synthes / and appeareth by nyght vnto his disciples vpon the see.

¶ The xliij. Chapter.

At that tyme Herode the tetrarche cha heard of the fame of Jesus and sende vnto his seruantes: this is John the Baptiste. He is synen a gayne from deeth and therfore are soche myracles wrought by him. For Herode had taken John & bound him / & put him in prison for Herodias sake / his brother Philipps wyfe. For John sayd vnto him: it is not lawfull for the to haue her. And when he would haue put hym to deeth / he feared the people / because they counted him as a prophete.

But when Herodes byrth daye was come the daughter of Herodias dalled before the / & pleased Herode. wherfore he promysed to an othe / that he wolde geue her whatsoeuer she wolde aske. And she beyng informed of her mother before / sayde: geue me here John Baptistes head in a platter. And the kynge sojowed. Neuerthelesse for his othes sake / & for their sakes which sate also at the table / he commaunded it to be geuen her: & sent & beheaded John in the prison / and his heed was brought in a platter and geue to the damsell / & she brought it to her mother. And his disciples came and toke by his body / & buried it: and went and tolde Jesus.

When Jesus hearde / he departed thence by shyppe into a desert place out of the waye. And when the people had hearde therof / they folowed hym a fote out of their cyties. And Jesus went forth & sawe moche people / and his herte dyd melle vpon them / and he healed of the those that were sycke. When eue was come / his disciples came to him saying: this is a deserte place / & the daye is spent: let the people departe / that they maye go in to the towne / and buye them bytalles. But Jesus sayde to them: They haue no neade to go away. Geue ye them to eate. Then sayde they vnto him: we haue here but. v. louses and two synthes. And he sayde: bringe the hither. And he commaunded the people to syt downe on the grasse / and toke the. v. louses & the. ii. synthes / & looked vp to heauen and blessed / & brake & gaue the louses to his disciples / & the disciples gaue the to the people. And they dyd all eate / & were sufficed. And they gathered vp of the gobets that remayned. xij. baskets full. And they that ate / were in nombre about. v. men / besyde women and chyldren.

*And streyght waye Jesus made his disciples enter into a shyppe / and to goo ouer besyde him / whill he sent the people awaye. And as soon as he had sent the people awaye / he went by into a mountayne alone to praye. And whē night was come / he was there him selfe alone. And the shyppe was now in the middes of the see / and was toost with waues / for it was a contrary wynde. *And in the fourth watche

of the nyght Jesus cam vnto them watchyng on the see. And when his disciples sawe hym watchyng on the see / they were troubled / saying: it is some spyte / and cryed out for feare. And streyght waye Jesus spake vnto them saying: be of good cheare / it is I / be not afrayed.

Peter answered hym / and sayd: master / yet thou be he / byd me to come vnto the on the water. And he sayd: come. And when Peter was come doune out of the shyppe / he walched on the water / to go to Jesus. But when he sawe a myghty wynde / he was afrayed. And as he beganne to syncke / he cryed saying: master saue me. And immediatly Jesus stretched forth his hand / & caught him / & sayd to him: Thou of lytell fayth / wherfore diddest thou doubt? And as soon as they were come into the shyppe / the wynde ceased. Then they were in the shyppe / came and worshipped hym / saying: of a trithe thou arte the sonne of God. And when they were come ouer / they went into the lande of Genazareth. And when the men of the place had knowledge of him / they sent out into all that countre rounde about / and brought vnto him all that were sycke / & besought him / that they myght touche the hemme of his besture only. And as many as touched it were made safe.

¶ Christe teacheth his disciples / & rebuketh the scribes and pharisees for transgressinge Gods commaundment thorow their awne tradicions. The thyng that goeth into the mouth defyleth not the man. He defyleth the woman of Cananes daughter / healeth the multitude with. v. louses & a fewe synthes feberly. xij. men / besyde women and chyldren.

¶ The xlv. Chapter.

Then came to Jesus Scribes and Pharisees from Jerusalem saying: why do thy disciples transgresse the tradicions of the elders? for they wete not their handes when they eate bred. He answered & sayde vnto them: why do ye also transgresse the commaundment of God / thorow poure tradicions? For God commaunded saying: honoure thy father & mother and he that curseth father or mother shall suffer deeth. But ye saye: euery man shall saye to his father or mother: that which thou desyrest of me to helpe the with / as geue God: so shall he not honoure his father or his mother. And thus haue ye made / that the commaundment of God is without effecte / thorow poure tradicions. Ypocrites / wel prophesied of you sayas saying: this people draweth nye vnto me with their mouthes / & honoureth me with their lippes / how be it their hertes are farre from me: but in hayne they worshyppe me wth chynge doctrynes / which are nothyng but mens precepts.

And he called the people vnto him / & sayd to them: heare and vnderstande. That which goeth into the mouth / defyleth not the man: but that which cometh out of the mouth / defyleth the man.

Then came his disciples / and sayde vnto him: perceauest thou not how that the pharisees are offended in hearing this saying? He answered and sayde: all plantes which my beauty father hath not planted / shall be plucked hy by the rotes. Let the alone / they be the synners & the blinde leaders of the blinde. If the blinde leade the blinde / both shall fall into the dyche.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstandinge? perceaued ye not / & whatsoeuer goeth in at the mouth / descendeth doune into the belly / & is cast oute into the draught? But those thynges which procede out of the mouth / come fro the herte / and they defyle the man. For out of the herte cometh euill thoughtes / murder / breaking of wordlocke / whoredom / the este / false witness / ryng / blasphemye. These are the thynges which defyle a man. But to eate with vnwashed handes / defyleth not a man.

* And Jesus went thence / & departed into the colles of Tyre and Sydon. And beholde a woman which was a Cananite cam out of the same colles / & cryed vnto hym saying: haue mercy on me Lorde thou sonne of Dauid / my daughter is vyciously bered with a deuyl. And he gaue her neuer a worde to answer. Then cam to him his disciples / and besought him saying: sende her awaye / for she foloweth vs crying. He answered / & sayde: I am not sent / but vnto the lost shepe of the house of Israel. Then she cam & worshipped hym / saying: master helpe me. He answered & sayde: it is not good / to take the chyldrens bredde / and to cast it to the dogges. She answered & sayde: trithe Lorde / neuerthelesse the dogges eate of the cromes / which fall fro their masters table. Then Jesus answered & sayde vnto her. O woman greate is thy fayth / thou shalt see thy daughter made whole euen at that same houre.

Then Jesus went awaye from thence / & cam nye vnto the see of Galile / & went by in to a mountayne & sat doune there. And moche people came vnto him / hauinge with them / halt / blinde / donne / maimed / and other many: and cast them doune at Jesus fete. And he healed them / in to moche that the people wōd / to se the the dome speake / the maimed whole / the halt to go / & the blinde to se. And they glorified the God of Israel.

Then Jesus called his disciples to him / & sayde: I haue compassyon on the people because

cause they haue continued with him notwithstanding they haue nought to eate: and I will not let the departe fastynge / lest they perishe in the waye. And his disciples sayd vnto him: whence shoulde we get so moche breade in the wilderness / as shoulde suffice to greate a multitude? And Iesus sayde vnto them: how many loaves haue ye? And they sayde: seuen / and a leaue lytle fyshes. And he commaunded the people to sit downe on the grounde: and toke the seuen loaves / and the fyshes / and gaue thankes / and brake them / and gaue to his disciples / and the disciples gaue them to the people. And they had all eate and were sufficed. And they toke vp of the broken meate that was left: six baskettes full. And yet they that ate were fiftie men / besyde women and chyldre. And he sent awaye the people / and toke Chyppes / and came into the parties of Magdala.

The Pharisees requyre a token. Iesus warneth his disciples of the Pharisees doctrine. The confession of Peter. The heres of heauen. The saythfull must beare the crosse after Christ.

The xvi. Chapter.

Then came the Pharisees and Sadducees / and byd temple him / despying him to shewe them some sygne fro heuen. He answered & sayde vnto them: At euen ye saye / we shall haue sayre wedder and that because the skye is reed: and in the morning ye saye / to daye shalbe soule wedder / and that because the skye is cloudy & reed. Ye pprophesye / ye can discerne the falsion of the skye: & can ye not discerne the signes of the tymes? The stowarde nacton & aduourous seketh a sygne / & there shall no nother sygne be geue vnto the but a sygne of the prophet Jonas. So lette he the & departed.

And when his disciples were come to the other syde of the water / they had forgottē to take bread with the. Then Iesus sayde vnto them: Take hede & beware of the leuē of the Pharisees & of the Sadducees. And they thought in thei selues sayig: because we haue brought no bread wth vs. When Iesus vnderstode that / he sayd vnto them: Ye of lytell faith / why are your myndes cumbered because ye haue brought no bread? Do ye not yet perceaue / neither remember those. b. loaves when there were. b. men / & how many baskettes toke ye vp? Whether the. b. loaves whē there were fiftie. & how many baskettes toke ye vp? Why perceaue ye not then / that I spake not vnto you of bread / when I sayde / beware of the leuē of the Pharisees & of the Sadducees? When vnderstode they / how that he had not the beware of the leuē of bread: but of the doctrine of the Pharisees / and of the Sadducees.

When Iesus cam into the coostes of the cite which is called Cesarthylstppē / he as-

ked his disciples sayinge: whō do men saye of the sonne of man am I? They sayde / some saye that thou arte John Baptiste / some Elias / some Jeremias / or one of the prophetes. He sayde vnto the: but whom saye ye that I am? Simon Peter answered & sayde: Thou arte Christ the sonne of the lyvinge God. And Iesus answered & sayde to hym: happy arte thou Simon the sonne of Jonas / for I sette a bloud bath not opened vnto the / but my father which is in heuē. And I saye also vnto the: thou arte Peter / & vpon this roche I will byde my congregaciō. And the gates of hell shall not pteuaile agaynst it. And I wil geue vnto the / the keyes of the kyngdom of heuē: whatsoeuer thou bynde on erthe / shall be bounde in heuē: & whatsoeuer thou loose on erthe / shalbe loosed in heuē.

Then he charged his disciples / that they shoulde tell no mā / that he was Iesus Christ. From that tyme forth Iesus began to shewe vnto his disciples / how that he must go vnto Ierusalem / & suffer many thinges of the elders / & of the hye Pryetes / & of the Scribes / & must be kyled / & rylē agayne the thyrde daye. But Peter toke him a syde / and began to rebuke him sayig: master sauer thy selfe / this shall not come vnto the. Then turned he about / & sayde vnto Peter: come after me Satan / thou offendest me / because thou sauourest not goodly thinges / but wordly thinges.

Iesus then sayde to his disciples. If eny mā wil folowe me / let him forsake him selfe / & take vp his crosse / and folowe me. For who soeuer will saue his lyfe / shall lose it. And who soeuer shall lose his lyfe for my sake / shall fynde it. What shall it ppoct a man / though he shoulde wyne all the whole worlde / yf he loose his awne soule? Or els what shal a man geue to rede me his soule agayne wth all? For the sonne of man shall come in the gloze of his father / wth his angels: & then shall he rewarde euery mā accordyng to his dedes. Wherfor I saye vnto you / some ther be amonge them that here stande / whych shall not taste of deeth / tyll they shall see the sonne of man come in his kyngdome.

The transfiguration of Christ vpon the mount of Caluary. He healeth the lunatyke / & payeth tribute.

The xvii. Chapter.

And after. b. dayes Iesus toke Peter and James & John his brother / & brought the vp into an hye mountayne out of the waye / and was transfigured before them: and his face was as the sunne / and his clothes were as whyte as the lyght. And beholde they appered vnto the / Moses & Elias / talkyng to him. Then answered Peter & sayd to Iesus: master here

here is good beyng for vs / if thou wilt / leet vs make here. iij. tabernacles / one for the / & one for Moses / & one for Elias. Whyl he yet spake / beholde a bright cloude shadowed the. And beholde there came a voyce out of that cloude sayig: this is my beare sonne / in whom I deylte / heare him. And when the disciples heard that / they fell on their faces and were looze astrayed. And Iesus came & touched them / and sayde: arylē and be not astrayed. And when they looked vp / they saw no man / saue Iesus only.

And as they came doune from the mountayne / Iesus charged them sayig: se that ye shewe the vison to no man / vntyll the sonne of man be rylē agayne from deeth. And his disciples asked of him / sayig: why then saye the Scribes / & Elias muste fyrst come? Iesus answered & sayde vnto them: Elias shall fyrst come / and restore all thynges. And I saye vnto you that Elias is come already / and they knewe him not: but haue done vnto hym whatsoeuer they lusted. In lyke wyse shall also the sonne of mā suffer of the. Then the disciples perceaued the he spake vnto the of John Baptiste. And when they were come to the people / ther came to hym a certayne man / and kneled doune to him / & sayd: Master haue mercy on my sonne for he is lunaticke: & is soze bered. And oft tyme he falleth into the fyre / and oft into the water. And I brought hym to thy disciples / & they coulde not heale him. Iesus answered & sayd: O generation saythles & croked: how longe shall I be wth you: how longe shall I lustre you? bring him hyther to me. And Iesus rebuked the deuyll / & he cam out of him. And the chyld was healed euen that same houre.

Then came the disciples to Iesus secretly / & sayde: why coulde not we call him out? Iesus sayd vnto the: Because of your vnbelefe. For I saye verely vnto you: yf ye had sayd as a grayne of musterd seed / ye shoulde saye vnto this mountayne / remoue hence to yonder place / & he shuld remoue: neither shuld eny thyng be impossible for you to do. How be it this kynde goeth not out / but by praye and fastyng. As they passed the tyme in Galile / Iesus sayde vnto the: the sonne of man shal be betrayed into the handes of men / and they shall kyll him / & the thyrde daye shall he rylē agayne. And they sorowed greatly.

And when they were come to Capernaum / they that were wont to geather polle money / cam to Peter & sayd: Doth your master paye tribute? He sayde: ye. And whē he was come into the house / Iesus spake fyrst to hym / sayig: what thinkest thou Simon? of whō do the kynges of the erth take tribute of polle money? of their chyldren / or of straungers?

Peter sayde vnto him: of straungers. Then sayd Iesus vnto him agayne: When are the chyldren fre. Neuerthelesse: lest we shuld offende the: go to the see / & cast in thyne angle / & take the fyrste that cometh vp: & whē thou hast opened his mouth / thou shalt fynde a pece of twentie pence: & take & paye for me & the.

The teacheth his disciples to be humble & harmeles: to auoyde occasiōs of euell: and one to forgyue anothers offence.

The xviii. Chapter.

At the same tyme the disciples came vnto Iesus sayig: who is the greatest in the kyngdom of heuē? Iesus called a chyld vnto him / & set him in the middes of them / & sayde: wherfor I saye vnto you: except ye tourne / & be come as chyldren / ye cannot enter in to the kyngdom of heuē. Whosoever therfore humble him selfe as this chyld / the same is the greatest in the kyngdom of heuē. And whosoever receaueth siche a chyld in my name / receaueth me. But whosoever offende one of these lytelons / which beleue in me: it were better for him that a myllstone were hanged aboute his necke / & that he were drowned in the depthe of the see. Wo be vnto the wozyde because of offences. How be it / it cannot be auoyded but the offendes shalbe geue. Neuerthelesse wo be to the man / by whom the offence cometh.

Wherfor yf thy hande or thy fote offende the: cut him of & cast him from the. It is better for the to enter into lyfe halt or maymed / rather then thou shouldest haue gettwo handes or two fete / be cast into euerylastyng fyre. And yf also thyne eye offende the / plucke hit oute & caste hit fro the. It is better for the to enter into lyfe with one eye / then hauyng two eyes to be cast into hell fyre. Se the ye despyse not one of these lytelones. For I saye vnto you / that in heuē their angels alwayes beholde the face of my father / which is in heuē. Yf a sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hundred shepe / & one of them be gone astray / doth he not leue nynty & nyne in the mountayns / & go & seke that one which is gone astray? If it happē that he fynd him / verely I saye vnto you: he reioyseth more of the shepe / then of the nynty & nyne which wēt not astray. Euen so it is not the wyll of your father in heuē / that one of these lytelons shoulde perishe.

Wherfor yf thy brother trespass agaynst the. Go & tell him his faute betwene him and the alone. If he heare the / thou hast wonne thy brother: But yf he heare the not / then take yet id the one or two / & in the mouth of two or thre witnesses / all thinges maye be stablyshed. If he heare not the / tell it vnto the congregacion. If he heare not the congregacion /

The Gospell

Whatsoever I saye vnto you, whatsoeuer ye hynde on erth, shall be bounde in heuē. And whatsoeuer ye loose on erth, shall be loosed in heuē. Agayne I saye vnto you, whatsoeuer ye binde on erth, shall be bounde in heuē. And whatsoeuer ye loose on erth, shall be loosed in heuē. For where two or three are gathered together in my name, I will be there in the myddes of them.

Then came Peter to hym, & sayde: master howe ofte shall I forgeue my brother, if he synne agaynst me, leue tymes? Iesus sayde vnto hym: I saye not vnto the leue tymes, but seventy tymes seuen tymes. For wherfore is the kyngdom of heuē likened vnto a certayne kyng, which wolde take a countes of his seruantes. And when he had begone to reche, one was brought vnto hym, which ought hym ten thousand talentes: whom because he had nought to paye, his master commaunded hym to be solde, & his wyfe, & his chyldre, & all he had, & payment to be made. The seruant fell doune & besought hym sayng: Sir, geue me respyte, & I will paye it euery whyle. Then had the Lorde pyte on that seruant, & low- sed hym, and forgaue hym the det.

And the sayde seruant went out & soude one of his felowes which ought hym an hundred pence, and leyed handes on hym, & toke hym by the throte, sayng: paye me that thou owest. And his felowe fell doune & besought hym sayng: haue pacience with me, & I will paye the all. And he wolde not but wet & cast him into prison, tyll he shulde paye the det. Whē his other felow sawe what was done, they were very sorry, and came and tolde vnto their Lorde all that had happened. Then his Lorde called hym and sayd vnto hym: O euill seruant, I forgaue the all that det, because thou praydest me: was it not mete also that thou shouldest haue had compassion on thy felow, eue as I had pyte on the? And his Lorde was wrooth, & deliuered hym to the saylers, tyll he shuld paye all that was due to hym. So I saye vnto you, except ye forgeue with youre hartes, each one to his brother their trespasses, I will not forgeue them.

¶ The xx. Chapter.

And it came to passe, when Iesus had synnified those sayngs, he gat hym from wallie, and came into the coostes of Ieruzalem, beyonde Jordan, and moche people folowed hym, & he healed them there.

¶ Then came vnto hym the Pharisees temp- ting hym, & sayng to hym: Is it lawfull for a man to put away his wyfe for all maner

of causes? He answered and sayd vnto them: Hane ye not redde, howe he* which made mā at the begynnyng, made the man & woman and sayd: for this thinge, shall a mā leue fa- ther & mother, & cleue vnto his wyfe, & they twayne shall be one flethe. Wherfore now are they not twayne, but one flethe. Let not mā therfore put a sunder, & which hath coupled together. Then sayde the pharisees: why dyd Moses commaunde to geue a tekimo- nial of dyuorcement, and to put her away? He sayde vnto them: Moses because of the hardnes of youre hartes sufferd you to put away youre wyfes: But fro the beginning it was not so. I saye therfore vnto you, who- soeuer putteth away his wyfe (except it be for fornicacion), & marieth another, breake- th wedlocke. And whosoever marieth her which is dyuorced, doeth comyt aduourtry.

¶ Then sayde his disciples to him: yf the ma- ter be so betwene man & wyfe, then is it not good to marry. He sayde vnto the: all men can not away with that saying, save they to whō it is geuen. Ther are chaste, which were so bozne out of their mothers belly. And ther are chaste, which be made of men. And ther be chaste, which haue made them selues chaste. For the kyngdom of heuē sake. He that can take it, let he take it. Then were brought to him yonge chyldren, that he shuld put his handes on them & praye. And the disciples re- buked them. But Iesus sayde: suffer the chyldre, & forbide them not to come to me: for of such is the kyngdom of heuē. And when he had put his handes on them, he departed thence.

¶ And beholde one came, & sayde vnto hym: good master, what good thyng shall I do, & I maye haue eternall lyfe? He sayd vnto hym: why callest thou my good? there is none good but one, & he is God. But yf thou wilt entre into lyfe, kepe the commaundmentes. The other sayde to him: which? And Iesus sayd: breake no wedlocke, & tyll not: steale not: beare not false wytnes: honoure father & mother: and loue thyne neybour as thy selfe. And yf thoue man sayd vnto hym: I haue obserued all the- se thynges from my youth, what lacke I yet? And Iesus sayde vnto hym: yf thou wilt be perfecte, go & sell that thou hast, and geue it to the poore, and thou shalt haue treasure in heuē, & come & folowe me. When he younge mā herde that saying, he went away mour- nyng. For he had grete possessions.

¶ Then Iesus sayd vnto his disciples: were- ly I say vnto you, it is harde for a ryche man to enter into the kyngdom of heuē. And moze ouer I saye vnto you: it is easier for a ca- mell to go through the eye of a needle, then for a ryche mā to enter into the kyngdom of God. Whē his disciples heard this, they were exce- dyngly

Of S. Mathew.

dyngly amased, sayng: who then can be saued? Iesus behelde the, & sayd vnto the: with men this is impossible, but with God all thynges are possible.

¶ Then answered Peter, & sayde to hym: Beholde, we haue forsake all & folowed the: what shall we haue? Iesus sayde vnto them: verely I saye to you, when the sonne of man shall sit in the seate of his maieste, ye which folowe me in this seconde generacion shall sit also vpon xij. seates, & iudge the xij. trybes of Israel. And whosoever forsaketh houses, or brethren, or sytters, or other father, or mother, or wyfe, or chyldre, or land, for my names sake, he shall receaue an hundred fold, & shall inheret eueryng lyfe. I saye that are spalte shall be laste, & the laste shall be fyrste.

¶ This teacheth by a synnitude that God is better vnto no man, and howe he is alwaye callinge men to his laboure. He teacheth his disciples to be lowlye, & yett with two bynde men their spght.

¶ The xx. Chapter.

¶ The kyngdom of heuē is lyke vnto an housholder, which went out early in the moynyng to hyer la- bourers into his vyneyard. And he agreed with the labourers for a peny a daye, & sent the into his vyneyard. And he wet out about the thirde houre, & sawe other standyng ydell in the market place, & sayd vnto the: go ye also into my vyneyard: & whatsoeuer is ryght, I will geue you. And they went their waye. Agayne he went out about the fyrte & synthe houre, and dyd lyke wyse. And he wet out about the eleuenth houre, & founde other standyng ydell, & sayde vnto the: why stande ye here all the daye ydell? They sayde vnto hym: because no man hath hyred vs. He sayde to the: go ye also into my vyneyard, & what- soeuer is ryght, that shall ye receaue.

¶ When eue was come, the Lorde of the vy- neyard sayde vnto his steward: call the labou- rers, and geue the their hyer, begynnyng at the laste, tyll thou come to the fyrste. And they which were hyred about the eleuenth houre, came & receaued euery mā a peny. Then cam the fyrst, supposyng that they shuld receaue moare, & they lyke wyse receaued euery mā a peny. And when they had receaued it, they murmured agaynst the goodman of the house sayng: these laste haue wrought but one houre, & thou hast made the equal vnto vs, which haue born the burthe & heet of the daye. He answered to one of them sayng: stonde I do the no wronge: dydest thou not agree w me for a peny? take that which is thy due, and go thy waye. I will geue vnto this last, as moche as to the. Is it not lawfull for me to do as me lyketh with myne awne? Is thyne eye euill, because I am good? So the laste

shal be fyrste, and the fyrste shall be laste. For many are called, and fewe be chosen.

¶ And Iesus ascended to Ieruzalem, and toke the xij. disciples a parte in the waye, & sayde to them: Beholde we goo by to Ieruzalem, and the sonne of man shall be betrayed vnto the chiefe Pryetes, and vnto the Scribes, & they shall condemne him to deeth, and shall deli- uer hym to the gentyls, to be mocked, to be scourged, and to be crucified: and the thirde daye he shall ryste agayne.

¶ Then came to him the mother of Zebedes chyldre with her sonnes, & wo:shippynghim & desyring a certayne thyng of him. And he sayde vnto her: what wilt thou haue? She sayde vnto hym: Graunte that these my two sonnes may sit, the one on thy right hande, & the other on the lyfte hand in thy kyngdom.

¶ Iesus answered & sayde: Ye wot not what ye aske. Are ye able to drynke of the cuppe I drynke of, & to be baptised with the bapty- me that I am baptised with? They answered to him, that we are. And he sayde vnto the: Ye shall drynke of my cup, & shall be baptised with the bapty me that I am baptised with. But to sit on my right hande, & on my lyfte hand, is not myne to geue: but to the for whom it is prepared of my father.

¶ And whē the ten heard this, they dysday- ned at the two brethren: But Iesus called the vnto him & sayde: Ye knowe that the lordes of the gentyls haue dominacion ouer them, and they are great, & exerceyse power ouer the. It shall not be so amōge you. But who- soeuer will be grete amōge you, let him be your mynister: and whosoever wil be chiefe, let him be your seruant, eue as the sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe for the redem- pcion of many.

¶ And as they departed fro Ihericho, moche people folowed hym. And beholde two blyn- demen syttinge by the waye syde, when they heard Iesus passe by, cryed sayng: Lord, haue mercy on vs. And the people rebuked them, because they shulde holde their peace. But they cryed the moare sayng: haue mercy on vs, thou Lord, which arte the sonne of Dauid. Then Iesus stode still, & called the, & sayde: what wilt ye that I shulde do to you? They sayde to hym: Lord, that oure eyes maye be opened. Iesus had compassion on them, & touched their eyes, & immediately their eyes receaued syght, and they folowed hym.

¶ He ryded into Ieruzalem, & bytwe the marchantes out of the temple, curseth the fyge tre, and rebuketh the Pharisees with the synnitude of the two sonnes of the husbandmen, that slewe suche as were sent vnto them.

¶ The xx. Chapter.

¶ When

MThen they drew nye vnto Ierusalem / & were come to Bethphage / vnto mount Olgare: then sent Iesus two of his disciples / saying to the: Go into the towne & ye shall fynde an asse bounde / & her colte with her: lose the & bringe the vnto me. And yf eny man saye ought vnto you / saye ye the Lorde hath neede of the: & they shal wape he will let the go. All this was done / to fulfill that which was spoken by the prophete / saying: Tell ye the daughter of Sion: Beholde thy kynge cometh vnto the / meke & syttinge vpon an asse & a colte / the sole of an asse bled to the pocke. The disciples wot & dyd as Iesus commaunded the: & brought the asse & the colte / & put on the thet clothes / & sett him thereon. And many of the people spread their garmentes in the waye. Other cut doune bryanches fro the trees / & strawed the in the waye. Whereouer the people went before / & they also came after / cryed saying: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde. * Hosanna in the highest. And when he was come to Ierusalem / all the cite was moued saying: who is this? And the people sayde: this is Iesus the prophet of Nazareth a cytie of Galilee. And Iesus went in to the temple of God / & cast out all the that soulede & bought in the temple / & ouerthrew the tables of the mony changers / & the seates of the solde dounes / & sayde to the: It is wyrtten / my house shall be called the house of prayer. But ye haue made it a denne of theues. And he blynde & the halt came to him in the temple / & he healed the. When the chiefe prestes & scribes sawe the manueyles that he dyd / & the chyldre crying in the temple & saying: Hosanna to the sonne of Dauid / they dysdayned / & sayd vnto him: hearest thou what these saye? Iesus sayde vnto the: yee haue neuer redde / of the mouth of babes and suckelinges thou hast ordeyned prayer. And he leste the / & went out of the cite vnto Bethanias / & had his abydinge there. In the morninge as he returned into the cite agayne / he hungered / & spied a figge tree thereon / but leues only / and sayde to it: neuer frute growe on the hence forthward. And anon the figge tree withered a waye. And when his disciples sawe the / they marueled saying: How lone is the figge tree withered a waye? Iesus answered / & sayd vnto the: verely I saye vnto you / yf ye shall haue faith and shall not doubt ye shall not only do that which I haue done to the figge tree: but also yf ye shall saye vnto this moystayne / take thy selfe awaye / & cast thy selfe into the see / it shall be done. And what soeuer ye shall aske in prayer (yf ye beleue) ye shall receaue it.

And when he was come in to the temple / the chiefe prestes & the elders of the people / came vnto him as he was teachinge / and sayde by what auctorite doest thou these things? and who gaue the this power? Iesus answered & sayde vnto the: I also will aske of you a certayne questio / which yf ye aswore me / I in lyke wyse will tell you by what auctorite I do these thinges. The baptyse of John: whence was it: fro heuē or of men? Then they reasouned amōge the selues saying: yf we shall saye fro heuē / he will saye vnto vs: why dyd ye not then beleue him? But yf we shall saye of men / then feare we the people. For all men helde John as a prophet. And they answered Iesus & sayd: we cannot tell. And he likewyse sayd vnto the: nether tell I you by what auctorite I do these thinges. I what saye ye to this? A certayne man had two sonnes / & came to the elder & sayde: some go & worke to daye in my vinegarde. He answered & sayd: I will not: but afterwarde repented & wēt. Then came he to the seconde / & sayd lyke wyse. And he answered & sayde: I will go: yet wēt not. Whether of the two shal be the will of the father? And they sayd vnto him: the fyrst. Iesus sayd vnto the: verely I saye vnto you / the publicans & the harlots shall come into the kyngdom of God before you. For John came vnto you in the waye of rightewelsnes / & ye beleued him not: But the publicans & the harlots beleued him. And yet ye (though ye sawe it) were not yet moued to repentaunce / the ye might afterwarde haue beleued him. * Herken another similitude. * Ther was a certayne housholder / which planted a vinegarde / & hedged it rounde about & made a wynepresse in it / & bilt a towre / & let it out to husbandmen / & wēt into a straunge countre. And when the tyme of the frute drew neare / he sent his seruantes to the husbandmen to receaue the frute of it. And the husbandmen caught his seruantes / & bet one / killed another / and stoned another. Agayne he sent other seruantes / moore then the fyrst: & they serued the lyke wyse. But last of all / he sent vnto them his awne sonne saying: they will feare my sonne. But when the husbandmen sawe the sonne / they sayd amōge the selues: * This is the heyre: come / let vs kill him / & let vs take his inheritance to oure selues. And they caught him & thrust him out of the vinegarde / & stowe him. When the Lord of the vinegarde cometh / what will he do to those husbandmen? They sayd vnto him: he will cruelly destroye those euill persons / & will let out his vinegarde vnto other husbandmen / which shall deliuer him the frute at tyme convenient. Iesus sayd vnto the: dyd ye neuer reade in the scriptures: the stone which the builders refused / the same is set in the principall part of the corner: this was the Lordes doinge / & it is mer-

Ismetuous in oure eyes. Therefore saye I vnto you / the kyngdome of God shall be taken from you / and shall be geuen to the Gentyls / which shall bringe forth the frutes of it. And whosoever shall fall on this stone / he shall be broken / but on whosoever it shall fall vpon / it will grynde him to powder. And when the chiefe prestes and pharises hearde these synplytudes / they perceaued that he spake of them. * And they went about to laye handes on him / but they feared the people / because they tooke him as a prophet. The marriage of the kynge sonne. Trybute to be geuen to the Emperour. A hard confutrye the opinion of the Saduces concerning the resurreccyon / and answere the Saduces vnto his questyon. The xxiiij. Chapter. Iesus answered / and spake vnto them agayne / in synplytudes / sayinge: The kyngdome of heuē is lyke vnto a certayne kynge / which maryed his sonne / & sent forth his seruantes / to call the that were byd to the weddinge / and they wolde not come. Agayne he sent forth other seruantes / sayinge: Tell the which are bydden: beholde I haue prepared my dynner / myne oxen & my fatynges are kyllen / & all thynges are redy / come vnto the marriage. But they made lyght of it / & went their wayes: one to his ferme place / another about his marchaundise / the remnaunt toke his seruantes & increased the vngodly and stowe the. When the kynge hearde the / he was wroth / & send forth his warriers & destroyed those murtherers / and bent by their cytie. Then sayde he to his seruantes: the weddinge was prepared. But they which were bydden / were not worthy. So ye therfore out into the hys wayes / and as many as ye fynde byd the to the marriage. The seruantes wēt out into the hys wayes / & gathered to gether as many as they coulde fynde / both good and bad / and the weddinge was furnished wyth gesses. Then the kynge came in / to byset the gesses / & spied there a man which had not on a weddinge garment / & sayde vnto hym: what art thou doynge here / how fortuned it the thou camest in hys ther a hast not on a weddinge garment? And he was euē spechlesse. Then sayde the kynge to his ministres: take a bynde him hand & fote / and caste him into utter darchnes / there shall be wepyng & gnashyng of teth. For many are called and fewe be chosen. * Then wēt the pharises & toke cōfessyō how they myght tangle hym in hys wordes. And they sent vnto him their disciples wyth Herodes seruantes sayinge: * Master / we knowe the thou art true / & teachest the waye of God truly / nether carest thou for any man / for thou cōspyrest not men's estate. Tell vs ther-

fore: how thynkest thou? Is it lawfull to geue trybute vnto Cesar or not? Iesus perceaued their wychednes / & sayde: why tepte ye me ye hypocrites? Let me se the trybute money. And they toke him a peny. And he sayde vnto the: whose is this image & superscripcion? They sayd vnto him: Cesar. Then sayde he vnto the: Geue therfore to Cesar / the which is Cesar: and geue vnto God / that which is Goddes. * When they hearde that / they marueled / and lest him / and went their waye. The same daye the Saduces came to him (which saye that there is no resurreccyon) & asked him sayinge: Master / Moses bade / yf a man dye hauyng no chyldren / that the brother mary his wyfe / and reple by seed vnto his brother. Ther were with vs seuen brydres / & the fyrste married & deceased without yssue / & leste his wyfe vnto his brother. Aftewyse the seconde and the thirde vnto the seuenth. Laste of all the woman dyed also. Now in the resurreccyon whose wyfe shall she be of the seuen? For all had her. Iesus answered and sayde vnto them: ye are deceaued and vnderstanden not the scriptures / nor yet the power of God. For in the resurreccyon they nether mary nor are maryed: but are as the Angells in heauen. As touchyng the resurreccyon of the deed: haue ye not redde what is sayde vnto you of God / which sayth: I am Abrahams God / & Isaac's God / and the God of Jacob? God is not the God of the deed: but of the lyuynge. And when the people hearde that / they were astonysed at hys doctryne. * When the pharises had hearde / how he had put the Saduces to silence / they drew to gether / & one of them which was a doctour of lawe / asked him a questyon tryptyng him & saying: Master which is the chiefe commaundment in the lawe? Iesus sayde to him: Loue the Lord thy God with all thyne herte / with all thy soule / and with all thy mynde. This is the fyrst and the chiefe commaundment. And ther is another lyke vnto this: Loue thyne neybour as thy selfe. In these two commaundmentes hange all the lawe and the pharises. Whyll the pharises were gathered to gether / Iesus asked them saying: what thynke ye of Christ? Whose sonne is he? They sayde vnto him / the sonne of Dauid. He sayde vnto them: how then doeth Dauid in spyte / call hym Lord sayinge: The Lord sayde to my Lord / syt on my ryght hande? * Till I make for a tyme with thyne enemyes thy fote stole. If Dauid call out ende / or caste hym Lord: how is he then his sonne? And no man coulde answere hym agayne one worde: nether durste eny from that daye forth / aske hym any moore questyōs. * Dauid. Christe

The Gospell

Christe speeth two over the Pharisees Scribes and
ypocrites / prophesying the destruction of Jerusalem.

The xliij. Chapter.

Ihen spake Jesus to the people / &
to his disciples sayng: **The Scribes**
and **Pharisees** sit in Moses
seate. All therfore whatsoever they
sayd you observe / that observe and do: but al-
ways they do not: for they saye / and do
not: they brynde heuy burthens and gre-
uous to be borne / & ley the on mēnes shoul-
ders: but they the selves will not heave at the
yoke with one of their syngers. All their woordes
they do: for to be sene of mē. They let abynde
their phylacteries / & make large borders on
their garmentes / & love to syt bypermoste
at feastes and to have the chiefe seates in the syna-
gogues / and gretynges in the markettes / &
wherein they to be called of men Rabbi.
But ye shall not suffice your selues to be
called Rabbi: for one is your master / that
hath of the father: is to wit Christ / and all ye are brethren. And
do truly teache call no man your father upon the erthe: for
there is but one your father / & he is in heave.
Ye not called masters / for there is but one
master in heave: & he is Christ. He is greatest
among you: whiche you serve. But who
men. And whensoever exalteth hym selfe / shall be brought
lowe. And he humblyeth hym selfe / shall be ex-
alted. Who be unto you Scribes & Pharisees /
ye deuoire widowes houses: & that
under a coloure of prayng longe prayers
wherefore ye shall receave the greater dānaciō.
Who be unto you Scribes and Pharisees
whyche compasse see and blande / to
bryng one into your belefe: and whē he is
brought ye make hym two folde moare the
chylde of hell / then ye your selues are.
Who be unto you blynde gydes / which saye
whosoever sweareth by the temple: it is no
thyng: but whosoever sweareth by the golde
of the temple / he offendeth. Ye soles & blynde:
whether is greater / the golde or the temple that
sanctifieth the golde? And whosoever sweareth
by the aultre / it is nothyng: but whosoever
sweareth by the offering that lyeth on the aul-
ter / offendeth. Ye soles and blynde: whether
is greater the offering / or the aultre which
sanctifieth the offering? Whosoever ther-
fore sweareth by the aultre / sweareth by it /
and by all that there on is. And whosoever
sweareth by the temple / sweareth by it & by
him that dwelleth therein. And he that sweareth
by heauen sweareth by the seate of God & by
him that sitteth thereon.
Who be to you Scribes & Pharisees ypo-

crises / which tryth mynt / anyle / & comyn / and
leave the wayghter matters of the lawe byn-
done: iudgement / mercy / & sayth. These ought
ye to have done / & not to have left the other
byndone. Ye blynde gydes which strayne out a
gnat and swalow a cammell.

Who be to you Scribes & Pharisees ypo-
crises / which make cleane the better syde of the
cuppe / & of the platter: but within they are
full of bypbery & exccesse. Thou blynde Pha-
rise / cleane tryth & ynnelyde of the cup & plat-
ter / that the outersyde of the maye be cleane also.

Who be to you Scribes & Pharisees ypo-
crises / for ye are lyke unto paynted tombes
which appere beautifull outwarde: but are
within full of deed bones & of all fylthynes.
So are ye / for outward ye appere righteous
unto men / whē within ye are full of ypocri-
sy and iniquite.

Who be unto you Scribes & Pharisees ypo-
crises: ye bylde the tombes of the prophetes /
& garnishe the sepulchres of the ryghteous / &
saye: yf we had bene in the dayes of our fa-
thers / we wolde not have bene parteners w
thē in the bloude of the prophetes. So then
ye be wytnesses unto your selues / & ye are
the chyliden of the which kylled the prophetes.
fulfill ye likewyse the measure of your
fathers. Ye serpētes & generaciō of bypers /
how shuld ye scape the dampnaciō of hell:

Wherefore / beholde I sende unto you pro-
phetes / wyse men & scribes / of them ye shall
kylle & crucifye: and of the ye shall scourge in
your synagogues / and persecute fro cytle to
cytle / that upon you maye come all the rygh-
teous bloude that was shed upon the erthe /
fro the bloude of ryghteous Abel / unto that
bloude of Zacharias the sonne of Barachias /
whō ye slewe betwene the temple & the aultre.
Wherefore I saye unto you / all these thynges
shall lyght upon this generacion. Jerusalem /
Jerusalem which kyllest prophetes / & stonest
them which are sent to the: how often wolde
I have gathered thy chyliden together / as
the henne gathereth her chychens / under her
wynges / but ye wolde not: Beholde your ha-
bitaciōn shall be lēte unto you desolate. For I
saye to you / ye shall not se me hence forth /
till that ye saye: blessed is he that cometh in
the name of the Lorde. **F**

Christe speeth his disciples the destruction of the
temple: the ende of the world: the tokens of the latter
dayes: and warneth them to wake: for the world shall
suddenly perishe.

The xliij. Chapter.

Ihen Jesus went out & departed fro
the temple: & his disciples came to
him / for to shewe him the byldyng
of the temple. Jesus sayde unto the:
se ye not all these thynges? Wherefore I saye
unto

Of S. Mathew.

xiij.

you: the shall not be here lēte one stone by
another / that shall not be cast doune.

And as he sat by the moste Olivete / his
disciples came unto him secretly sayng. Tell
us when these thynges shall be: & what sygne
shall be of thy comyng & of the ende of the world?
And Jesus answered & sayd unto the: take
hede / for no man deceave you. For many shall
come in my name sayng: I am Christ: and
shall deceave many. Ye shall heare of warres /
& of the fame of warres: but se that ye be not
troubled. For all these thynges must come to
passe / but the ende is not yet. For naciō shall
ryse agaynst naciō / and realme agaynst re-
alme: and ther shall be pestilence / hunger and
earthquakes in all quarters. All these are the
begynnyng of sorowes.

Then shall they put you to trouble / & shall
kylle you: & ye shall be hated of all nations for
my names sake. And then shall many be of-
fended / & shall betraye one another / & shall
hate one the other. And many false prophetes
shall aryse / and shall deceave many. And be-
cause iniquite shall have the upper hand / the
love of many shall abate. But he that endu-
reth to the ende / the same shall be safe. And this
glad tynges of the kyngdom: shall be pre-
ached in all the world / for a wytnes unto all
naciōs: and then shall the ende come.

When ye therfore shall se the abhominaciō
that hatheneth desolaciō / spoke of by Da-
niel the prophet: stande in the holy place: let
him that redeth it / understande it. Then lett
them which be in Jery / flye into the mountay-
nes. And let him which is on the house toppe /
not come doune to let any thyng out of his
house. Neither let him which is in the feld / re-
turne backe to fetch his clothes. Who shall be
in those dayes to the that are with chylde / &
to the that geue sucke. But praye that your
flight be not in the winter / nether on the Sa-
bath day. For then shall be great tribulaciō /
suche as was not from the beginning of the
world to this tyme / nor shall be. Ye & except
those dayes shuld be shortned / there shuld
be no fleshe saved: but for the chosens sa-
ke / those dayes shall be shortned.

Then yf any man shall saye unto you: lo /
here is Christ / or there is Christ: beleue it not.
For there shall aryse false christes / & false
prophetes / & shall do great miracles & won-
ders / & so bypde you. In so moche that yf it were possible / the
berse electe shuld be deceaved. Take hede / I
have tolde you before. Wherefore yf they shall
saye unto you: beholde he is in the desert go
not forth: beholde he is in the secret places /
beleue not. For as the lightynge cometh out
of the west / and shyneth into the west: so shall
the comyng of the sonne of mā be. For where
soever a deed hath is / euē thither will the

egles resorte. Immediately after the tribula-
ciōs of those dayes / shall the sunne be darke-
ned: & the mōne shall not geue her lyght / & the
starres shall fall fro heave / & the powers of
heave shall moue. And then shall appere the
sygne of the sonne of mā in heauen. And then
shall all the kynredes of the erth mourne / and
they shall se the sonne of mā come in the cloudes
of heauen with power & great glorie. And
he shall sende his Angels to the grate boyce
of a trompette / & they shall gather to gether
his chosens / from the tower wyndes / & from
the one ende of the world to the other.

Learn a similitude of the figge tree: whē
his brāchys are yet tender & his leues syng /
ye knowe that sommer is nye. So like wise
ye / when ye se all these thynges / be ye sure
that it is neare / even at the doores. Wherefore I saye
unto you / that this generaciō shall not passe
till all these be fulfilled. Heave & erth shall
perishe / but my wordes shall abide. But of
that daye and houre knoweth no mā / no not
the angels of heauen / but my father only.

As the tyme of Noe was / so lykwyse shall
the comyng of the sonne of mā be. For as
in the dayes before the flood: they byd eate &
dryncke / marrye & were married / euē unto the
daye that Noe entred into the shippe / & knew
of nothyng / till the flood came and toke the
all awaye. So shall also the comyng of the
sonne of mā be. Then two shall be in the felds /
the one shall be receaved / and the other shall be
refused. Two shall be gryndinge at the myll / &
one shall be receaved / & the other shall be re-
fused. Make therfore / because ye knowe not
what houre your master will come. Of this
be sure / yf the good mā of the house knewe
what houre the thefe wolde come: he wolde
surely watche / and not suffre his house to be
broken open. Wherefore be ye also ready / for in
the houre ye thynke he wolde not: wyll the
sonne of mā come. I tell there be any saythfull
seruaunt & wyse / whom his master hath made
ruler over his houtholde to geue the meate
in season comenient: happy is that seruaunt
whō his master (when he cometh) shall finde
sodopng. Wherefore I saye unto you / he shall
make him ruler over all his goodes. But
yf that euill seruaunt shall saye in his herte /
my master wyll defer his comyng / and be-
gyne to synge his selowes / ye and to eate &
to dryncke with the dronchen: the seruaunt
master wyll come in a daye when he lokech
not for hym / & in an houre he is not ware
of / and wyll deuyde him / and geue him his re-
warde with ypoctites. And there shall be we-
pyng and gnashynge of teth.

Of the ten begyns. Of the salutes deliuered to the ser-
uaunts / and of the generall iudgement.

The xlv. Chapter.

Then

I Then **S**. Mathew of heauē shall be likened vnto ten virgins / which toke their lampes / & went to mete the bydgrome: fyue of them were folpthe / & fyue were wyle. The folpthe toke their lampes / but toke none oyle with the. But the wyle toke oyle with the in their vessels with their lampes also. Whill the bydgrome tarped / all slombzed & slepte. And euē at mydnyght / there was a crye made: behold / the bydgrome cometh / go out agaynst him. Then all those virgins arose / and prepared their lampes. And the folpthe sayde to the wyle: geue vs of youre oyle for oure lampes goe out. But the wyle answered sayinge: not so / lest ther be not ynough for vs & you: but goo rather to them that sell & by for your selues. And whyll they went to bye / the bydgrome came: & they that were redy / wēt in with him to the weddyng / & the gate was shut by. After wardes came also the other virgins saying: Master master / open to vs. But he answered & sayde: verely I saye vnto you: I knowe not you. Watche therfore: for ye knowe not the daye nor yet the houre / when the sonne of man shall come.

L phetwyle as a certeyne mā redy to take his iorney to a straige countre / called his seruantes & deliuered to the his goodes. And vnto one he gaue .v. talentes / to another .ii. & to another one: to every mā after his abilitie / and streyght waye departed. Then he had receaued the fyue talentes / wēt & bestowed them and wanne other fyue talentes. L phetwyle he had receaued two / gayed other two. But he that receaued that one / went & dygged a pyt in the erth / and hysd his masters money. After a longe season the Lorde of those seruantes came and rekened with the. Then came he that had receaued fyue talentes / & brought other fyue talentes sayinge: master thou deliueredst vnto me fyue talentes: behold I haue gayed with the fyue talentes moo. Then his master sayde vnto hym: well good seruant and faythfull. Thou hast bene faythfull in lytel / I will make the ruler ouer moche: & entre in into thy masters soye. Also he that receaued two talentes / came and sayde: master thou deliueredst vnto me two talentes: behold I haue wone two other talentes with them. And his master sayde vnto hym: well good seruant and faythfull. Thou hast bene faythfull in lytel / I will make the ruler ouer moche / goo in into thy masters soye.

When he which had receaued the one talent came and sayde: master / I considered that thou wast an harde man / whych repest where thou sowdest not / & gatherest where thou strawdest not / & was therfore assayde /

& wēt and hysd thy talent in the erth: behold / thou hast thyne a wone. His master answered and sayde vnto hym: thou euyl seruant and slowthfull / thou knewest that I repte where I sowed not & gather where I strawed not: thou oughtest therfore to haue had my money to the chaungers / & then at my comynge shouldest thou haue receaued myne a wone with bauntage. Take therfore the talent fro hym / and geue it vnto hym which hath ten talentes. For vnto every mā that hath shalbe geue / & he shall haue aboundance / and from hym that hath not / shalbe taken a wone / euē that he hath. And cast that vnprofitable seruant into the bitter derchnes: there shalbe wepyng and gnashynge of teeth.

When the sonne of mā cometh in his glorie / & all the holy angels with him / then shall he sit vpon the seate of his glorie / and before him shalbe gathered all nacjōs. And he shall separte the one from another / as a shepherde deuptyeth the shepe from the gootes. And he shall set the shepe on his ryght hande / and the gootes on the lyfte. Then shall the kynge saye to them on hys ryghte hande: Come ye blessed chyldren of my father / inheret ye the kyngdome prepared for you from the begynnyng of the worlde. For I was an hongred / and ye gaue me meate. I thurst / & ye gaue me drynke. I was herbourlesse / & ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in pelson and ye came vnto me. Then shall the ryghteous answer him sayinge: master / where sawe we the an hongred / and fedd the? or a thurst / and gaue the drynke? when sawe we the herbourlesse / and lodged the? or naked and clothed the? or wē sawe we the sycke or in pelson and came vnto the? And the kyng shall answer and saye vnto the: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren / ye haue done it to me.

When shall the kyng saye vnto them that shalbe on the lyfte hand: departe from me ye cursed / into euerlastynge fyre: which is prepared for the deuyl & his angels. For I was an hongred / and ye gaue me no meate. I thurst / & ye gaue me no drynke. I was herbourlesse / and ye lodged me not. I was naked / and ye clothed me not. I was sycke & in pelson / and ye visited me not.

When shall they also answer him sayinge: master / when sawe we the an hongred / or a thurst / or herbourlesse / or naked / or sycke / or in pelson / & dyd not mystryt vnto the? Then shall he answer them & saye: verely I saye vnto you in as moche as ye dyd it not to one of the leest of these / ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe eternall.

The Magdalene anoynteth Chryst. They eat the Easter lambe and the supper of the Lorde / Chryst prayeth in the garden / Judas betrayeth hym: Peter curseth of Malcus eate / Chryst is accused by false wytnesses: Peter denyeth hym.

The xxvi. Chapter.

And it came to passe / whē Iesus had finished all these sayings / he sayd vnto his disciples: Ye knowe & after two dayes shalbe ester / & the sonne of mā shalbe deliuered to be crucified. Then assembled togedder the chiefe prestes & the scribes and the elders of the people to the pallice of the hye preste / called Caphas / and helde a counsell / how they myght take Iesus by suttelste and kyll him. But they sayde / not on the holy daye / lest eny bypoure aryle amonge the people.

When Iesus was in Bethany / in the house of Simon the leper / ther came vnto hym a woman / which had an alabastrer boxe of precious oynment / and powred it on his heed / as he sat at the bourde. When his disciples sawe that / they had indignacion sayinge: what neded thys wast? Chys oynment myght haue bene well solde / & geuen to the poore. When Iesus vnderstode that / he sayde vnto them: why trouble ye the woman? She hath wrought a good worke vpon me: for ye shal haue poze folche allwayes with you: but me shal ye not haue all wayes. And in that he catted thys oynment on my bodye / she dyd it to burye me with all. Verely I saye vnto you / where soeuer this gospell shalbe preached throughtout all the worlde there shall also thys that she hath done / be tolde for a memorie of her.

When one of the twelue called Judas Iscariot went vnto the chiefe prestes / & sayde: what will ye geue me? & I will deliuer him vnto you? And they apoynted vnto him thys ty pices of syluer. And fro that tyme he sought oportunitie to betraye hym.

The fyrst daye of twete byred disciples came to Iesus sayinge vnto him: where wilt thou that we prepare for the to eate the paschall lambe? And he sayd: go into the cite / to soche a mā / & saye to him / the master sayeth my tyme is at hande / I will kepe myne ester at thy house with my disciples. And the disciples dyd as Iesus had apoynted them / and made redy the esterlambe.

When the euē was come he sat downe to the table. And as they did eate / he sayd: verely I saye vnto you / one of you shal betraye me. And they were excedynge sorowful / & began euerie one of the to saye vnto him: is it I master? He answered & sayde: he that deppeth hys hande in me in the dish / the same shal betraye me. The sonne of mā goeth as it is wyrtten of hym: but wo be to the mā / by whō the sonne

of man shalbe betrayed. It had bene good for the mā / yf he had neuer bene bozne. Then Judas which betrayed hym / answered & sayd: is it I master? He sayde vnto hym: thou hast sayde. As they dyd eate / Iesus toke bread and gaue thankes / brake it / & gaue it to the disciples / and sayde: Take / eate / this is my bodye. And he toke the cup / & thanked / and gaue it them / sayinge: drynke of it euerie one. For this is my bloude of the new testament / that shalbe shedde for many / for the rempyssion of synnes. I saye vnto you: I wyl not drynke hence forth of thys frute of the vyne tree / vntyll that daye / when I shall drynke it new with you in my fathers kyngdome.

When they had sayde grace / they wēt out into mounte oliuete. Then sayde Iesus vnto them: all ye shalbe offended by me thys night. For it is wyrtten: I will smyte the shepe herde / & the shepe of the flocke shalbe scattered abroad. But after I am ryfen agayne / I wyl go before you into Galille. Peter answered / & sayde vnto hym: though all men shulde be offended by the / yet wolde I neuer be offended. Iesus sayde vnto him: verely I saye vnto the / that this same night before the cocke crowe / thou shalt denye me thysse. Peter sayde vnto him: If I shulde dye with the / yet wolde I not denye the. Like wyle also sayde al the disciples.

When went Iesus with them into a place which is called Gethsemane / & sayde vnto the disciples / sit ye here whyll I go and praye yonder. And he toke with hym Peter & the two sonnes of Zebede / & began to wexe sorowfull & to be in an agony. Then sayde Iesus vnto them: my soule is heuy euen vnto the deeth. Cary ye here: & watche with me. And he wēt to praye a lytell aparte / and fell flat on hys face / and prayed sayinge: O my father / yf it possyble / let this cuppe passe from me: neuerthelesse / not as I will / but as thou wilt. And he came vnto the disciples / and founde them a slepe / and sayde to Peter: what / couldest thou not watche with me one houre: watche: and praye / & ye fall not into temptaciō. The spyte is wyllynge / but the fleshe is weake.

When a waye once moare & prayed / sayinge: O my father / yf this cuppe canot passe awaye from me / but that I drynke of it / thys wyl be fulfilled. And he came / & founde the a slepe agayne. For their eyes were heuy. And he leste the & went agayne / & prayed the thysse sayinge the same wordes. Then came he to hys disciples & sayde vnto the: Slepe hence forth a take youre rest. Take heed the houre is at hande / & the sonne of mā shalbe betrayed into the handes of synners. Ryse / let vs be goynge: behold / he is at hande / the same shal betraye me. Whyl he yet spake / lo / Judas one of the twelue / came / & with hym a greute multitude of men.

Enter in to thy masters soye / is as moche to saye as possedde byng / home prepared for all soche as are faythfull.

Mat. xxi. 1. Luke. xxi. 1.

Mat. xxi. 1. Luke. xxi. 1.

Mat. xxi. 1. Luke. xxi. 1.

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Mat. xxi. 1. Luke. xxi. 1.

Mat. xxi. 1. Luke. xxi. 1.

Mat. xxi. 1. Luke. xxi. 1.

he signified with sweardes & staves / sent from the chiefe
priests & elders of the people. And he betrayed
him / had geue a token / sayinge: whosoever
kysse / he same is he / laye handes on him. And
forth w all he came to Iesus / & sayde / haile
Master: & kysed him. And Iesus sayde vnto
hym: frende / wherfore arte thou come. Then
came they & layed hand on Iesus & toke him.

And beholde / one of the which were with
Iesus / stretched out his hande and drue his
swearde / & stroke a seruant of the hie prieste /
& smote of hys eare. Then sayde Iesus vnto
him: put by thy swearde into hys sheathe.

For all that ley hand on a swearde / shall per
rishe with a swearde. Ethen thinkest thou
I cannot now praye to my father / & he shall
geue me moo then. xij. Legions of angels?
But how then shoulde scriptur be fulfilled:
for so must it be. The same tyme sayde Iesus
to the multitude: ye be come out as it were
vnto a thefe / & sweardes & staves for to take
me. I saye daylye teachinge in the temple amōge
you / & ye toke me not. All this was done in the
scriptures of the Prophetes myght be fulfilled.
Then all the disciples forsole him & fled.
And they toke Iesus & leede him to Cayphas
the hie prieste / where the scribes & elders
were assembled. And Peter followed hym a
farre of / vnto the hie priestes place: and wet
in / & late with the seruantes to se the ende.

The chiefe priestes & the elders / & all the
cell / sought false witness agaynst Iesus / for
to put hym to deeth / but founde none: in so
moche that whē many false witnesses came /
yet founde they none. At last came two false
witnesses / & sayde: this fellowe sayde: I can
de stroye the temple of God / & bylde it agayne in
thre dayes. And the chiefe prieste arose / & sayde
to him: answerest thou nothinge? How is it
these beare witness agaynst the? But Iesus
helde his peace. And the chiefe prieste answered /
and sayde to him: I charge the in the name of
the lyvinge God / that thou tell vs / whether thou
be Christ the sonne of God. Iesus sayde to him:
thou haste sayd. Neuerthelesse I saye vnto
you: hereafter shall ye se the sonne of man
sittinge on the right hande of power / and co
me in the cloudes of the skye.

Then the hie prieste set his clothes sayinge:
he hath blasphemed: what nede we of any
more witnesses? Behold now ye haue hearde
his blasphemy: what thinke ye? They an
swered and sayde: he is worthy to dye. Then
spat they in hys face and buffeted hym with
fistes. And other smote him with the palme of
their handes on the face / sayinge: tell vs thou
Christ / who is he that smote the?

Peter late without in the palace. And a dil
tell came to hym sayinge: Thou also wast
with Iesus of Galilee: but he denyed before

them all sayinge: I woot not what thou sayst.
When he was goone out into the porch /
another wenche sawe hym / & sayde vnto the
that were there. This fellowe was also with
Iesus of Nazareth. And agayne he denyed
with an othe that he knewe the man. And af
ter a while came vnto hym they that stode by
and sayde vnto Peter: surely thou arte euen
one of them / for thy speache betrayeth the.
Then began he to curse & to sweare / & he
knewe not the mā. And immediatly the cocke
crawle. And Peter remembred the wordes of
Iesu which sayde vnto him: before the cocke
crawle / thou shalt denye me thryse: and went
out at the doores and wepte bitterly.

Christ is deliuered vnto Pilate. Judas baggeth him
selfe. Christ is crucified amonge the iherusalemites.
Watchmen kepe the graue.

The xxv. Chapter.
When the morninge was come / all the
chefe priestes and the elders of the people
helde a counsaile agaynst Iesus / to put hym to deeth / and
brought him bounde and deliuered him vnto
Pontius Pilate the debite.

Then when Judas which betrayed hym /
sawe that he was condemned / he repented him
selfe / and brought agayne the xxx. plates of
syluer to the chiefe priestes & elders sayinge:
I haue sinned betrayinge the innocēt blood.
And they sayde: what is that to vs? Se thou
to it. And he cast doune the syluer plates in the
ple & departed / and went a hounge him selfe.

And the chiefe priestes toke the syluer plates
& sayd: it is not lawfull for to put the into the
treasure / because it is the price of blood. And
they toke counsell / & bought with the a potters
felde to burye straggers in. Wherfore the felde
is called the felde of blood / vntill this daye.
Then was fulfilled / & which was spoken by
Jeremy the prophet sayinge: & they toke xxx.
syluer plates / the price of hym / & was valued
whō they bought of the childre of Israel / & they
gaue the for the potters felde / as the Lorde ap
pointed me. Iesus stode before the debite: & the
debite asked him sayinge: arte thou the king of
the Iewes? Iesus sayd vnto hym: thou sayest.
And whē he was accused of the chiefe priestes
& elders / he answered nothinge. Then sayd
Pilate vnto hym: hearest thou not / how ma
ny thinges they laye agaynst the? And he an
swered him to neuer a worde: in so moche the
debite marueilled greatlye.

At that tyme the debite was wōte to de
liuer vnto the people a psoner / whom they
wolde desyre. He had then a notable psoner
called Barrabas. And when they were gade
red together / Pilate sayd vnto the: whether
will ye I geue looste vnto you / Barrabas or
Iesus which is called Christ? For he knewe
well /

well / that for enuie they had deliuered hym
when he was set doune to geue iudgement
his wyfe sent to hym sayinge: haue thou no
thinge to do with this iuste mā. For I haue suf
fered many thynges this daye in a dreame
about hym. But the chiefe priestes & the elders
had perswaded the people / that they shoulde aske
Barrabas / and shoulde de stroye Iesus. Then
the debite answered & sayde vnto the: whether
of the twayne will ye I let looste vnto you?

And they sayd / Barrabas. Pilate sayde vnto
the: what shall I do then with Iesus which is
called Christ? They all sayde to him: let hym
be crucified. Then sayde the debite: what euill
hath he done? And they cryed & more sayinge:
let him be crucified. Whē Pilate sawe that
he preyayled nothinge / but the more busines
was made / he toke water & washed hys ha
des before the people sayinge: I am innocēt of
the blood of this iuste person / & ye shall se.
Then answered all the people & sayd: his blood
be on vs / & on our childre. Then let he Bar
rabas looste vnto them / and scourged Iesus /
and deliuered hym to be crucified.

Then the soundours of the debite toke Iesus
vnto the comen hall / & gadjered vnto him al
the company. And they stripped him and put
on him a purpill roobe / and platted a crowne
of thornes and put vpon his heed / & a rede in
his ryght hande: & bowed their knees before
hym and mocked hym / sayinge: haile kyng of
the Iewes: and spitted vnto hym / and toke the
rede and smote hym on the heed.

And when they had mocked him / they toke
the robe of hym agayne / and put hys owne
rayment on him / & ledd him awaye to crucify
him. And as they came out / they founde a mā
of Cyren / named Simon: hym they compelled
to beare his crosse. And when they came vnto
the place / called Golgotha (that is to saye / a
place of deed mens sculles) they gaue him be
neget to dryncke mingled with gall. And whē
he had tasted therof / he wolde not dryncke.

When they had crucified hym / they parted
his garmentes / & dyd cast lottes: to fulfill
that was spoken by the prophet. They deuyned
my garmentes amonge the: & vpon my bestire
dyd cast lottes. And they late & watched hym
there and they set by ouer hys heed the cause
of hys deeth writinge. This is Iesus the kyng
of the Iewes. And there were two theues
crucified with hym / one on the ryght hande
and another on the lyfte.

They passed by / & reupled him wagginge
their heeddes & sayinge: thou destroyer of the
temple of God & byldest it in thre dayes / saue
thy selfe. If thou be the sonne of God / come
downe fro the crosse. Likewise also the hie priest
mockinge him with the scribes and elders
sayde: He saued other / hym selfe he cannot
saue.

The he be the kyng of Israel: let hym now
come downe from the crosse / & we will beleeue
him. He trusted in God / let hym deliuer hym
now / if he will haue him: for he sayde / I am
the sonne of God. That same also the theues
which were crucified with him / cast in his teche
from the lyfte houre was there beclines
ouer all the lande vnto the nynt houre. And
about the nynt houre Iesus cryed with a loude
voyce / sayinge: Eli Eli lama al bathani. That
is to saye: my God / my God / why hast thou
forsaken me? Some of the that stode there /
when they herde that / sayde: this mā calleth
for Helias. And they gatte a sponge / & fylled it
full of vineger / & put it on a rede / and gaue
hym to dryncke. Other sayde / let be: let vs se
whether helyas will comea deliuer him. Iesus cryed
agayne with a loude voyce and yelded by the goost.

And beholde the bayle of the temple dyd
rent in twayne fro the toppe to the bottome /
and the erth dyd quake / & the stones dyd rent
and graues dyd open: and the bodies of many
saintes which slept / arose & came out of the
graves after his resurrection / & came into the
holy cite / & appered vnto many. Whē the
curion / & they that were with him watchinge
Iesus / sawe the erth quake and those thinges
which happened / they feared greatly / sayinge:
Of a surete this was the sonne of God.

And many women were there / beholdinge
him a farre of / which followed Iesus fro Gal
ilee / mynistringe vnto hym. Amonge which
was Mary Magdalen / & Mary the mother of
James & Ioses / and the mother of Zebedes
childre. Whē the cur was come there came a
man also of Aramathia named Ioseph / which
Pilate begged the body of Iesus. Then he
late commaunded the body to be deliuered.
And Ioseph toke the body / and wapped it in
a cleene linnen clooth / and put it in hys newe
tombe / which he had hewen out / euen in the
rocke / & rolled a grate stone to the doore of the
pulcre and departed. And there was Mary
Magdalene & the other Mary sittinge ouer
agaynst the sepulcre. The next daye the follo
wed the daye of preparinge the Saboth / the hie
priests & Pharisees gat the selues to Pilate
sayd: Sye / we remembere that this deceauer sayde
whyll he was yet aliue. After thre dayes
I wyll arise agayne. Comaunde therfore the
sepulcre be made sure vntill the thrydd daye / lest
paraduetture his disciples come & steale hym
awaye & saye vnto the people / he is risen fro
the deeth / & the laste erroure be worse then the
first. Pilate sayde vnto them. Take watche
men: Go and make it as sure as ye can. And
they went and made the sepulcre sure with
watche men / and sealed the stone.

The

The Gospel of
S. Mark.

A The resurrection of Christ. The hypocrites give the soldiers large money to say that Christ was stolen out of his grave. Christ appeareth to his disciples, and sendeth them forth to preach to baptise.

The xxviii. Chapter. ✠

Mar. 21. n.
Luh. 21. n.
John. 21. n.

The Sabbath daye at such tyme
dauneth the morowe after the sab-
bath/ Mary Magdalene & other
Mary came to se the sepulchre.

And beholde ther was a greates erth quake.
For the angell of the Lorde descended fro he-
uen and came & rowlled backe the Stone fro
the doze/and fate vpon it. Hys countenance
was lyke lychtyng/e & hys rayment whyte
as snowe. And for feare of hym the keepers
were aſtynned/and became as deed men.

Mar. 21. 6.
Lube. 21. 6.

***The** angell answered & sayde to the women/ feare ye not. I knowe þe seche Iesus which was crucified: he is not here: he is risen as he sayde. Come/ and se the place where the Lorde was put: and go quickly & tell his disciples that he is risen from deeth. And behold, he wil go before you into Galile, there ye shall se him. Lo I haue tolde you. ¶

~~SECRET~~ FBI

✠ And they departed quickly from the sepulchre with feare & greate Joye: & dyd runne to brynge hys disciples worde. And as they went to tell his disciples: beholde. Iesus met the sayinge: All hayle. And they came & helld him by the fete & worshipped him. Then sayde Iesus vnto the: be not afrayde. Go & tell my

a. 150. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850.

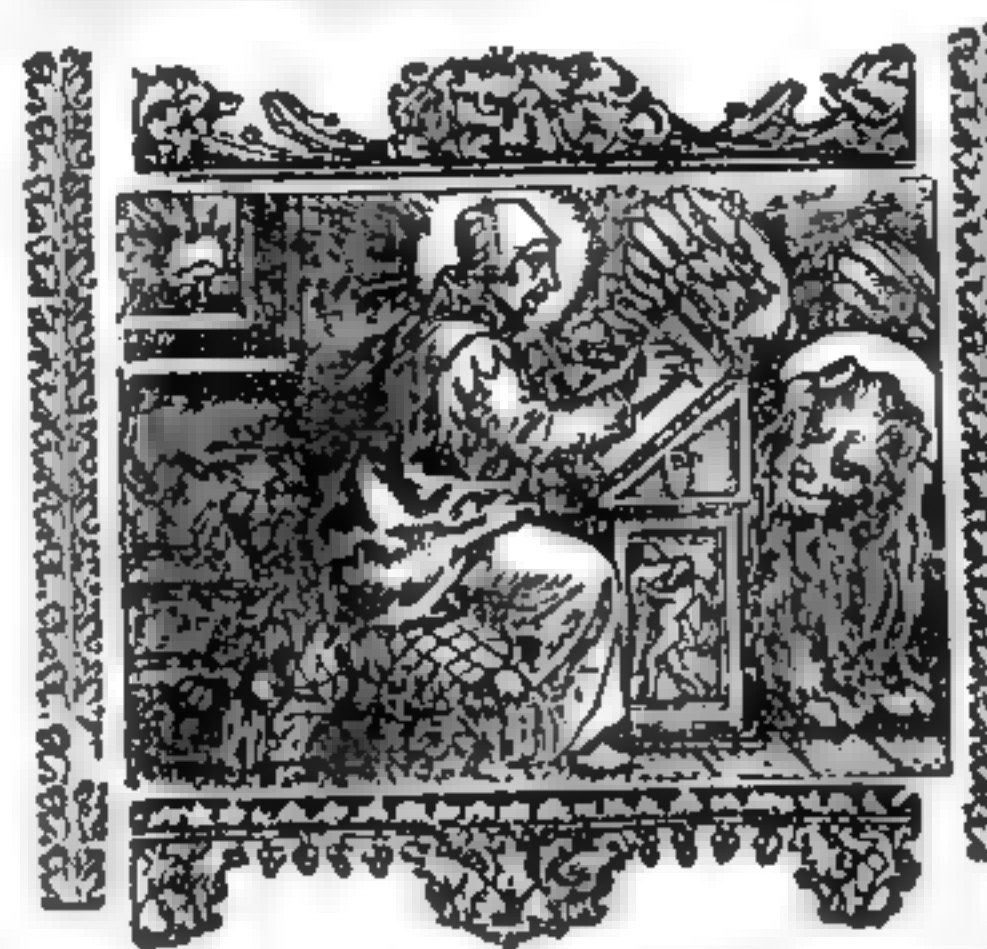
to my^e bzethz/ & they go into Galile/ & there wait
that they se me. whē they were gone: beholde / so
one of the keepers came into þe cite/ & the w
Ro. vnto þe p̄stres/ all þe thinges þe were hap
pened. And they gaddered the to geder wyl
þe elders/ & toke counsell/ & gaue large money
vnto þe souldiers sayinge: Sape that hys di
ciples came by nyght/ and stole hym away
whyll ye slept. And yf thys come to the rulers
eares/ we will prase him/ & saue you harme
les. And they toke the money and dyd as they
were taught. And thys sayinge is noyle
amonge the Tewes vnto this daye. ¶

3

D Then the .xii. disciples wēt awayne into Galile/ into a mountayne where Iesus had appoynted thē. And whē they sawe him/ they *wo:shipped hym. But some of thē doubted. And Iesus came and spake vnto thē saying All power is geuen vnto me in heuen/ and in erth. So therfoze and teache all nacōs/ baptisynge thē in the name of the father/ and of the sonne/ and the holy goost: Teacheinge thē to obserue all thynges/ what soeuer I commaunded you. And lo/ I am with you all waye/ vntyll the ende of the worlde. **R**

¶ Here endeth the Gospell of
S. Mathew.

The office of Thon the baptist. The baptisme of
Christ his fallinge, his preachinge, and the callinge of
Peter, Andrew, James & Thon. Christ healeth the ma-
louty the vncleane spirit, helpeth Peters mother in
lawe, and cleanseth the leper.



The first Chapter. †

Ihe begynnyng of the
Gospel of Iesu Christ sonne
of God/as it is witten in the
Propheies/* beholde I sende
my messenger before thy face
which shal prepare thy way
before the. The voyce of a cryer in the wilderness:
* prepare ye the way of the Lorde/make
his pathes streight. John dyd baptise in
the wilderness/* & preache the baptisme of re-
pentance/for the remission of synnes. And
all that lande of Iurte & they of Ierusalem/
went out vnto hym/ and were all baptised of
himi in Iheruer Jordan/cōfessinge their synnes

John was clothed with camilles here / &
 in a gerdyll of a shyn about his loynes. And
 he did eate a locust & wilde honey / & preached
 sayinge: a stronger then I cometh after me /
 whose shoe latchet I am not worthy to tou-
 che downe & vnloose. I haue baptised you with
 water: but he shall baptise you in the holy goſt

And it came to passe in those dayes/ [¶] Jesus came fro Nazareth/ a citie of Galile: & was baptised of Iohn in Iordan. And a voice as he was come out of [¶] water: [¶] Iohn saw heauen open/ & the holy goost descendinge vpon him like a doue. And ther came a voyce fro heauen sayinge thou arte my dere sonne in whom I delecte.

And immediately the spere draue him into
wildernes: & he was there in þe wildernes .xl.
dayes: & was tempted of Sath: & was id wilde-
berthes. And the angels ministred vnto hym.
After John was take: Iesus came into Gala-
ilee/

Dr. S. Marcke.

ru.

file/preachinge þæt Gōspell of þæt kyngdome of
God/ & saying: þæt tyme is come/ & þæt kyngdome
of God is at hande/ repēt & beleue þæt Gōspell.

As he walked by the see of Galilee/ he sawe
Simon & Andrew his brother/ casting net-
tes into the see for they were fshers. And
Jesus sayde vnto them: folowe me/ & I will
make you fshers of men. And straight
waye/ they forsoke their nettes and folowed
hym. And when he had gone a litle further
thence/ he sawe James the sonne of Zebede/
and John his brother/ euen as they were in
the shyppe mendinge their nettes. And ano-
ne he called them. And they leest their father
Zebede in the shyppe with his hyred serua-
ntes/ and went their waye after him.

And they entred into Capernaum: & straight
waye on þe Saboth dayes, he entred in to the
synagoge & taught. And they marvelled at his
learnynge. for he taught them as one þat had
power woth him/and not as the Scribes.

And there was in their Synagoge a man
bayed wth an vnclene spirite/ & cryed sayinge:
let be/ what haue we to do with the thou Je-
sus of Nazareth: Arte thou come to deströye
vs? I knowe the what thou arte/ euen that
holy of God. And Jesus rebuked him sayinge
holde thy peace and come out of him. And the
vnclene spirite tare hym/ & cryed with a loude
boyce/ and came out of hym. And they were
all amased, in so moche that they demaunded
one of another amöge them selues sayinge:
what thing is this? ** what newe doctrine is
this? For he commaundeth the soule spirites
with power/ and they obeie him. And imme-
diatly hys fame spread abroade thzough oute
all the region borderinge on Galile.

Q. What new
beginning is this
if we are the me-
anest now of
the world?
A. Yes, but
when will
it be older

And forth with a lone as they were come
out of the Synagoge / they entred into the
house of Symon and Andrew / with James
and John. And Symons mother in law lay
sycke of a feuer. And anone they tolde him of
her. And he came and toke her by the hande
and lyfte her vp: and the feuer forsoke hy: by
and by: and he mynystred vnto them. And at
euen when it sonne was downe / they brought
to hym all that were dyscaled / and them that
were possessed with deuyls. And all the cyyte
gaddred to gedder at the doore / and he healed
many that were sycke of dyuers diseases.

1956.16.9.
1956.16.10.

* And he cast out many deuyls / & suffered not
 þ deuyls to speake / because they knewe him.
 And in þ moynynge berperly / Iesus arose
 and went out into a solitary place / and there
 prayed. And Symō and they that were with
 hym folowed after hym. And when they had
 founde him / they sayde vnto him: al men seke
 for the. And he sayd vnto them: let vs go into
 the next tounes / that I maye preache there
 also: for truly I cam out for that purpose.

And he preached in their Synagogs/through
out all Galile/and cast the deuils out.

* And ther came a leper to him/ beseeching
him/ and kneeled doune bnto hym/ & sayde to
him: yf thou wilt/ thou canest make me cleane. Mat. b. 8.
Luke. b. c.
And Iesus had compassion on him/ & put forth
his hande/ touched him/ & sayde to him: I will
be thou cleane. And asone as he had spoken/
immediatly the leprosy departed fro him/ & sent
him awaye forthwith & sayde vnto him: See
thou saye nothyng to any man: but get the
hence/ & shewe thy selfe to the Pryest/ & offer
fo: thy cleansing/ those thinges which Moses
commaunded/ fo: a testimoniall vnto the. But
he (asone as he was departed) begane to tell
many thinges/ and to publyshe the dede: in Co
moche that Iesus coulde no moze openly entre
into the cite/ but was without in desert pla
ces. And they came to him fro euery quarter.

Che healeth the man of the palpe/ calleth heu the
customer/raileth with open spyners/and excludeth hys
discyple.

The 8th Chapter.

After a fewe dayes/he entred into
Capernaum agayne/ & it was noy^{nt} *Mat. ix. 1.*
sed he was in a house. And anon *Luke. vi. 17.*
many gadered togeder in somoche
þat now ther was no roume to receaue the^{re} no
not so moche as about the doze. And he prea-
ched þe worde vnto the^{re}. And there came vnto
him þe brought one sicke of þe pallsie boine of
former tyme. And because they coulde not come
nye vnto hym for pzeale/ they vncouered the
rofe of the house where he was. And when
they had broken it open/ they let downe the
bed wherein the syche of the pallsie laye.
When Iesus sawe thei^r fayth/ he sayde to
the sicke of the pallsie/ * Some thy synnes are *Luke. v. 26.*
forgeuen the.

And ther were certayne of þe Scribes say-
tyng there/ and reasonyng in their hertes:
how doeth this selowe so blasfeme? Who
can forgiue synnes/ but God only? And im-
mediatly when Iesus perceaued in his sperte
that they so reasoned in them selues/ he sayde
vnto them: why thynke ye soche thynges in
poure hertes? whether is it easer to saye to
the synke of the palsey / thy synnes are for-
giuen the: or to saye/ arise take vp thy bed/
and walke? * That ye maye knowe that the
sonne of man hath power in erth to forgiue
synnes/ he spake vnto the synke of the palsey:
I saye vnto the / arise and take vp thy bed/
and get the hense into thine awne house. And
by and by he arose/ toke vp the bed/ and wēt
forth befoze them all: in so moche that they
were all amased/ and glorifyed God sayinge:
we neuer sawe it on this facyon.

And he went agayne vnto the see/and all the
people resorted vnto him/ & he taught them.
And as

The Gospel

Of S. Marcke.

lvi.

Mat. 12. b.
Luce. 11. f. and
Jo. 8.

Mat. 12. b.
Luce. 11. f.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

And as Jesus passed by he sawe Leuy the sonne of Alphaeus at the receypte of custome & sayde vnto hym: folow me. And he arose & folowed him. And it came to passe as Jesus sate at meate in his house / many publicans & synners sate at meate also with Jesus and his disciples. For there were many folowed him. And whē the Scribes & Pharisees sawe him eate with publicans & synners / they sayde vnto his disciples: how is it / that he eateth & drinketh with publicans & synners? when Jesus hearde that / he sayde vnto them. The whole haue no nede of the physicians / but the synners. I came not to call the ryghte / but the synners to repentaunce.

And the disciples of John & the Pharisees byd faste: & they sayde vnto hym. Why do the disciples of John & of the Pharisees faste / and thy disciples fast not? And Jesus sayde vnto the: can the children of a wedding faste / whils the bydgrome is with the? As longe as they haue the bydgrome with them / they cannot faste. But the dayes will come when the bydgrome shall be taken fro them: then shall they faste in those dayes.

Also no man seweth a peece of newe cloth vnto an olde garment / for then taketh he awaye the newe peece fro the olde / & so is the rent worse. In lyke wise / no man putteth newe wyne into olde vessels: for yf he do / the newe wyne wyne into olde vessels: & the wyne runneth out / & the vessels are marred. But new wyne must be putted into new vessels.

And it chaunced that he went thowto the cozne felde on the Sabbath daye: & his disciples as they went in their waye / begane to plucke the eares of corne. And the Pharisees sayde vnto hym: beholde / why do they on the Sabbath daye / which is not lawfull? And he sayde to the: haue ye neuer rede what Dauid dyd / when he had nede / & was an hongred bothe he & they that were with him? How he went into the house of God in the dayes of Abiathar the hie Priest / and did eate the hallowed loues / which is not lawfull to eate / but for the Priestes only: & gaue also to them which were with hym? And he sayde to them the Sabbath was made for man / & not man for the Sabbath. Wherefore the sonne of man is Lord euen of the Sabbath daye.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

And he sayde vnto the mā which had the wyddered hande: arise & stode in the myddes. And he sayde to the: whether is it lawfull to do a good dede on the Sabbath daye / or an euill? to saue lyfe or kylle? But they helde their peace. And he looked roūd aboute on the angry mounyng on the blyndnes of their hertes / & sayde to the mā: stretch forth thine hande. And he stretcht it oute. And his hande was restored / euen as whole as the other.

And the Pharisees departed / and they gaddred a counsell / with the: & beloged to Herode / agaynst hym / that they might destroye him. And Jesus auoyded with his disciples to the see. And a greates multitude folowed hym from Galilee & fro Judee / and from Ierusalem / & fro Iudunias / & from beyonde Iordan / & they that dwelled about Tyre and Sidon / a greates multitude: which whē they had herd what thynges he dyd / came vnto hym.

And he commaunded his disciples / & a shippe shuld waite on him / because of the people / lest they shuld chynge hym. For he had healed many / in somoch that they pressed vpon hym / for to touche hym as many as had plagues. And whē he bndene spyttes sawe him / they fell doune before hym / & cryed sayinge: thou arte the sonne of God. And he strayde charged them that they shuld not bitter hym.

And he went by into a mountayne / & called vnto hym whom he wolde / and they came vnto hym. And he ordeyned the. xii. that they shuld be with him / & that he myght sende the to preache: and that they myght haue power to heale synners / & to cast out deuyls. And he gaue Symon / to name Peter. And he called James & sonne of Zebede & John / James brother / & gaue the Bonarg / to name / which is to saye / the sonnes of thunder. And Andrew / and Philip / & Bartolomew / & Mathew / & Thomas / & James the sonne of Alphaeus / & Caddeus / and Symon of Cana and Judas Iscariot / which same also betrayed hym.

And they came vnto house / and the people assembled togeder agayne / so greatly / & they had not leyfar somoch as to eate byed. And when they that longed vnto him hearde of it / they went out to holde hym. For they thought he had bene besyde him selfe. And the Scribes which came fro Ierusalem / sayde: he hath Belzebub / and by the power of the chiefe deuyll / casteth out deuyls. And he called them vnto him / and sayde vnto them in synnitudes.

How can Satan dryue out Satan? For yf a realme be deuised agaynst it selfe / it realme cannot endure. Or yf a house be deuised agaynst it selfe / that house cannot continue. So yf Satan make insurrection agaynst him selfe and be deuised / he cannot continue but is at an ende. No man can entre into a stronge

stronge mans house / and take awaye hys goodes / excepte he spyll bynde & stronge mā / & then spoyle his house. Wherely I saye vnto you / all synnes shall be forgiven vnto mens chyldre / & blasphemy wherwith they blaspheme. But he that blasphemeth the holy goost / shall neuer haue forgiveness: but is in danger of eternall damnacyō: because they sayde / he had an vnclene spete. When came his mother & his brethren / & stode with out / and sent vnto him and called him. And the people late aboute him / and sayde vnto him: beholde thy mother & thy brethren seke for thee without. And he answered the sayinge: who is my mother & my brethren? And he loōrd rōunde about on his disciples / which late in compasse aboute him / & sayde: beholde my mother & my brethren / for whoso euer doeth the wyll of God / he is my brother / my sister and mother.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

Mat. 12. b.
Luce. 11. f.
Jo. 8.

herde it / Satan cometh immediatly / & taketh it vnto soche awaye & wynde & was sown in their hertes. And likewise they that are sown on the good grounde / are they: which when they haue heard the word / at once receiue it with gladnes / yet haue no rotes in the selues / & so en-dure but a tyme: & anon as trouble & persecucion aryseth for the wordes sake / they fall immediately. And they that are sown amonge here is euen as the thornes / are soche as heare the word: & the care of this worlde & the desyrtynes of ryche and the lustes of other thynges / entre in & chocke the word / & it is made vnfrutfull. And those that were sown in good grounde / are they that heare the word and receaue it / & bringe forth frute / some thirtie folde some forty folde / some an hundred folde.

And he sayde vnto the: is the candle lighted to be put vnder a bushell / or vnder the table / & not rather to be put on a candlestick? For there is nothinge so peryll / that shall not be opened: neither so secret / but that it shall come abroade. If any man haue eares to heare / let hym heare. And he sayde vnto them: take heed what ye heare. With what measure ye mete / with the same shall it be measured vnto you agayne. And vnto you that heare / shall more be geue. For vnto him that hath / shall it be geuen: & from him that hath not / shall be taken awaye / euen that he hath.

And he sayde: so is the kyngdome of God / euen as yf a mā shuld sowe seede in the grounde and shulde sleepe & ryle by nyght & daye: and the seede shuld springe and growe by / he not ware. For the erth bringeth forth frute of her selfe: first the blade / then the eares / after that full corne in the eares. And as sone as frute is brought forth / anone he thowsteth in the syhell / because the heruest is come.

And he sayde: where vnto shall we lyken the kyngdome of God? or with what copari-son shall we copare it? It is lyke a grayne of mustarbleed / which when it is sown in the erth / is the leest of all seedes that be in the erth: but after that it is sown / it groweth by / and is greatest of all perbes: and bereth greates branches / so that the fowles of the ayre maye dwell vnder the shadowe of it.

And with many soche similitudes he pre-ached the word vnto the / after as they myght heare it. And without similitude spake he no thyng vnto them. But when they were a parte / he expounded all thynges to hys disciples. And the same daye when euen was come / he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people and toke hym euen as he was in the ship. And there were also with him other shippes.

And ther arose a great storme of wynde / & dashed the waues into the ship / so that it was full. And

Mat. 12. b.
Luce. 11. f.
Jo. 8.

full. And he was in the sterne a slepe on a pē lowe. And they awoke hym / & sayde to hym: Master / carest thou not / & we perishe? And he rose up / & rebuked / & wynde / & sayde vnto the see: peace / & be still. And the wynde alayed / & ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared exceedingly / & sayde one to another: what felowe is this? for booth wynde and see obey hym.

¶ The deuylteth the possed from the vnclene spete / the woman from the bloudy pisse / and rapeth the captaynes daughter.

The. v. Chapter. .f.

And they cam ouer to the other syde of the see into the countre of Gadarenites. And when he was come out of the shippe / there met him out of the graues a man possessed of an vnclene spete / which had his abydinge amonge graues. And no man coude bynde him: no nor with cheynes / because he whē he was oft bounde with fetters & cheynes / he plucked the chaynes a sundre / & brake the fetters in peces. Neither coude eny man tame him. And at wayes bothe night & daye he cryed in the mountaynes and in the graues / and bet hym selfe with stones. When he had spyed Iesus a farre off / he rāne & *wooshipped hym / and cryed with a loude voyce & sayde: what haue I to do with thee Iesus the sonne of the most hest God? I requeyre the in the name of God / & thou toymēt me not. for he had sayd vnto him: come out of the man thou foule spete. And he asked him: what is thy name and he answered sayng: my name is Legion / for we are many. And he prayd him instantly / & he wolde not sende them awaye out of the countre.

¶ And ther was there nye vnto the mountayns a greate heerd of swyne feedinge / & all the deuyls besought hym sayng: sende vs in to the heerde of swyne / that we maye enter into the. And anone Iesus gaue them leaue. And the vnclene spete wēt out & entred in to the swyne. And the heerd sterteled / & ran hedling in to the see. They were about .x. thousand / and they were douned in the see. And the swyne heerd fled & toke it in the cite and in the countre. And they came out for to se what had happened: and came to Iesus / & saue him that was hered with the fende and had the Legion / both clothed & in his ryght mynde / and were affrayed. And they that saue it tolde the / how it had hapened to hym that was possed with the deuyl: and also of the swyne. ¶ And they beganne to praye hym / that he wolde departe fro their coost. ¶ And whē he was come into the shippe / he had the deuyl / prayd him / he myght be with him. Howbeit Iesus wolde not suffer him / but sayde vnto him: go home in to

thyne a wne house & to thy frendes / & telwe them what great thinges I haue bath done vnto the / & how he had compassion on the. And he departed / and beganne to publyshe in the cities / what greate thinges Iesus had done vnto him / and all men dyd merueyle.

¶ And when Iesus was come ouer agayne by thynne vnto the other syde / moche people gadered to him / & he was nye vnto the see. ¶ And beholde / ther came one of the rulers of the Synagoge / whose name was Jairus: & whē he saue him / he fell doune at his fete / and besought hym greatly sayng: my daughter lieth at poynt of deeth / I wolde thou woldest come & laye thy hande on her / that she myght be safe & liue. And he wēt with him / & moche people folowed him / and thronged him.

¶ And ther was a certyn woman / which was diseased of an yllue of bloude .xii. yeres / & had suffered many thinges of many physicions / & had spent all she had / & felte none amende: mēt at all / but wexed worse & worse. When she had herde of Iesus: she came into the preece behinde him / & touchyd his garment / for she thought: yf I maye but touche his clothes / I shall be whole. And straight waye her fountain of bloude was dzyed by / and she felt in her body / that she was healed of the plage.

¶ And Iesus immediatly felt in him selfe / the vertue that went out of him / & touned him round aboute in the preece / & sayde: who touchyd my clothes? And his discipyl sayde vnto him: seyst thou the people thrust the / and yett askest / who did touche me? And he looked round about / for to se her that had done that thynge. ¶ The woman feared & trembled / for she knew what was done with in her / & she came and fell doune before hym / & tolde hym the truth of euery thinge. And he sayde to her: Daughter thy fayth hath made the whole: go in peace / and be whole of thy plage.

¶ Whē he yett spake / ther came fro the ruler of the Synagoge / house / certyne which sayd: thy daughter is dead: why distrest thou the Master eny further? ¶ Anone as Iesus hearde that woide spoken / he sayde vnto the ruler of the Synagoge: be not affrayed / only beleue. And he suffered no man to folowe him moare the Peter & James & John & brother of James. ¶ And he came vnto the house of the ruler of the Synagoge / & saue the woodyng: & them that wepte & wayled greatly / & went in & sayde vnto the: why make ye this a doo? wepe: the mayden is not dead / but slepeth. And they laughyd him to scorne. ¶ Then he put them all out & toke the father & the mother of the mayden / & them that were with him / and entred in where the mayden laye / & toke the mayden by the hande / & sayde vnto her: Calitha / cum: whych is by interpretacion: mayden

mayden I saye vnto the / aryse. And straight the mayden arose / and went on her fete. ¶ For she was of the age of twelue yeres. And they were astonied at it out of measure. And he charged the straitly that no man shuld knowe of it / and commaunded to geue her meate.

¶ Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the. v. louch and the. vi. And of the walkynge on the see.

The. vi. Chapter. .f.

And he departed thence / & cam into his a wne countre / & his discipples folowed him. And when the Saboth daye was come / he beganne to teache in the synagoge. And many heard him were astonied / & sayde: from whence hath he these thynges? & what wysdome is this? & is geue vnto him: a luche vertues? & are wrought by his handes? ¶ It is not this? carpenter / the brother of James & Joseph / of Jada & Simon: & are not his sisters here with vs? And they were offended by him. And Iesus sayde vnto them: a prophet is not despised but in his a wne countre / & amonge his a wne kynne / & amonge them that are of the same householde. And he coude there shewe no myracles / but layde his handes vpon a fewe sycke fouliche and healed them and he merueyled at their vnbelefe.

¶ And he went aboute by the townes & laye on euery syde / teachinge. And he called the twelue / & beganne to sende them two & two / & gaue the power ouer vnclene spetes. And he commaunded them / that they shuld take nothinge vnto their iorney saue a rodde only / neither scrippe / neither bryed / neither mony in their purses / but shuld be shod with sandals. And they shuld not put on two cootes. And he sayde vnto them: whersoever ye entre in to an house / there abyde tyll ye departe thence. And whosoever shall not receaue you / of the duste that is vnder your fete / for a wynele vnto the. I saye verely vnto you / it shalbe easier for Sodome & Gomorah / & daye of iudgement / then for the cite. And they wēt out & preached / & they shuld repēt: & they cast out many deuyls. And they annoynted many that were sycke with oyle / and healed them.

¶ And kynge Herode herde of hym / for his name was spreade abroad / and sayde: John Baptiste is risen agayne from deeth / & therfore myracles are wrought by hym. ¶ Whē he sayde it is Helias: & some sayde: it is a prophet or as one of the prophetes. But when Herode hearde of hym / he sayde: it is John whō I beheaded / he is risen fro deeth agayne. ¶ For Herode him selfe had sent forth & had taken John / & bounde him / & cast him into prison for Herodias sake / which was his brother

Philip's wife. For he had maryed her. John chrysten mynde sayde vnto Herode: It is not lawfull for me to more playnly haue thy brothers wife. Herodias layd waite to take a rode for him / and wolde haue kyled hym / but she could not. ¶ For Herode feared John / knowinge that he was a iust man & an holy: & gaue hym reuerence: and when he hearde hym / he dyd many thinges / & hearde him gladly.

¶ But when a conuenient daye was come: Herode on his byrth daye made a supper to his lordes / captayns & chiefe estates of Galile. And the daughter of the sayde Herodias cam in & daunced / & pleased Herode & them that late at vourde also. ¶ Then the kynge sayde vnto the mayden: aske of me what thou wilt / & I will geue it the. And she swaie vnto hym / whatsoeuer thou shalt aske of me / I will geue it the / euen vnto the one halfe of my kynngdome. And she went forth & sayde to her mother: what shall I aske? And she sayde: John Baptistes heed. And she cam in straight waye with haste vnto the kynge / and asked sayng: I will: thou geue me by and by in a charger the heed of John Baptiste. And the kynge was sorowful: for he was bounde by an othe / and for their sakes whych late at supper also / he wolde not put her beside her purpose. And immediatly he sent the hangman & commaunded hym to be brought in. And he went & beheaded hym in the prison and brought his heed in a charger / & gaue it to the mayden and the mayden gaue it to her mother. And whē his discipples hearde of it / they came and toke by his body / and put it in a tombe.

¶ And the Apostles gaddered them selues together to Iesus / & told him all thyng / booth what they had done / & what they had taught. And he sayde vnto them: come aparte vnto the / to a place / and rest a while. For there were many comers and goers / that they had no leasure to moche as to eate. And he went by thynne out of the waye into a deserte place. But the people spyed them when they departed: & many knewe him / & rāne a fote thither out of all cities / & cam thither before the / & came to gedder vnto hym. And Iesus wēt out & saue moche people / & had compassion on the / because they were like shepe which had no shepherde. And he beganne to teache the many thinges.

¶ And whē the daye was now farre spent / his discipples came vnto him sayng: this is a deserte place / & now the daye is farre passed. let the departe / & they maye go into the countre round about & into the townes / & bye the bread: for they haue nothinge to eate. ¶ He answered and sayd vnto them: geue ye the to eate. And they sayde vnto hym: Shall we go and bye .ij. pennyworth of bread / & geue the to eate? ¶ He sayde vnto the: how many loues haue ye? ¶ So they toke. And whē they had serched / they sayde

syue and

¶ To worship here / is not to geue / & deu ho. source that per sayneth vnto God / but for the seuerce as per sayneth vnto me / as howinge my name is Legion / for we are many. And the knoe of ma. he prayd him instantly / & he wolde not sende him of curtesy.

Luke. vii. c. Mat. vii. b.

Luke. vii. c. Mat. vii. b.

Luke. vii. c. Mat. vii. b.

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Luke. vii. c. Mat. vii. b.

Luke. vii. c. Mat. vii. b.

Luke. vii. c. Mat. vii. b.

And two fyfthes. And he commaunded them to make thz all sit doune by coparies upon g grene grasse. And they late doune here arowe & there arowe/by hundredz & by fyfthes. And he toke the. b. lounes & the two fyfthes/ & lo- ked by to heauen * and blessed and brake the lounes/ & gaue them to his disciples to put be- fore them: & the two fyfthes he deuided amog them all. And they all byd eate/ & were satis- fied. And they toke by twelue baskettes full of the gobettes and of the fyfthes. And they that ate were about fyue thousand men.

And streyght waye he caused his disciples to go into the thyppe/ & to go ouer the water betoze vnto Bethsayda/ whyll he sent a waye the people. * And asone as he had sent them a waye/ he departed into a moystayne to pray. And when euē was come the thyppe was in the middes of the see/ & he alone on y lande and he sawe thz troubled in rowynge/ for the wynde was contrary vnto thz. And aboute the fourth * quarter of the night/ he came vnto them/ walkinge vpo the see/ and wolde haue passed by thz. Whz they sawe him walkinge vpo the see/ they supposed it had bene a spire & cryed oute: for they all sawe him/ and were afrayed. And asone he talked with thz & sayd vnto them: be of good chere/ it is I/ be not afrayed. * And he went by vnto them into the thyppe & the wynde ceased/ & they were soze amazed in thz selues beyonde measure/ and marueyled. For they remembred not/ of the lounes/ because their hertes were blinded.

And they came ouer/ & went into y lande of Genesareth/ & dyue by into the haue. And asone as they were come out of the thyppe/ streyght they knewe h/ & rane forth throug out all the regyon rounde about/ & began to cry about in beddes all that were syche/ to the place where they hearde tell that he was. And whither soeuer he entred into townes ci- ties/ or villages/ they layde their syche in the streates/ & prayed him y they might touche/ and it were but the edge of his vesture. And as many as touched him/ were safe. I

The disciples eate with vntwelfen handes. The cō- maundment of God is trasgressed by mānes tradicions. Of the woman of Syrophenisa. Of the Samaritan.

The. vii. Chapter.

And Pharises came to gedder vnto him/ & diuers of y Scribes/ which came fro Ierusalem. And when they sawe certaine of his disciples eate bread w cōmen handes/ (is to saye/ with vntwelfen handes) they cōplained. For y Pharises & all y Jewes/ excepte they walche their handes ofte/ eate not/ obseruinge y tradicions of y elders. And whz they come fro y market/ excepte they walche/ they eate not. And many other thynges ther be/ which they haue taken

vpo thz to obserue/ as y washinge of cuppes/ & cruises/ and of brassen vessels and of tables.

Then asked him the Pharises & Scribes/ whz walche not thy disciples according to the tradicions of the elders/ but eate bread with vntwelfen handes? He answered & sayd vnto them: well prophesied of you ypocri- tes/ as it is wyrtten: * This people hono- reth me with their lippes/ but their herte is farre fro me: In vayne they worchip me/ teaching doctrines which are nothinge but y cōmaun- dementes of men. For ye laye the cōmaunde- ment of God aparte/ & obserue y tradicions of men/ as the washinge of cruises & of cup- pes/ & many other suche lyke thynges ye do.

And he sayd vnto thz: well/ ye cast a syde y cōmaundment of God/ to mayntayne youre awne tradicions. * For Moses sayde/ honoure thy father & thy mother: a whosoouer curseth father or mother/ let hym dye for it. But ye saye: a mā shall saye to father or mother/ Coz ban: whych is/ y thou desyrest of me to helpe the with is geue God. And so ye suffre him no moze to do ought for his father or his mother/ makyng the woide of God of none effecte/ throug youre awne tradicions whych ye ha- ue ordeyned. And many soche thynges do ye.

And he called all the people vnto him/ and sayd vnto thz: herken vnto me/ euery one of y you & vnderstande. * There is nothinge wyrt- out a mā that can desyle hym whz it entredly into him: but those thyngs which procede out of him/ are those whych desyle y man. If eny man haue eares to heare/ let him heare. And when he came to house a waye fro y people/ his disciples asked him of y synnitytude. And he sayd vnto them: are ye so without vnder- standinge? Do ye not yet perceaue/ y what soeuer thyng ye receyue wythout/ entredly into a man/ it canot desyle him/ because it entredly not into his hert/ but into y belly/ & goeth out into y draught that purgeth out all meates.

And he sayd: y desyleth a man whych cometh oute of a man. For fro with in/ euē out of the herte of mā procede euyl thoughtes/ aduouty/ fornicacy/ murther/ theft/ coue- tousnes/ wickednes/ decepte/ vncleennes/ & a wicked eye/ blasphemy/ pryde/ collydnes: all these euyl thynges come fro y in/ & desyle a mā. * And from thence he rose & wēt into the bozbers of Tyre & Sydon: & entred into an house/ & wolde y no man shuld haue knowe. But he coulde not be hyd. For a certayne wo- man whose daughter had a foule spyle heard of him & came & fell at his fete. The woman was a Greke oute of Syrophenicia/ and she besought him that he wolde cast out y deuyll oute of her daughter. And Iesus sayd vnto her: let the chyldren fyrt be fed. For it is not mete to take y chyldrens bread/ and to caste it vnto

it vnto whelpes. She answered & sayd vnto him: euē so Master/ neuerthelesse/ y whel- pes also eate vnder the table of y chyldrens crome. And he sayd vnto her: for this sayinge go thy waye/ the deuyll is gone out of thy daughter. And when she was come home to her house/ she founde the deuyll departed/ & her daughter lpyng on the bed.

And he departed agayne fro y costes of Tyre and Sydon/ & came vnto the see of Ga- lile. Thozow the myddes of the costes of the. x. cyttes. And they brought vnto hym one that was blinde & stambled in hys speche/ & prayed him to put his hande vpon him. And he toke him a syde from the people/ & put his fingers in his eares & dyd syt & touchyd his tounge & lokyd by to heauē & sighted/ and sayd vnto him: ephatha/ that is to saye/ be opened. And streyght waye hys eares were opened/ & the stringe of his tounge was loosed/ and he spa- ke playne. And he commaunded them that they shulde tell no man. But the moze he forbad them/ so moche the moare a grete deale they publyfied it: and were beyonde measure astronged/ sayinge: * He hath done all thynges well/ and hath made booth the deffe to heare and the donme to speake. I

The myracle of the seven lounes. The Pharises aske a sygne. The leuen of the Pharises. The blinde re- ceaueth hys syght.

The. viii. Chapter.

In the dayes when ther was a very grete compaigny/ & had nothyng to eate/ Iesus called his dyscyples to him and sayd vnto them: I haue compassion on this people/ because they ha- ue now bene with me. iij. dayes/ and haue no- thinge to eate: and yf I shuld sende thz awaye fastyng to their awne houses/ they shulde faynt by the waye. For diuers of them came from farre. And hys dyscyples answered hym: where shulde a man haue breade here in y wilderness to satiffie these? And he asked them: how many lounes haue ye? They sayde/ seuen. And he commaunded the people to syt doune on the grounde. And he toke the. vii. lo- ues/ gaue thankes/ brake & gaue to hys dis- ciples/ to set before thz. And they dyd set thz before the people. And they had a fewe small fyfthes. And he blessed thz & cōmaunded them also to be set before them. And they ate and were sufficed. And they toke by of the broke meate that was lefte. vii. baskettes full. And they that ate/ were in number aboute fourer thousand. And he sent them awaye. I

And as none he entred into a thyp with his dyscyples/ & came into y parties of Dalmanu- tha. * And the Pharises came forth/ & begāne to dispute with him/ lekinge of hym a sygne fro heauē & temptinge him. And he syghed

in his spyte & sayd: why doth this generacō seke a sygne? I saye vnto you/ ther shall no sygne be geuen vnto thys generacō. And he lefte them and went into the thyp a- gayne/ and departed ouer the water.

And they had forgotten to take bread with thz/ nether had they in y thyp with thz moze then one loofe. And he charged them sayinge: Take hede/ & beware of the leuē of y Pha- rises/ & of the leuē of Herode. And they reaso- ned amogge them selues sayinge: we haue no bread. And when Iesus knewe that/ he sayde vnto thz: why take ye thought because ye ha- ue no bread? perceaue ye not yet/ nether vnderstande? Haue ye your hertes yet blinded? Haue ye eyes and se not? & haue ye eares and heare not? Do ye not remembre? When I brake. b. lounes amogge. b. m. How many baskettes full of broke meate toke ye by? They sayd vnto him/ twelue. When I brake. vii. amogge. iij. m. How many baskettes of the leuinges of broken meate toke ye by? They sayd/ seuen. And he sayd vnto them: how is it that ye vnderstande not?

And he came to Bethsayda/ and they brought a blinde mā vnto him/ & desyred him to touche him. And he caught y blinde by the hande/ and leade him out of the toune/ & spat in his eyes & put hys handes vpon hym/ and asked hym whether he sawe ought. And he lokyd by and sayd: I se the men: for I se thz walke/ as they were trees. After that he put his handes agayne vpon his eyes/ and made him see. And he was restozed to his sight/ and same euery mā clerly. And he sent him home to hys house sayinge: nether go into the tou- ne/ nor tell it to eny in the toune. I

And Iesus wēt out & hys disciples into y townes that longe to the cite called Cesarea Philippi. And by y waye he asked his dyscyples sayinge: whō do men saye y I am? And they answered/ some saye y thou arte John Bap- tist/ some saye Ihesus/ & some one of y pzo- phetes. And he sayd vnto thz: but whō saye ye y I am? Peter answered & sayd vnto him/ thou arte very Christ. And he charged thz/ y they shuld tel no man of it. And he begāne to teache thz/ how that the sonne of man must suffre many thynges/ & shulde be reproued of y elders & of the hye prestes & Scribes/ and be kylled/ and after thre dayes aryse agayne. And he spake thz sayinge openly. And Pe- ter toke him a syde/ and began to chide hym. When he tourned aboute / and lokyd on hys disciples/ and rebuked Peter sayinge. Go af- ter me Satan. For thou sauerest not y thyngs of God but the thynges of men.

And he called the people vnto him/ with his disciples also/ & sayd vnto thz. Whoso- uer will folowe me/ let him forlake him selfe & take

a take by his croffe / a folowe me. For whosoever will save his life / shall lose it. But whosoever shall lose his life for my sake & the Gospells / the same shall save it. What shall it profit a man / if he should winne all the world & lose his atone soule? or els what shall a man geue to redeme his soule agayne? Whosoever therfore shall be ashamed of me & of my wordes / amonge this aduoutrous & sinful generation: of him shall the sonne of man be ashamed / when he cometh in the glorye of his father with holy angels. And he sayde vnto them: wherely I saye vnto you: There be some of the that stande here / whych shall not taste of death / tyll they haue sene the kyngdome of God come with power.

The transfiguration. The lunaticke is healed. The dysputacion who shuld be the greatest. Offences are forgydden.

The .ix. Chapter.

And after .viij. dayes Jesus toke Peter / James & John / & ledde the by into an hye mountayne out of the waye alone / & he was transfigured before the. And his rayment byd shyne / & was made very whyte / euē as snowe: so whyte as no fuller can make vpon the erth. And there apereyd vnto them Mose & Moyses: & they talked with Iesu. And Peter answered and sayde to Iesu: Master here is good beyng for vs / let vs make .iij. tabernacles / one for the / one for Moyses / and one for Ihesus. And yet he wist not what he sayde: for they were aslapyde. And ther was a cloude that shadowed them. And a voyce came out of the cloude sayinge: * This is my deare sonne / heare him. And sodenly they looked rounde aboute them / and sawe no man moze then Iesus only with them.

And as they came doune from the hyll / he charged them / that they shulde tell no man what they had sene tyll the sonne of man were rysen from death agayne. And they kepte that sayinge with them / and demaunded one of another / what p rylinge trā death agayne shuld meane? And they asked hym sayinge: whychen Saye the Scribes / that Ihesus muste fyrt come? He answered & sayde vnto the: * Ihesus verely shall fyrt come & restore all thynges. And also the sonne of man as it is wyrtten / shall suffre many thynges and shalbe set at nought. Mozeouer I saye vnto you that Ihesus is come / and they haue done vnto hym whatsoeuer pleased them / as it is wyrtten of hym.

And he came to his discyples & saue moche people aboute them / and the Scribes dysputynge with them. And theyght waye all p people when they behelde hym / were amased and ran to hym / & saluted hym. And he sayde

vnto the Scribes: what dyspute ye with them? * And one of the company answered and sayde: Master I haue brought my sonne vnto the / whych hath a demie spyte. And whensoeuer he taketh hym / he teareth hym / and he cometh / and gnasheth with his teethe / and pyneth awaye. And I spake to thy discyples that they shuld caste hym out / and they coude not.

He answered hym and sayde: O generaciō without fayth / how longe shall I be to you? How longe shall I lustre you? Wrynge hym vnto me. And they brought hym vnto hym. And asone as the spyte sawe hym / he tare hym. And he fell doune on the grounde wailinge and sominge. And he asked hym father how longe is it a goo / sens this hath happened hym? And he sayd / of a chyld: & ofte tymes casteth him into the fyre / & also into the water / to destruye him. But yf thou canst do eny thyng / haue mercy on vs / and helpe vs. And Iesus sayde vnto hym: yf thou couldest beleue / all thynges are possible to hym that beleueth. And theyght waye the father of the chyld cryed with teares sayinge: Lorde I beleue / helpe myne vnbelefe.

When Iesus sawe that the people came runnyng together vnto hym / he rebuked the foule spyte / sayinge vnto hym: Chort domme and desce spyte / I charge the come oute of hym / and entre no moze into hym. And the spyte cryed / and rent hym sore and came out: and he was as one that had bene deyd / in so moche that many sayde / he is deyd. But Iesus caughte his hande and lyfte hym vp: and he rose. And when he was come into the house / his discyples asked hym secretly whych coude not we caste hi out? And he saide vnto them: this kynde can by no nother meanes come forth / but by prayer & fastinge.

And they departed thens / & toke their iorney thowtow Galile / & he wolde not p eny man shuld haue knowe it. For he taught his discyples / & sayde vnto the: * the sonne of man shalbe deliuered into the handes of men / & they shall kyll hym / & after p he is kylld he shall aryse agayne the thryd daye. But they wiste not what p sayinge meāt / & were aslapyde to aske him. And he came to Capernaum. And whē he was come to house / he ased the: what was it p dysputed betwene you by p waye? And they helde their peace: for by the waye they reasoned amonge the selues / who shulde be the cheft. * And he late doune & called twelve vnto him / & sayde to the: yf eny man desyre to be fyrt / the same shalbe last of all / & seruaunt vnto all. And he toke a chyld / & set him in p myddes of the / & toke him in his armes and sayde vnto them: whosoever receaueth eny soche a chyld in my name / receaueth me.

ceaueth me. And whosoever receaueth me / receaueth not me / but him that sent me.

John answered him sayinge: * Master / we sawe one castinge oute deuyls in thy name / whych foloweth vs: & we forbade him because he foloweth vs not. But Iesus sayd forbyd him not. For ther is no man that shall do a myracle in my name / that can fyghtly speake euyl of me. Whosoever is not agast you / is on poure parte. And whosoever shall geue you a cuppe of water to drynke for my names sake / because ye belonge to the / verely I saye vnto you / he shall not lose his * rewarde. And whosoever shall offende one of these lytelons / that beleue in me / it were better for hym / that a myst one were hanged aboute his necke / and that he were cast into the see. Wherfore yf thy hande offende the / cut hym of. It is better for the / to entre into lyte maymed / then hauynge two handes go into hell / into fyre that neuer shalbe quenched / where their woyme dyeth not / and the fyre neuer goeth oute. A phewyle yf thy fote offende the / cut hym of. For it is better for the to go halt into lyte / then hauynge two fete to be cast into hell / into fyre that neuer shalbe quenched: where their woyme dyeth not / and the fyre neuer goeth oute. Euen so yf thyne eye offende p / pluche him oute. It is better for the to go into the kyngdome of God with one eye / then hauynge two eyes to be cast into hell fyre: where their woyme dyeth not / & the fyre neuer goeth oute.

Euery man therfore shalbe salted with fyre. And euery sacrifice shalbe seasoned w salt. Salt is good. But yf the salt be vnlaue / what shall ye salte therwith? Se that ye haue salt in youre selues: & haue peace amonge youre selues / one with another.

Of deuocemēt. The ryche man questioneth with Ihesus. Of the sonnes of Zebede. Barthymews the blynde man.

The .x. Chapter.

And he rose from thence and went into the coostes of Iurie thowgh the region that is beyonde Iordan. And the people resorted vnto hym a felde: and as he was wont / he taught the agayne. And the Pharysyes came and asked hym a questyon: whether it were lawfull for a man to put awaye his wyfe: to proue him. And he answered and sayd vnto them: * what dyd Moyses byd you do? And they sayde Moyses suffered to wyte a testimonyall of deuocement / and to put her awaye. And Iesus answered and sayd vnto them: for the hardnes of youre hertes he wrote this pcept vnto you. But at the fyrt creatiō God made the man and woman. * And for this thynges sake shall man leue his father and mother &

byde by his wife and they twayne shalbe one fleshe. So then are they now not twayne but one fleshe. Therfore what God hath coupled / let not man separat.

And in the house his discyples asked hym agayne of that matter. And he sayde vnto the: Whosoever putteth awaye his wyfe & marryeth another / breaketh wedlocke to herwarde. And yf a womā forsake her husband and be marryed to another / she commyteth aduoutre. * And they brought chyldren to hym / that he should touche them. And bys discyples rebuked those that brought the. When Iesus sawe that / he was dyspleased and sayd to them: Suffer the chyldren to come vnto me / & forbyd the not. For of such is the kyngdome of God. Wherely I saye vnto you: whosoever shall not receaue the kyngdome of God as a chyld / he shal not entre therein. And he toke the by in his armes / & put his handes vpon them / and blessed them.

* And when he was come into p waye / ther came one runnyng and kneled to hym / & asked hym: good Master / what shall I do / that I maye enheret eternall lyfe? Iesus sayde to hym: why callest thou me good? There is no mā good but one / whych is God. Thou knowest the comāndemētes: breakē not matrimony: kyll not: steale not / here no false witness: defraude no man: honoure thy father & mother. He answered & sayde to him: master al these I haue obserued fro my youth Iesus behelde hym / & had a fauour to hym & sayd vnto him: one thinge is lackinge vnto p. * So sell all that thou hast / and geue to the poore & thou shalt haue treasure in heuē: & folowe me / & take by the croffe. But he was discumforted with that sayinge / & went awaye mournynge / for he had great possesiōs.

And Iesus looked rounde aboute / & sayde vnto his discyples: what an harde thyng is it for the that haue ryches / to entre into the kyngdome of God. And his discyples were astonied at his wordes. But Iesus answered & sayde vnto the: chyldren how harde is it for the / that trust in ryches / to entre into the kyngdome of God? It is easer for a camel to go thowme the eye of an nedle / then trust in thynges for a ryche man to entre into the kyngdome of God. And they were aslōnyed out of measure / sayinge betwene the selues: who then can be saued? Iesus lohed vpon the / & sayde: as with men it is vnpossible / but not with God: for with God all thynges are possible.

And Peter beganne to saye vnto him: Lorde / we haue forsaken all / and haue folowed the. Iesus answered & sayde: wherely I saye vnto you / ther is no man that forsaketh house / or brythen / or sytters / or father / or mother / or wyfe / other chyldren / or landes for my sake

and the

The Gospell

And the Gospellers / which shall not receaue an hundred foole now in this lyfe: houses and brethren / and sisters / and mothers / and chyldren / and landes with persecutions: and in the worlde to come / eternall lyfe. Manye are fyrt / whalbe last: a fyrt / last / fyrt / And they were in the waye goynge by to Iherusalem. And Iesus went before them: and they were amazed / and as they folowed / were asfayde.

And Iesus toke the xij. agayne / a begane to tell them what thynges shuld happē vnto him. * Beholde we go by to Iherusalem / and the sonne of man shalbe deliuered vnto hye p̄yestres and vnto the scribes: and they shall condemne him to deeth / a shall deliuer him to the gentyls: and they shall moche him / and scourge him / a spyt vpon him / and kyll him. And the thyrde daye he shall rylse agayne.

And then James and John the sonnes of Sebede came vnto hym / sayinge: Master: we wolde that thou shouldest do for vs what soeuer we desyre. He sayde vnto them: what wolde ye? I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on the ryght hande / and the other on the lyfte hande / in thy gloze. But Iesus sayd vnto the: Ye wot not what ye aske. Can ye dryncke of the cup that I shall dryncke of / and be baptised in the baptisme that I shalbe baptised in? And they sayde vnto hym: that we can. Iesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of / and be baptised with the baptisme that I shalbe baptised in: but to syt on my ryght hande / and on my lyfte hande is not myne to geue / but to them for whom it is prepared.

* And when the x. heard that / they begā to disdayne at James and John. But Iesus called them vnto him / and sayde to them: ye knowe I the which seme to beare rule amonge the gentyls / raygne as lordes ouer the. And they that be greute amonge them / exercepte auctozite ouer the. So shall it not be amonge you / but whosoever of you wyll be greute amonge you / shalbe your minister. And who soeuer wyll be chefe / shalbe seruaunt vnto all. For euen the sonne of mā came not to be ministered vnto: but to minister / and to geue his lyfe for the redemption of many.

And they came to Hierico. * And as he wēt oute of Hierico with his disciples / a great nombze of people: Barthimeus the sonne of Thimeus which was blynde / late by the hye wayes syde beggynge. And when he heard that it was Iesus of Nazareth / he began to crye and to saye: Iesus the sonne of Dauid / haue mercy on me. And many rebuked hym / that he shuld holde hys peace. But he cryed the moore a greute deale / thou sonne of Dauid haue mercy on me. And Iesus stode still /

and commaunded him to be called. And they called the blynde / sayinge vnto hym: Be of good comfote: rylse / he calleth the. And he thyrwe awaye hys clooke / and roose a came to Iesus. And Iesus answered / a sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto him: Master / that I might see. Iesus sayde vnto hym: go thy waye / thy sayth hath saued the. And by a by he receaued his sight / and folowed Iesus in the waye.

¶ Ch. x. rydeth to Iherusalem. The sygge tre dyeth by. The hyers and sellers are cast oute of the temple. The Pharisees question with Chyph.

¶ Ch. xi. Chapter.

¶ And when they came nye to Ierusalem vnto Bethphage and Bethaniam / besydes mount Olyuete / he sent forth two of hys disciples / and sayde vnto them: Go your wayes into the toun that is ouer agaynst you. And as sone as ye be entred into it / ye shall fynde a coole bounce / wheron neuer man sate: lase hym and brynge hym. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neede of hym: and streyght waye he will sende hym hyder. And they went their waye a found a coole tye by a doze with out in a place wher two wayes met / a they lased him. And diuers of the that stode there / sayd vnto them: * what do ye loosynge the coole? And they sayd vnto them euen as Iesus had commaunded the. And they let them go. And they brought the coole to Iesus / and caste their garmentes on him: a he sate vpon him. And many brynge their garmentes in a waye. Other cut doune brynches of the trees / a strowed the in the waye. And they that went before and they that folowed / cryed sayinge: * Hosanna: blessed be he that cometh in the name of the Lorde. Blessed be the kyngdome that cometh in the name of him that is Lorde of oure sauer Dauid: Hosanna in the hyest.

And the Lorde entred into Ierusalem a into the temple. And whē he had looked round about vpon all thynges / and now the eue tye was come / he went out vnto Bethany / with the twelue. And on the morowe when they were come out fro Bethany / he hungered / a spied a fygge tree a farre of hauinge leues / a wēt to se whether he myght fynde eny thyng ther on. But when he came therto / he founde no thyng but leues: for the tyme of fygges was not yet. And Iesus answered and sayde to it: neuer man eate frute of the here after whyll I wolde standith. And his disciples heard it.

And they came to Ierusalem. And Iesus went into the temple / a beganne to cast out the sellers and hyers in the temple / a ouerthyrwe the tables of the money chaungers / and the stoles of them that solde doves: and wolde not

Of S. Marcke.

11

wolde not suffre that eny man carped a bell thozow the temple. And he taught sayinge vnto them: * is it not wytt: my house shalbe called the house of prayer vnto all nations? But ye haue made it a den of theues.

And the scribes and hye p̄yestres heard it and sought howe to destrope him. For they feared hym / because all the people marueled at his doctrine. And when eue was come / he wēt out of the cite. * And in the morning as they passed by / they sawe the fygge tree dyed by the rotes. And Peter remembred / a sayde vnto him: master / beholde / a fygge tree which thou cursedest / is withered awaye. And Iesus answered a sayde vnto the: haue cōfydens in God. * Verely I saye vnto you / a whosoever shall saye vnto this mountayne: take awaye thy selfe / a cast thy selfe into the see / a shall not wauer in his herte / but shall beleue those thynges which he sayeth shall come to passe / what soeuer he sayeth / shalbe done to him. Therefore I saye vnto you: * whatsoeuer ye desyre whē ye praye / beleue ye shal haue it / and it shalbe done vnto you. And when ye stande praye / forgeue yf ye haue eny thyng agaynst eny mā: a your father also which is in heuē / maye forgeue you your trespass.

And they came agayne to Ierusalem. * And as he walked in the temple / ther came to him the hye p̄yestres / a scribes / a elders / a sayd vnto him: by what auctozite doest thou these thynges? a who gaue the auctozite / to do these thynges? Iesus answered a sayde vnto the: I will also aske of you a certayne thyng / a answer ye me / and I will tel you by what auctozite I do these thynges. ¶ The baptisme of John / was it from heuen or of men? Answer me. And they thought in the selues sayinge: yf we shall saye fro heuen: he wyll saye / why then dyd ye not beleue hym? but yf we shall saye / of men: then feare we the people. For all men counted John / that he was a be-ried prophete. And they answered a sayd vnto Iesu: we cannot tell. And Iesus answered / and sayd vnto them: nether will I tell you by what auctozite I do these thynges.

¶ The vineparde is let oute. Gene to Cesar a belongeth to Cesar. Of the saducers / of the doctors of lawe. yocrites must be allowed / a offering of ypoys weddowe

¶ Ch. xii. Chapter.

¶ And he beganne to speake vnto the in similitudes. A certayne mā plantēd a vineparde / a cōpased it w an hedge / a ordeyned a wyne p̄resse / a bylt a toure in it. And let it out to hye vnto husbandmē / a wēt into a straunge countre. And whē the tyme was come / he sent to the tenantes a senast / a he myght receaue of the tenast of the frute of the vineparde. And they caught hā a bet him / and sent him agayne emptye.

And mozeouer he sent vnto the another seruaunt / a at hym they cast stones a brake hys heed / and sent him agayne all to reuyled. And agayne he sent another / a him they kyllēd: a many other / beeteinge some a kyllinge some.

¶ Yet had he one sonne whō he ioned tenderly / him also he sent at the last vnto the sayinge they will feare my sonne. * But the tenantes sayde amongest the selues: this is he yre: come let vs kyll him / a the inheritance shalbe oures. And they toke hym a kyllēd hym / a cast hym oute of the vineparde. ¶ What shall then the Lorde of the vineparde do? He will come and destrope the tenantes / a let out the vineparde to other. ¶ Haue ye not redde this scripture? * The stone which the bylders byd refuse / is made the chefe stonne in the corner: this was done of the Lorde / and is meruelous in oure eyes. And they went about to take hym / but they feared the people. For they perceaued that he spake that similitude agaynst them. And they left him and went their waye.

* And they sent vnto him certayne of the pharises with Herodes seruantes / to take him in his word. And as sone as they were come they sayd vnto hym: master we knowe that thou arte true / a carest for no mā: for thou confydest not in degre of mē / but teachest the waye of God truly: Is it lawfull to paye tribute to Cesar / or not? Ought we to geue / or ought we not to geue? He vnderstode their simulation a sayde vnto them: Why tempte ye me? Brynge me a peny / a I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscrypcyon? And they sayd vnto him / Cesar. And Iesus answered and sayde vnto them: * Then geue to Cesar that which belongeth to Cesar: and to God / that which pertyneth to God. And they meruelled at hym.

¶ Then came the saducers vnto hym / which saye / ther is no resurreccyon. And they asked hym sayinge: * Master / Moyses wroote vnto vs yf eny mans brother dye / a leue hys wyfe behynde him / and leue no chyldren: that then hys brother shuld take hys wyfe / and reyle by seed vnto hys brother. ¶ There were seuen brethren: and the fyrst toke a wyfe / and whē he dyed leest no seed behynde hym. And the seconde toke hy / and dyed: nether leest eny seed. And the thyrde lyke wyse. And seuen had her and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreccyon then whē they shall rylse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. Iesus answered and sayde vnto them: Are ye not therfore deceaued and vnderstande not the scriptures / nether the power of God? For when they shall rylse agayne from deeth / they nether marry / nor are marryed: but are as the angels

Math. xvi. c. xvi. c. xvi. c. and. xvi. c.

Math. xx. d.

Math. xx. d. Luke. xvi. c.

Math. xvi. c. Luke. xvi. c.

John. xvi. b.

Math. xvi. c. Luke. xvi. c.

Math. xvi. c. Luke. xvi. c.

Math. xvi. d. Genes. xxv. b. Luke. xx. c.

Math. xvi. d. Luke. xvi. d.

Math. xvi. d. Luke. xvi. d.

Math. xvi. d. Luke. xvi. d.

Math. xvi. d. Luke. xvi. d. Deut. xvi. b.

Pro. 16. b.

Mat. 23. d.

Matt. 23. d.
Eccl. 22. a.
Deut. 10. a.

Leut. 19. b.
Matt. 23. d.
Roma. 14. c.
Gala. 3. b.

Thou art not farre from the kyngdome of God: that is thou hast percie knowledge of lawes & lawes: but sayth and trust in me: by which only cometh euell. Synge lye. b. c. yll I ma. he thynke eny. mper thy foie. Mole. 3. ce. looke to. Mat. 23. d.

the angels which are in heauē. As touchyng the deed that they shall ryle agayne: haue ye not redde in the booke of Moses: home in the bush the God spake vnto hym sayinge: *I am the God of Abraham and God of Isaac: and the God of Jacob: he is not the God of the deed: but the God of the luyng. Ye are therefore greatly deceaued.

And ther came one of the Scribes that had hearde them disputyng to geder: & perceaued that he had answered them well: and asked hym: whych is the fyrste of all the commaundmentes? Iesus answered hym: the fyrste of all the commaundmentes is. Heare Israel: *The Lorde God is one Lorde. And thou shalt loue the Lorde thy God with all thy hert: and with all thy soule: and with all thy mynde: and with all thy strength. This is the fyrste commaundment. And the seconde is lyke vnto this: *Thou shalt loue thy neghbour as thy selfe. Ther is none other commaundment greater then these.

And the Scribe sayde vnto hym: well master: thou hast sayde the trithe: that ther is one God: & that ther is none but he. And to loue him with all the herte: & with all thy mynde: & with all the soule: & with all thy strength: & to loue a mans neghbour as hym selfe: is a greater thinge then all burnt offerings & sacrifices. And whē Iesus sawe he answered discretly: he sayde vnto hym: *Thou arte not farre from the kyngdome of God. And nomā after that: durst aske hym eny question.

And Iesus answered and sayd: teachyng in the tēple: how saye the Scribes? Chyrt is the sonne of Dauid: for Dauid hym selfe inspyred with the holy goost sayde: The Lorde sayde to my Lorde: / sit on my ryght hande. *till I make thyn enemyes thy fote stole. Then Dauid hym selfe calleth hym Lorde: and by what meanes is he then lvs sonne? And moche people hearde hym gladly.

And he sayde vnto thm in his doctrine: be ware of the Scribes which loue to go in lōge clothynge: and loue saluacions in the market places: and the chiefe seates in the synagoges: and to sit in the bypermoste rōumes at feastes: and deuoure wydowes houses: & that vnder a coloure of lōge prayyng. These shall receaue greater dampnacion.

* And Iesus sat ouer agaynst the treasury: and behelde how the people put money into the treasury. And many that were ryche cast in moch. And ther cam a certayne poore wydowe: & she threwe in two mytes: which make a farthyng. And he called vnto hym his discyples and sayde vnto them: wterly I saye vnto you: that this poore wydowe hath cast moare in: then all they which haue caste into the treasury. For they all dyd cast in of

their superfluyte: but she of her pouerte dyd cast in all she had: euen all her luyng. *The ende of the world. The daye and the houre is unknowne.

The xiiij. Chapter.

And as he wēt out of the tēple: one of his discyples sayde vnto hym: Master: se what stones: and what buyldynges are here. And Iesus answered and sayde vnto hym: Seyst thou these greates buyldynges? There shall not be lefte one stone vpon another: that shall not be thowen doune. And as he late on mounte Oluyete: ouer agaynst the tenple: Peter: & James and John: and Andro: asked hym secretly: tell vs: when shall these thinges be? And what is the sygne when all these thinges shall be fulfilled? And Iesus answered them: and began to saye: take hede lest eny man deceaue you. For many shall come in my name sayyng: I am Christ: & shall deceaue many.

When ye shall heare of warre and tydings of warre: be ye not troubled. For soche thinges must nedes be. But the ende is not yet. For ther shall nacyon aryle agaynst nacyon: and kyngdome agaynst kyngdome. And ther shall be erth quakes in all quarters: and famyngment and troubles. These are the begynnynges of sorowes. *But take ye hede to your selues. For they shall bryng you vp to the countels and into the synagoges: and ye shall be beaten: ye and shall be brought before rulers and kynges for my sake: for a testimony vnto them. And the Gospell must fyrste be publisshed amonge all nacjons.

*But when they leade you and present you: take no thought afore hande what ye shall saye: nether ymagin: but whatsoeuer is geuen you at the same tyme: that speake. For it shall not be ye that shall speake: but the holy goost. Ye and the brother shall deliuer the brother to deeth: and the father the sonne: & the children shall ryle agaynst their fathers and mothers: and shall put them to deeth. And ye shall be hated of all men for my names sake. But who soeuer shall endure vnto the ende: the same shall be safe.

*Whereouer when ye see the abhominacyon that he tokeneth desolacion: wherof is spokē by Daniel the prophet: stande where it ought not: let him & reberth vnder stāde. When let the & be in Iurie: fle to the mountaynes. And let hym that is on the house toppe not descende doune into the house: nether entre therein: to fetch eny thyng oute of his house. And let him that is in the felde: not tourne backe agayne vnto the thinges which he leste behynde him: for to take his clothes with hym. And shall he then to them that are with chyld: and to them that geue soucke in those dayes. But

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.
Dan. 9. a.

that you might be not in the winter. lo. in Mat. 23. d.

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.

whether the same him selfe. As conser. ing his man. he was. he then his. and ther. howe it. although. in his. good. to him.

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.

that you might be not in the winter. For ther shall be in those dayes such tribulacion: as was not fro the begynnyng of creatures which God created vnto this tyme: nether shall be. And excepte that the Lord shuld shorten those dayes: no man shuld be saued. But for the electes sake: which he hath chosen: he hath shortened those dayes.

*And then: yf eny mā saye to you: lo: here is Christ: lo: he is there: beleue not. For false Christs shall ryle: & false prophets: & shall shewe myracles & wondres: to deceaue yf it were possible: euē the electe. But take ye hede: behold: I haue shewed you all thinges before. *Whereouer in those dayes: after that tribulacion: the sunne shall waxe darke: & the mone shall not geue her lyght: & the starres of heuē shall fall: & the powers which are in heuē: shall moue. And then shall they see the sonne of man comyng in the cloudes: with greates power and glory. And then shall he sende his angels: & shall gather to gether his electe from the fower wyndes: and from the one ende of the world to the other.

*Learne a sylmitude of the figge tree. I whē his brāches are yet tender: & hath brought forth leues: ye knowe that sommer is neare. So in lyke maner: when ye see these thynges come to passe: vnderstand: that it is nye euen at the doores. wterly I saye vnto you: this generation shall not passe: till these thinges be done. Heuē and erth shall passe: but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the Angels which are in heuē: *nether the sonne him selfe: save the father only.

*Take hede: watche & praye: for ye knowe not whē the tyme is. As a mā which is gone into a straunge contrey: and hath lefte his house: and geuē auctoryte to his seruantes: and to euery mā his wythe: and commaunded the porter to watche. Watche therfore: for ye knowe not when the master of the house will come: whether at euen: or at midnyght: whether at the cocke crowyng: or in the daunynge: lest yf he come suddenly he shuld fynde you slepyng. And what I saye vnto you: I saye vnto all men: watche.

*Mary Magdalen anoynteth Christ. The 11. chapter. The 1. verse. Christ is sayd. Peter denyeth him: with many other thynges that were demaunded of Christ.

The xiiij. Chapter.

After two dayes folowed ester: and the dayes of swete byred. And the hye Pryetes & the Scribes sought meanes how they myghte take hym by craft and put him to deeth. But they sayde: not in the feast daye: leest eny busynes aryle amonge the people.

*When he was in Bethania: in the house

of Simon the leper: euē as he late at meate: ther cam a womā haunyng an alabastrer boxe of oymēt called narde: that was pure and costly: & she brake the boxe & powred it on is heed. And ther were some that were not cōsent in the selues: & sayde: what neded this waste of oymēt? For it myght haue bene soolde for moze then thre hundred pens & bene geuē vnto the poore. And they grudged agaynst her.

And Iesus sayde: lett her be in rest: why trouble ye her? She hath done a good worke on me. For ye shall haue poore with you all wayes: & when soeuer ye will ye maye do the good: but me ye shall not haue alwayes. She hath done that she coude: she came a foze hande to anoynt my body to this buryng ward. wterly I saye vnto you: wheresoeuer this Gospell shall be preached thowout the whole world: this also & she hath done: shall be rehearsed in remembraunce of her.

*And Judas Iscariot: one of the twelue: went away vnto the hye Pryetes: to betraye hym vnto them. When they herde that: they were gladd: and promysed that they wolde geue hym money. And he sought: howe he myght conueniently betraye him.

And the fyrste daye of swete byred: when men offer the paschall lambe: his disciples sayd vnto him: where wilt thou & we go & prepaire: that thou mayst eate the ester lambe? And he sent forth two of his disciples: & sayde vnto them: Go ye into the cytie: & ther shall a mā mete you beryng a picher of water: folowe him. And whither soeuer he goeth in: saye ye to the good mā of the house: the master at hedy where is the greest chambze: where I shall eate the ester lambe with my disciples. And he will shewe you a greates parlour: paved and prepared: there make ready for vs. And his disciples went forth and came to the cytie and founde as he had sayde vnto them: and made ready the ester lambe.

*And at euē he came with the xij. And as they late at boze and ate: Iesus sayde: wterly I saye vnto you: that one of you shall betraye me which eateth with me. And they beganne to mozne: & to saye to him one by one: is it I? And another sayde: is it I? He answered & sayd vnto them: It is one of the xij. and the same deppeth with me in the platter. The sonne of man goeth: as it is wyrtten of hym: but wo be to that man: by whome the sonne of man is betrayed. Good were it for him: yf that man had neuer bene borne.

And as they ate: Iesus toke byred: blessed and brake and gaue to them and sayd: Take: eate: this is my body. And he toke the cup: gaue thankes: & gaue it to the: & they all branched of it. And he sayde vnto them: This is my bloude of the new Testament which is shed

Mat. 23. d.
Luce. 19. b.

Mat. 23. d.
Luce. 19. b.
John. 11. a.

The Gospell

Of S. Marcke.

xxii.

for many. Whereby I saye unto you: I will drinke nomore of this frute of the vyne/ vntyll I drinke it new in the kyngdome of God. And whē they had sayde grace: they went out to mount olyuete.

And Iesus sayd vnto the: All ye shalbe offended thozow me this night: for it is writte: I will smyte the shepherd / & the shepe shalbe scattered. But after I am risen agayne / I will go into Galile before you. Peter sayd vnto him: And though all men shuld be offended / yet wolde not I. And Iesus sayde vnto him: Verely I saye vnto the / this daye euē in this night before I cooke crowe thyse / thou shalt denye me thysse. And he spake holdyng: no / yf I shulde dye with the / I will not deny the. Lk. xxi. 34. & 35. & 36. & 37. & 38. & 39. & 40. & 41. & 42. & 43. & 44. & 45. & 46. & 47. & 48. & 49. & 50. & 51. & 52. & 53. & 54. & 55. & 56. & 57. & 58. & 59. & 60. & 61. & 62. & 63. & 64. & 65. & 66. & 67. & 68. & 69. & 70. & 71. & 72. & 73. & 74. & 75. & 76. & 77. & 78. & 79. & 80. & 81. & 82. & 83. & 84. & 85. & 86. & 87. & 88. & 89. & 90. & 91. & 92. & 93. & 94. & 95. & 96. & 97. & 98. & 99. & 100.

And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here whyll I go aparte & praye. And he toke with him Peter / James & John / & he began to waxe abashed & to be in an agony & sayd vnto them: My soule is very heuy euen vnto the deeth / tary here and watche. And he went forth a litle and fell doune on the grounde & prayed: If it were possible / I houre might passe fro him. And he sayde: Abba father / all thynges are possible vnto I take awaye this cup from me. Neuerthelesse not that I will: but that thou wilt / be done.

And he cam & founde the slepyng / & sayde to Peter: Simon sleepest thou? Couldst not thou watche with me one houre? watche ye / & praye lest ye entre into tēptacion / I spyce is redy / but the flesch is weake. And agayne he went awaye & prayde and spake the same wordes. And he returned & founde the & slepe agayne for their eyes were heuy: nether wist they what to answer him. And he came the thysse tyme & sayde vnto them: slepe? hens forth / and take youre ease / it is ynough. The houre is come / beholde I sonne of man shalbe deliuered into handes of synners. Kysse by / let vs go. Loke I betraye me / is at hande.

And immediatly whill he yet spake / came Judas one of the twelue / & to him a greates number of people with swordes and staves from the hye p̄restes and scribes & elders. And he that betrayed hym had geuen them a generall token saying: whosoever I do kisse / he it is: take him & leade him awaye warily. And as sone as he was come / he wēt straight waye to him / & sayde vnto him: master master / & kyssed him. And they layde their handes on him / and toke hym. And one of them that stode by / drew out a swerde / and smote a seruant of the hye p̄reste / and cut of his eare.

And Iesus answered & sayd vnto them: ye becomie out as vnto a thefe / & take me / I was dayly with you

in the temple teaching / & ye toke me not: but I the scriptures shuld be fulfilled. And they all forsoke him & ranne awaye. And ther followed him a certayne yonge man / clothed in lynnē bypō the bare / & the yongemen caught him / & he leste his lynnē / & fled from the naked. And they leed Iesus awaye to the hyest p̄reste of all: & to him cam all the hye p̄restes / and the elders / and the scribes. And Peter followed him a greates waye of euen into the pallys of the hye p̄reste / and sat with the seruantes / and warmed him selfe at the fyre.

And the hye p̄restes & all the counsell sought for witness agaynst Iesu / to put him to deeth & founde noone. Yet many bare false witness agaynst him / but their witness agreed not together. And ther arose certayne & brought false witness agaynst him sayinge. We herde him saye: I will destroye this temple made with handes / and with in thre dayes I will bylde another / made without handes. But their witness agreed not together.

And the hye p̄reste stode by amōgest the / & asked Iesus sayinge: answerest thou nothinge? How is it that these beare witness agaynst the? And he helde his peace / & answered nothing. Agayne the hye p̄reste asked him & sayde vnto him: Arte thou Christ the sonne of the blessed? And Iesus sayd: I am. And ye shall se the sonne of man syt on the ryght hand of power / & come in the cloudes of heauen. Then the hye p̄reste rent his clothes & sayd: what nede we eny further of witness? Ye haue heard blasphemie / what thincke ye? And they all gaue sentence that he was worthy of deeth. And some begane to spit at him / & to couer his face / & to bete him with fistes / and to laye vnto him / & to reide vnto vs. And the seruantes booted him on the face.

And as Peter was beneth in the pallys / ther cam one of the menches of the hye p̄reste: & whē he sawe Peter warminge him self / he looked on him / & sayde: wast not thou also with Iesus of Nazareth? And he denyed it saying: I knowe him not / nether wot I what thou sayest. And he wēt out into the porche / and the cooke crewe. And a damsell sawe him: & agayne beganne to saye to the / I stode by / this is one of the. And he denyed it agayne. And anone after / they that stode by / sayde agayne to Peter: surely thou arte one of the / for thou arte of Galile / & thy speache agreth therto. And he beganne to curse & to sweare sayinge: I knowe not thys man of whom ye speake. And agayne the cooke crewe / & Peter remembred the worde that Iesus sayde vnto him / before I toke crowe thyse / thou shalt denye me thysse / & he beganne to wepe.

And the p̄llyon of Christ. Of his deeth and burfall. The .xv. Chapter.

And

And anone in the dawninge the hye p̄restes helde counsell wth the elders & the scribes / & the whole congregation & bounde Iesus & ledde him awaye & deliuered hym to Pilate. And Pilate asked hym: arte thou the kynge of the Jewes? And he answered and sayd vnto him: thou sayest it. And the hye p̄restes accused him of many thynges. Wherfore Pilate asked him agayne sayinge: Answerest thou nothinge? Beholde how many thynges they lay vnto thy charge. Iesus yet answered neuer a worde / so that Pilate merueled.

At that feast Pilate was wont to deliuer at their pleasure a prisoner: whosoever they wolde desyre. And ther was one named Barrabas / which laye bounde to them / & made insurrection / & in the insurrection committed murder. And the people called vnto him / and began to desyre accordyng as he had euer done vnto them. Pilate answered them and sayde: Will ye that I loose vnto you the kynge of the Jewes? For he knewe the hye p̄restes had deliuered him of enuy. But the hye p̄restes had moued the people that he shulde rather deliuer Barrabas vnto them.

And Pilate answered agayne / and sayde vnto the: What wyl ye then that I do with him whō ye call the kynge of the Jewes? And they cryed agayne: crucifie hym. Pilate sayd vnto the: What euill hath he done? And they cryed the more feruentlye: Crucifie hym. And so Pilate wyllyng to content the people / loosed them Barrabas / and deliuered Iesus whē he had scourged him / for to be crucified.

And the soudyers ledde him awaye into the common hall / and called together the whole multitude / & they clothed him with purple / & they platted a crowne of thornes & crowned him with all / & begane to salute him. Hail the kynge of the Jewes. And they smote hym on the heed with a rede / and spat vpon him / and worshyped him.

And whē they had mocked him / they toke the purple of him / & put his awne clothes on him and ledde him out / to crucifie him. And they compelled one that passed by / called Simon of Cyrene (which cam out of the selde / and was father of Alexander and Rufus) to beare his croffe. And they brought hym to a place named Golgotha (which is by interpre tacion / the place of deed mens scoules) and they gaue him to drinke / wyne mingled with myre / but he receaued it not.

And when they had crucified hym / they parted his garmetes / castinge lotes for the / what euery man shulde haue. And it was aboute the thirde houre / & they crucified him. And the tittle of his cause was wyrtten: the kynge of the Jewes / and they crucified with

him two theues: the one on the ryght hande / and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wycked.

And they that wēt by ragled on him: wagginge their heedes and sayinge: A wyetche / that destroyed the temple / and bylded it in thre dayes: saue thy selfe / & come doune from the crosse. A phewse also mocked him the hye p̄restes amonge them selues with the scribes & sayde: he saued other men / him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue. And they that were crucified with him / checked him also.

And when the sixte houre was come darcknes arose ouer all the erth vntill the nynthe houre. And at the nynthe houre Iesus cryed with a loude voyce saying: Eli / Eli / lama sabachani / which is yf it be interpreted: my God my God why hast thou forsake me. And some of the that stode by / when they heard that / sayd: beholde he calleth for Helias. And one ran and fyllid a sponge full of beneger / and put it on a rede / & gaue him to drinke / sayinge: let him alone / let vs se whether he lyes will come and take him doune.

But Iesus cryed with a loude voyce / and gaue up the goost. And the bayle of the temple dyd rent in two peces / fro the toppe to the bottome. And when the Centurion whych stode before hym / sawe that he so cryed & gaue up the goost / he sayde: truly this man was the sonne of God. And ther were also women a good waye of beholdinge him: amonge whō was Mary Magdalen and Mary the mother of James the lytle / & of Ioses / and Mary Salome: which also when he was in Galile / followed him & mynistred vnto him / and many other women which came by with him vnto Ierusalem.

And now when nyght was come / because it was the euē that goeth before the saboth / Ioseph of Arimathea a noble Councellour / which also looked for the kyngdome of God / came & wēt in boldly vnto Pilate / & begged the body of Iesus. And Pilate merueled that he was already deed / and called vnto hym the Centurion / and asked of him / whether he had bene eny while deed. And when he knewe the trueth of the Centurion / he gaue the body to Ioseph. And he bought a linnen clothe / and toke him doune / and wapped hym in the linnen clothe / and layde hym in a tombe that was hewen out of the sepulchre. And Mary Magdalen and Mary Ioses behelde where he was layde.

Christ is risen agayne and apere to the Apostles to whom he comyteth the preachinge of the Gospell.

The

Matth. xxviii.
Luke. xxiii.
John. xxi.



And when the Saboth day was past, Mary Magdalen / & Mary Jacoby / & Salome / bought spices / & they myght come & anoyne him. And erly in the morning the nexte daye after the Saboth daye / they came vnto the sepulchre / whē the sunne was ryfen. And they sayde one to another: who shall rolle vs awaye the stone from the doze of the sepulchre? And when they looked / they sawe how the stone was rolled awaye: for it was a very greate one. And they went into the sepulchre / and sawe a younge man sytting on the ryght syde / clothed in a longe white garmēt / and they were abashed. * And he sayde vnto them / be not afrayed: for I am he that was crucified. Beholde the place / where they put him. But goo poure waye / and tell his disciples / & namely Peter: he will go before you into Galilee: there shall ye see him / as he sayd vnto you. & And they went oute quychly and fled from the sepulchre. For they trembled & were amazed. Nether sayde they eny thyng to eny mā / for they were afrayed.

Matth. xxviii.
Luke. xxiii.

Luke. xxiii.

Matth. xxviii.
Luke. xxiii.
John. xxi.

And when Jesus was ryfen & moztow after the Saboth daye / he appered fyrst to Mary Magdalen / out of whom he cast seue deuyls. And she went and tolde them that were with him / as they mourned & weapte. And though they herde that he was aloue and had appered to her / yet they beleued it not. * After that / he appered vnto two of the in a straunge gygure / as they walked & went into the cōuntry. And they went & tolde it to the remanēt. And they beleued them nether.

After that / he appered vnto the eleue as they late at meate: and cast in their teth their vnbeleue & hardnes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto them: * Goo ye into all the worlde / and preache the glad tynges to all creatures / he that beleueth & is baptised / shall be saved. But he that beleueth not / shall be dampned.

And these thynges shall folowe the that beleue. In my name they shall cast out deuyls / & shall speake in newe edges / & shall hyl serentes. And yf they dymke any dedly thyng / it shall not hurte them. & they shall laye their handes on the sycke / & they shall recouer.

So then when the Lorde had spoken vnto them / he was receaued into heauen / & sate him doune on the ryght hand of God. And they went forth / and preached euery where. And the Lorde wrought with them / & confyrmeth the worde with myracles that folowed.

The ende of the Gospell of
S. Marche.



As moche as many haue take in hande to comyle a treatise of those thynges / which are surely knowen amonge vs / euē as they declared the vnto vs which fro the begynnyng sawe them thei selues / and were ministers at the doyng: I determyned also as sone as I had seached out diligently all thynges fro the begynnyng / that then I wolde wyte vnto the / good Theophilus: & thou mightest knowe the certente of those thynges wherof thou arte informed.

The conception and birth of John the baptist. The conception of Christ. The thankfull langes of Mary and Zachary.

The xlii. Chapter.

There was in the dayes of Herode the kynge of Iudee a certayne Pryete named Zacharyas / of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Booth were perfect before God / and walked in all the lawes and ordynances of the Lorde / that no man coulde fynde faulte with them. And they had no chyldre / because that Elizabeth was barre / and booth were well stricken in age.

And it came to passe / as he executed the Pryestes offyce before God / as his course came (accoyding to the custome of the Pryestes offyce) his lot was to burne incense. And he went into the temple of the Lorde / and the whoale multitude of the people were without in prayer whill the incense was aburnyng. And ther appered vnto him an Angell of the Lorde standyng on the ryght syde of the altare of incense. And when Zacharyas sawe him

him / he was abashed / & feare cam on him. And the Angell sayde vnto him: feare not Zachary / for thy prayer is heard: * And thy wyfe Elizabeth shall beare the a sonne / and thou shalt call his name John / & thou shalt haue ioye and gladnes / & many shall reioyce at his byrth. For he shall be greate in the sight of the Lorde / & shall nether dymke wyne nether stronge dymke. And he shall be filled with the holy goost / euē in his mothers wombe: & many of the chyldre of Israel shall be tourne to their Lorde God. And he shall go before him in the spyte & power of Elias / to tourne the hertes of the fathes to the chyldre / and the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde.

Matth. xxi.
Luke. xxi.
John. xxi.

And Zacharyas sayde vnto the Angell: wherby shall I knowe this: sayng that I am olde and my wyfe well stricken in yeres. And the Angell answered and sayde vnto hym. I am Gabriel that stande in the presens of God / & am sent to speake vnto the: and to shewe the these glad tynges. And beholde thou shalt be domme / & not be able to speake / vntyll the tyme that these thynges be performed / because thou beleuest not my wordes which shall be fulfilled in their season.

And the people waited for Zacharyas and merueyled that he tarped in the temple. And when he came out / he coulde not speke vnto the: wherby they perceaued that he had sene some visyon in the temple. And he beckened vnto them / & remayned speechlesse.

And it fortuned / as sone as he tyme of his offyce was oute / he departed home into his atome house. And after those dayes / his wyfe Elizabeth conceaued / & byd her lisse tyme monethes sayng: & his wyfe hath God dealte with me in the dayes whē * he looked on me / to take fro me the rebuke that I suffered amonge men. And in the syxe moneth the Angell Gabriel was sent from God vnto a cytie of Galilee / named Nazareth / to a virgin spoused to a mā whose name was Ioseph / of the house of Dauid / & the virgins name was Mary. And the Angell wet in vnto her / & sayde: * Hail full of grace / the Lorde is with the: blessed arte thou amonge women.

Matth. xxi.
Luke. xxi.
John. xxi.

When she sawe hym she was abashed at his sayng: and cast in her mynde what manner of salutation that shoulde be. And the Angell sayd vnto her: feare not Mary: for thou hast founde grace with God. Lo / thou shalt conceaue in thy wombe / and shalt beare a sonne / & shalt call his name Jesus. He shall be greate / & shall be called the sonne of the hest. And the Lorde God shall geue vnto hym the seate of his fathes Dauid / & he shall raygne ouer the house of Iacob for euer / and of hys kyngdome shall be none ende.

Then sayde Mary vnto the Angell: How shall this be / sayng I knowe not a man? And the Angell answered & sayd vnto her: The holy goost shall come vpon the / & the power of the hest shall ouer shadowe the. * Therfore also that holy thyng whych shall be borne / shall be called the sonne of God. And beholde thy cofen Elizabeth she hath also conceaued a sonne in her age. And this is her syxe moneth / though she be called barren: for with God can nothinge be vnpossible. And Mary sayde: beholde the hande mayden of the Lorde / be it vnto me euē as thou hast sayde. And the Angell departed from her.

And Mary arose in those dayes / & went into the mountayns with haste / into a cytie of Iudee / & entred into the house of Zachary / & saluted Elizabeth. And it fortuned / as Elizabeth hearde the salutation of Mary / the babe sprōge in her belly. And Elizabeth was fylled with the holy goost / & cryed to a loude voyce / & sayde: Blessed arte thou amonge the women & blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shoulde come to me? For lo / as sone as the voyce of thy salutiō sounde in myne eares / the babe sprange in my belly for ioye. And blessed arte thou that beleuest: for those thynges shall be performed whych were tolde the fro the Lorde. And Mary sayde:

My soule magnifyeth the Lorde. And Magnificat my sprete reioyseth in God my sauiour. For he hath looked on the poore degre of his hande mayden. Beholde now fro hence forth shall all generacions calle me blessed. For he is myghty hath done to me greate thynges / and holpe is his name. And his mercy on the that feare him thozow out all generacions. He sheweth strenght / with his arme / he scattereth them that are proude in the ymaginacyon of their hertes. He putteth doune the myghty from their seates / and exalteth them of lowe degre. He fylleth the hongry w good thynges: & sendeth awaye the ryche emptye. He remembreth mercy: and helpeth his seruants Israel.

Euē as he promysed to oure fathes / Abrahāham and to hys seede for euer. And Mary abode with her aboute a .iiij. monethes / and retourned agayne to her atome house.

Elizabethes tyme was come that she shoulde be deliuered / and she brought forth a sonne. And her neyghboures and her cofins hearde tell how the Lorde had shewed great mercy vpon her / and they reioyced with her.

And it fortuned the eyght daye: they came to circuncise the chyld: and called hys name Zacharyas / after the name of his fathes. How be it his mother answered and sayde: not so / but he shall be called John. And they sayd vnto her:

Matth. xxi.
Luke. xxi.
John. xxi.

to her: Ther is none of thy kynne / that is named with this name. And they made signes to his father / how he wolde haue hym called. And he asked for wytyng tables and wrote saying: his name is John. And they marvelled all. And his mouthe was opened immediately / & his tonge also / & he spake lawdyng God. And feare came on all them that dwelt nre vnto them. And all these saynges were nroffed abroade througout all the hyl countre of Iurie and all they that herde the sayde them bp in their hertes saying: what manner chyld shall this be? And the hande of the Lord was with him.

And his father Zacharias was filled with the holy goost / and prophesied saying.

Benedictus Blessed be the Lord God of Israel / for he hath visited and redeemed his people.

And hath reysed by an hoine of saluacion vnto vs in the house of his seruaunt Dauid. Euen as he promysed by the mouth of his holy prophetes which were lens the woordes began. That we shuld be saued fro oure enemies & from the handes of all that hate vs.

To fulfill the mercy promysed to oure fathers / and to remember his holy couenant.

* And to performe the othe which he swore to oure father Abraham / for to geue vs.

That we deliuered oute of the handes of oure enemies / myght serue him with oute feare / all the dayes of oure lyfe / in such holynes & ryghtewlnes as are accept before him. And thou chyld shalt be called the prophete of the hest: for thou shalt go before the face of the Lord / to prepare his wayes: And to geue knowledge of saluacion vnto his people / for the remission of synnes. Throughe the tender mercy of oure God / whereby the

* dape syngge from an hpe hard bystedds.

To geue lycht to the that late in darcknes and in shadowe of deyth / & to gyde oure fete into the waye of peace. And the chyld grew and waxed stronge in spete / and was in wilderness / tyll the dape came wher he shuld thewe him selfe vnto the Israelites.

And when the ryght dape was come that the chyld shuld be circumcised / his name was called Iesus / which was named of the Angell before he was conceaued in the wombe.

And when the tyme of their purificacion (after the lawe of Moyses) was come / they brought him to Hierusalem / to present hym to the Lord / as it is wyrtten in the lawe of the Lord: every man chyld that syll openeth the matrix / shalbe called holy to the Lord / and to offer (as it is sayde in the lawe of the Lord) a payre of turtle doves or two yonge pignons. And beholde ther was a man in Hierusalem whose name was Symeon. And the same man was iuste & feared God & longed for the consolacion of Israel & the holy goost was in him. And an answer was geuen hym of the holy goost / that he shulde not se deyth / before he had sene the Lordes Chylde. And he came

led Bethitem / because he was of the house & synage of Dauid / to be tared with Mary his spoused wyfe which was with chyld.

And it soztuned whill they were there / her tyme was come that the chyld be deliuered.

And she broughte forth her son / & syll begotten sonne / and wrapped hym in swadlynge clothes / & layde hym in a manger / because ther was no coume for them within the tyme.

And ther were in the same region shepherdes abpyng in the feild and watchyng their flocke by nyght. And lo the angell of the Lord stode harde by them / and the brightnes of the Lord shone rounde aboute the / & they were soze afrayed. But the angell sayde vnto the: Be not afrayed / for beholde / I bringe you tynges of grete toye / that shall come to all the people: for vnto you is borne this dape in the cytie of Dauid / a sauoure which is Chylde the Lord. And take this for a sygne: ye shall synde the chyld swabed & layed in a manger. And streight waye ther was with the angell a multitude of heuynly sowdysers / laudynge God and saying: Glory to God on hpe / and peace on the erth: & vnto men reioysing.

And it soztuned / as sone as the angels were gone a waye from the into heuen / the shepherdes sayde one to another: let vs go euil vnto Bethitem / & se this thyng that is hapened / which the Lord hath shewed vnto vs. And they came with haste and founde Mary and Ioseph and the babe layde in a manger. And when they had sene it / they published abrode the saynges which was tolde the of the chyld.

And all the hearde it / wondred at those thynges which were tolde the of the shepherdes. But Mary kept all those saynges / and pondered them in her hert. And the shepherdes returned / prayngge and laudynge God for all that they had herde and sene / euen as it was told vnto them.

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sayinge that he spake to the. And he went vnto them / and came to Nazareth / & was obediēt to the. But his mother kept all these thynges in her hert. And Iesus increased in wysdome and age and in sauoure with God & man.

The prachpge / baptyme / and psonment of John the baptyme of Christ / and a rehercall of the generation of the fathers.

The. iij. Chapter.

In the fyftene yere of the raygne of Tiberius the Emperoure / Pontius Pilate beyng lestenant of Iurie / & Herode beyng tetrach of Galile / and his brother Philip tetrach in Iudea and in the region of Traconites / and Isanias the tetrach of Abylene / when Anna and Cayphas were the hie prestes the woide of God came vnto John the sonne of Zacharias in the wyldernes. And he came in to all the countres aboute Iordan / prayngge the baptyme of repentance for the remission of synnes / as it is wyrtten in the boke of the saynges of Malas the prophet which sayeth

The voyce of a cryar in wyldernes: prepare the waye of the Lord / make his pathes straight. Every valley shalbe fylled / and every mountayne and hyl shalbe brought lowe. And croked thynges shalbe made straight: & rough wayes shalbe made smoth: & all fleshe shall se the sauoure sent of God.

And when he sayde he to the people that were come to be baptised of him. O generation of bypers / who hath taught you to fye from the wrath to come? Byngge forth due frutes of repentance: & begynne not to saye in youre selues / we haue Abraham to oure father. For I saye vnto you: God is able of these stoncs to reysse by chyldren vnto Abraham. Now also is the are leyde vnto the rote of the trees: so that euery tree which bynggeth not forth good frute / shalbe betweene boune / and caste in to the fyre.

And the people asked him sayinge: what shall we do then? He answered and sayde vnto them: He that hath two cotes / lett hym parte with hym that hath none: and he that hath meate / lett hym do lyke wyse.

Then cam ther publicans to be baptised / and sayde vnto him: What shall we do? And he sayde vnto them: requyre no moze then that which is appoynted vnto you.

The soudpours lpe wyle demaunded of him sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: ne ther trouble any mā wrongfully: but be content with youre wages.

As the people were in a doute / and all men disputed in their hertes of John / whether he were bery Chylde: John answered & sayde to them

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me to be baptised of him. O generation of bypers / who hath taught you to fye from the wrath to come? Byngge forth due frutes of repentance: & begynne not to saye in youre selues / we haue Abraham to oure father. For I saye vnto you: God is able of these stoncs to reysse by chyldren vnto Abraham. Now also is the are leyde vnto the rote of the trees: so that euery tree which bynggeth not forth good frute / shalbe betweene boune / and caste in to the fyre.

And the people asked him sayinge: what shall we do then? He answered and sayde vnto them: He that hath two cotes / lett hym parte with hym that hath none: and he that hath meate / lett hym do lyke wyse.

Then cam ther publicans to be baptised / and sayde vnto him: What shall we do? And he sayde vnto them: requyre no moze then that which is appoynted vnto you.

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The Gospel

But the chaffe will be bourned
with fyre that neuer shalbe quenched. And
many other thinges in his exhortacion pre-
ched he vnto the people.

Math. Int. &
Surgery, U.S.

Sept. 15, 1900.
 1900. 1. 1.

Jesus is led in to the wilderness, and fasteth all **¶**
 some of his temptation: overcometh the devill, goeth
 into Galile, preacheth at Nazareth, and Capernaum:
 the Jewes despise him: the devill his knowledge hym: he
 cometh in to Peters house, healeth his mother in
 lawe, and doth great miracles.

Allus then full of þe holy good re-
turnyd from Iordan & was caried
of the spyzte into wyldernes / and
was xi. dayes tempted of þe deuyll.

And the deuill toke him into an hie mountayne/and shewed him all the kyngdom of Iewyde euē in the twinklyng of an eye. And the deuill sayde vnto him: all this power will I geue the euery whit & the glory of the: for that is deliuered to me and to whosoever I wyll, I geue it. If thou therfore wilt worshyppe me/ they shal be all thynne. Iesus answered him and sayde: hence from me Satan. for it is wyrtten: Thou shalt honoure & Lorde thy God and him only serue.

¶ And Iesus returned by the power of
Exete in to Galile / & there tooke a same of him
tho:ow out all ¶ region rounde aboute. And
he taughte

Of S. Luke,

And he closed the booke / & gaue it agayne
to the minister / and saie doune. And the eyes
of all ¶ were in the synagoge / were fastened
on him. And he began to saie vnto the. **Thys**
dave is this scripture fulfilled in your eares.
And all bare hym wytnes / & wondred at the
gracious wordes which proceeded out of hym
mouth. He saide. Is not this Iosephs sonne?

But I tell you of a truth/* many words

And many lepers were in Israel in tyme

lyngt. But he went his way eue thozow the
myddes of the: † †* and came into Capers*

29. 65. 0
44. 1. 6
eyes at his doctrine: for his preaching was
with power.* And in the synagoge ther was

alone/what hast thou to do with vs/thou Je
sus of Nazareth: Art thou come to destroye

bs: I knowe the what thou arte / eu? I holp
of God. And Iesus rebuked him saying: holde

thy peace & come out of him. And the deuyll
threw him in the pynnes of thā & came out

of him/ & hurt him not. And feare came on the

When the sonne was dounte / all they that
had sycke taken wth diuers diseases / brought
them vnto him: & he layde his handes on euery
one of them / & healed the. * And deuils also
came out of many of the crying and saying:
thou arte Christ the sonne of God. And he re-
buked them and suffered them not to speake:
for they knewe that he was Christ.

Chris^t preacheth in þe shippe. The disciples forsake
all and folowe him. He cleareth the leper / healeth the
man of the palsie / calleth to him the customer / and
eateth with open sinners.

ICame to passe as þe people p[re]a-
sed v[er]y hun- / to heare the worde of
God / that he stode by the lake of
Genesareth: * a sate two shippes
made by the lake syde / but þe fishermen were
gone out of them / and were washyng the
nettes. And he entred into one of þe shippes /
which perteyned to Simo[n] / and prayed him /
that he wolde thrust out a lyttell fro þe lande.
And he sate doune and taught the people out
of the shipp. When he had leest speakyng / he
sayd vnto Simo[n]: Launche out into þe depe /
a let flippe youre nettes to make a draught.
And Simo[n] answered and sayde to hym: Ma-
ster / we haue labored all nyght / a haue
taken nothinge. Neuerthelater at thy worde
I wyl lose forþ the net. And when they had
do[n]e / they inclosed a greate myltitude of
fyshe. And thei[n]st b[ro]ke: but they made
sygnes to thei[r] felowes whych were in the
other ship / that they shuld come a helpe the[n]
And they came: and fylled bothe the shippes
that they cou[n]de agayne.

When Simon Peter saide that / he fell
downe at Iesus knees sayinge: Lord go fro
me / for I am a synfull mā. for he was utter-
ly astonied and all that were with him / at the
D draught

Daughter of Syche whych they toke: & so was also James & John & sonnes of Zebede which were partners to Simon. And Jesus sayde vnto Simo: feare not: for hence forth thou shalt catche me. And they brought & shippes to lande: & forsooke all: and folowed him.

* And it fortuned as he was in a certayne cite: beholde: ther was a ma full of leprosy: & whē he had spyed Jesus: he fell on his face: & besought him saying: Lorde yt thou wilt: thou canst make me cleane. And he stretched forth his hand: & touched him saying: I will: be thou cleane. And immediately the leprosy departed fro him. And he warned hym: that he shuld tell no man: but that he shuld go: & shewe him selfe to the Pryest: & offer for hye cleansynge accordyng as Moyses commaundement was: for a wytnes vnto them.

But so moche the more wēt ther a same abroade of hym: & moche people came to gether to heare: & to be healed of hym: of their infirmities. And he kepte him selfe aparte in the wyldernes: & gaue him selfe to prayer.

* And it happened on a certayne daye: that he taught: and ther sate the Pharises and doctors of lawe: which were come oute of all countres of Galile: Jurie: & Jerusalem. And the power of the Lord was to heale the.

* And beholde: men brought a man lyinge in a bed: which was takē with a palse: & fouge meanes to bryng him in: and to laye him before Jesus. And when they coulde not fynde by what waye they might bryng him in: because of the palse: they wēt vp on the toppe of the house: & let him doune thozow the tpyng: herbyd & all: in hymdes before Jesus. When he sawe their fayth: he sayde vnto him: man: thy synnes are forgyuen the. And the Scribes & Pharises began to thinke saying: What fellowe is this: which speaketh blasphemy?

* Who can forgyue synnes but God only?

When Jesus perceaued their thoughtes: he answered & sayde vnto the: What thyng ye in youre hert: whether is easer to saye: ryse & walke: But ye maye knowe that & sonne of mā hath power to forgyue synnes on erth: he sayde vnto the syche of the palse: I saye to the: arise: take vp thy bed: and go home to thy house. And immediately he rose vp before the: & toke vp his bed where on he laye: & departed to his atone house prayng God. And they were all amazed & they lauded God: and were fylled with feare saying: We haue sene strange thynges to daye.

* And after that he went forth and saue a publican named Leuy: sytting at a receypte of custome: & sayde vnto him: folow me. And he lefte all: rose vp: & folowed him. And that same Leuy made him a great feast at home

in his atone house. And ther was a great company of publicans & of other & sate at meate with him. * And the Scribes & Pharises murmured agaynst his disciples: sayinge: whye eat ye and drynke ye with publicans & synners? Jesus answered and sayde vnto them: They that are whole nede not of a physicion: but they that are syche. I came not to call the ryghtewys: but synners to repentance.

Then they sayde vnto hym: why do thy disciples of John fast often and praye: & thy disciples of the Pharises also: and thye eat & drynke? And he sayd vnto the: Can ye make the chylde of the weddinge fast: as long as the bydgrome is present with them? The dayes wyl come: when the bydgrome shal be taken awaye from the: then shall they fast in those dayes.

Then he spake vnto the a synnystude: No man putteth a pece of a newe garment: in to an olde besture: for yt he do: then breaketh he the newe: & the pece that was taken out of the newe: agreeth not with the olde. Also: no mā poureth newe wyne into olde vessels: for yt he do: the newe wyne breaketh the vessels: & runneth out it selfe: & the vessels perishe. But newe wyne must be poured into newe vessels: & both are preserued. Also: no mā bynkeheth olde wyne: straght waye can awaye to newe: for he sayeth: & olde is pleasaunter.

Heerwith the disciples: that plucked the eares of corne: he heareth the mā with the wythred hand: chooseth his twelve Apostles: maketh a sūete sermon: and teacheth to do good for euell.

The vi. Chapter.

It happened on an after Saboth: that he wēt thozow the cornefeld: and that his disciples plucked the eares of corne: & ate: and rubbed them in their handes. And certayne of the Pharises sayde vnto them: Why do ye that which is not lawfull to do on the Saboth dayes? And Jesus answered them and sayde: Haue ye not redde what Dauid dyd: when he hym selfe was an hungred: and they whych were with hym: how he went into the house of God: & toke and ate the loues of halowed byed: & gaue also to them which were with him: which was not lawfull to eate: but for the Pryest only. And he sayde vnto them: The sonne of man is Lorde of the Saboth daye.

* And it fortuned in another Saboth: that he entered into the synagoge & taught. And ther was a man whose ryght hand was byed vp. And the Scribes & Pharises watched him: to se whether he wolde heale on the Saboth daye: & they myght fynde an accusation agaynst hym. But he knewe their thoughtes: & sayde to the man which had the wydded hand: Arise vp: & stande forth in the myddes

myddes. And he arose & stepped forth. Then sayde Jesus vnto the: I will aske you a question: whether is it lawfull on the Saboth dayes to do good: or to do euill: to saue lyfe: or to destrye it? And he behelde them all in copasse: & sayde vnto the mā: Stretche forth thy hande. And he dyd so: & his hande was re-stored: & made as whole as the other. And they were fylled full of madnes: & conuined one to another: what they myght do to Jesus.

* And it fortuned in those dayes: that he wēt out into a mountayne to praye: and continued all nyght in prayer to God. And as sone as it was daye: he called his disciples: and of them he chose twelue: whych also he called Apostles. Simon whom he named Peter: & Andrew his brother: James and John: Philip and Bartlemew: Mathew & Thomas: James & sonne of Alpheus & Simon called Zelotes: and Judas James sonne: & Judas Iscariot: which same was the traytoure.

* And he came doune with them and stode in the playne felde with the company of his disciples: & a greute multitude of people out of all parties of Jurie and Jerusalem: & fro the see coste of Tyre & Sidon: which came to heare him: and to be healed of their dys-eases: and they also that were bered with soule spytes: & they were healed. And all the people prealed to touche him: for there went vertue out of him: and healed them all.

And he lyfted vp his eyes vnto his disciples: and sayde: Blessed be ye: for yours is the kyngdom of God. Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye when men hate you: & thurst you oute of their companye: and raple: and abhorre your name as an euyl thyng: for & sonne of mānes sake. Weloyle ye then: & be gladder: for beholde: youre rewarde is greute in heu-en. * After this manner thei fathers en-treated the Prophetes.

But woe be to you that are ryche: for ye haue therin youre consolacion. Woe be to you that are full: for ye shal hōger. Woe be to you that now laugh: for ye shal wepe and wepe. Woe be to you when all men praye you: for ye do so to hye their fathers to the false prophetes.

But I saye vnto you whych heare: Love youre enemyes. Do good to them which hate you. Blesse the & curse you. And praye for the which wōgfullye trouble you. And vnto hym & myterth the on & one cheke: offer also the other. And hym & taketh awaye thy gowne: forgyd not to take thy coote also. Geue to every mā that asketh of the. And of hym that taketh awaye thy good: aske the not agayne. * And as ye wolde that men shuld do to you: so do ye to them lyke wyse.

If ye loue the which loue you: what thanke are ye worthy of? For the very synners loue their louers. And ye do for them whych do for you: what thanke are ye worthy of? For the very synners do euill the same. If ye lende to them of whome ye hope to receaue: what thanke shal ye haue: for the very synners lende to synners to receaue as much agayne. Wherefore: loue ye youre enemyes: do good & lende: loyngge for nothyng agayne: & youre rewarde shalbe greute: and ye shalbe & chyl-dren of the hyst: for he is kynde vnto the vni-kynde and to the euyl.

* Be ye therfore mercyfull: as youre father is mercyfull. * Judge not: & ye shal not be iudged. Condemne not: and ye shal not be condemned. For geue: and ye shalbe forgyuen. Geue: and it shalbe geuen vnto you: good measure: pressed doune: Waken to gether and runnyng ouer: shal men geue into youre bosomes. * For with what measure ye mete: with the same shal men mete to you agayne.

And he put forth a synnystude vnto them: Can the blynde leade the blynde? Do they not both then fall into the dyche? The dysciple is not about his master. Euery man shalbe perfect: euill as his master is. Why seyst thou a moote in thy brothers eye: & considerest not the beame that is in thyne atone eye? Or ther how cannest thou saye to thy brother: Brother: let me pull out the moote that is in thyne eye: whē thou perceauest not the beame that is in thyne atone eye? Yporrite cast oute the beame out of thyne atone eye: & thou shalt see perfectly: to pull out the moote out of thy brothers eye.

* It is not a good tree that byngeth forth the euyl frute: neither is that an euyl tree: that byngeth forth the good frute. For euery tree is knowne by his frute. Neither of thornes gather they grapes. A good mā out of the good treasure of his hert: byngeth forth the which is good. And an euyl man out of the euyl treasure of his hert: byngeth forth the which is euyl. For of the aboundance of the hert: bys mouth speaketh.

Why call ye Master Master: and do not as I byd you: whosoever cometh to me: and heareth my saynges: & doth the same: I will shewe you to whome he is lyke. He is lyke a man which bylt an house: and dygged depe & layde the foundacyon on a roche. When the waters arose: the flud bet vpon that house: & coulde not moue it. For it was grounde vpon a roche. But he that heareth and doth not: is lyke a man that without foundacion bylt an house vpon the erth: agaynst which the fludde byd beat: and it fell by and by. And the fall of that house was greute.

W. H. De

The Gospel

¶ He healeth the Captaynes seruants: repleth vp the
wedowes conne from death to life: enloumeth the
disciples whom John baptist sent vnto him: commen-
deth John: and reproveth the Jewes for their vnfaith-
fulnes. He seeth wpth the Pharise. ¶ He he woman
was dead he sette with her teares: he forgiveth her
her synnes.

The 5th Chapter.

¶ When he had ended all his sayings in the audience of þe people / he entered into Capernaum. And a certayne Centurions seruante was sicke & ready to dye / whos he made moche of. And whē he hearde of Iesu / he sent vnto him the elders of the Jewes / beseeching him þe wolde come & heale hys seruante. And they came to Iesus & besought him instancly sayig: He is worthy þe thou shouldest do this for him. For he loueth oure nacyon / and hath bult vs a synagoge. And Iesus went with them.

And when he was not farre fro the house/
the Centurion sent frendes to him: saying
vnto him. * Lorde trouble not thy selfe: for I am
not worthy & thou shouldest enter vnder my
roffe, & vnder my eue. I thought not my selfe wo:
thy to come vnto the: but saye & worde & my
seruaunt shalbe whole. For I my selfe am
a man vnder power/and haue vnder me sou:
diers/ & I saye vnto wone: go / and he goeth.
And to another: come: and he cometh. And to
my seruaunt, do this: & he doeth it. Why? Iesus
herbe this: he merueyled at him / and turned
him about & sayd to & people & folowed him:
I saye vnto you/ I haue not founde so great
fayth/ no/ not in Israel. And they that were
sent/ turned backe home agayne/ and founde
the seruaunt that was sycke/ whole.

¶ And it fortuneth after that/ that he went
into a cytie called Balm / a many of his disci-
ples went with him & moche people. Whē he
came nye to the gate of þe cytie: beholde ther
was a deed mā carped out which was þe only
sorme of his mother / & she was a wydowe / &
moche people of the cytie was with her. And
when the Lord sawe her / he had compassion
on her, and sayde vnto her: wepe not. And he
wēt & touched the coffyn / and they that bare
him / stode still. And he sayde: Yonge man, /
saye vnto the / aryse. And the deed late by /
beganne to speake. * And he deliuered hym
to his mother. And there came a feare on the
all. And they glorified God sayinge: a greate
p̄phet is risen amonge vs / & God hath bi-
lessed his people. ¶ And this rumoz of hym
went forth throughout all Iurie / & thorow
out all the regions which lye rounde about.

And þe disciples of Iohn shewed hym of all these thyngs. And Iohn called vnto hym two of his disciples/ & sent the to Iesus sayinge: Wite thou be þe Guilde come: or shall we loke for another? When þe men were come vnto

him they sayde: John baptiste sent vs vnto þ
saying: Arte thou he þ shulde come: or shall
we waite for another? And at þ same tyme
he cured many of their infirmities & plagēs/
& of euill sp̄ytes/and vnto many that were
blinde he gaue syghe. And J̄hus answered/
& sayd vnto thē: Go youre wayes and tewe
John what thinges ye haue sene & harde/ how
that the blinde se/ the halt go/ the lepers are
cleansed/ the deafe heare/ the deede a ryse / to þ
poore is þ glad tydinges preached/ & happy
is he that is not offended by me.

When þe messengers of John were depart-
ed/þe bega to speake into þe people of John
what wēt þe out into þe wyldernes for to se:
went þe to se a rede waken with the wynde:
But what wēt þe out for to se: A mā clothed
in soft raimēt: Beholde they whith are go-
geously appatelled/and þue delcately / are
in kynges courtes. But what went þe forth
to se: A Þrophete: Ye I saye to you/ a moare
then a Þrophete. Thys is he of whom it is
writte: Behold I sende my messenger before
thy face/ to prepare thy way before the. For
I saye unto you: a greater Þrophete then
John/ amonge womens child: is ther none: &
Nevertheless one that is less in the kyng-
dome of God/ is greater then he. I

And all the people that hearde the pub-
lickans justified God were baptysed wth
the baptisme of John. But the Pharisees and
Scribes despised the counsell of God agaynst
them selues and were not baptised of him.

And the Lord sayd: nether bnto shall I ly-
ken y^e men of this generacion/ & what thinge
are they lyke? They are lyke bnto childeⁿ sic-
tyng in the market place/ & cryinge one to
another/ & sayng: we haue piped bnto you/
& ye haue not daunced: we haue mourned to
you/ & ye haue not wept. For John Baptist
came/ nether eatyng breed ner drynchynge
wyne/ & ye saye: he hath y^e deuyll. The sonne
of mā is come & eateth & dryncheth/ & ye saye:
beholde a mā which is a glotte/ & a dryncher
of wyne/ a frende of publicans and synners.
Yet is he wyrdome iustified of his chyldeⁿ.

¶ And one of the Pharisees despised him: for he would eate with him. And he went into the Pharisees house: & sat downe to meate. And behold a woman in the city, which was a synner, as soone as she knewe that Iesus sat at meate in the Pharisees house, she brought an alabaſter boxe of oynment: & she stoode at his fete behynde him to wepyne: & beganne to walsh his fete with teares, and dyd wype the with the heares of her heed, & kyſed his fete, and anoynted them with oynment.

When the Pharise which bad him / saide
that / he spake id in him selfe / saying: If this
man were a prophete / he wolde surely haue
known

Of S. Luke.

xxvii.

knowne who & what manner woman this is
which toucheth him/ for she is a synner. And
Jesus answered & sayde vnto him: Simon I
haue some what to saye vnto thee. And he sayd:
master saye on. There was a certayne lender
which had two debtors / the one ought fye
hundred pence & the other fifty. When they
had nothinge to paye he forgauē the bothe.
Which of the two tell me / wll loue him moost?
Simon answered and sayd: I suppose / that
he to whom he forgauē moost. And he sayde
vnto him: Thou hast truly iudged.

¶ And he turned to the woman & sayde vnto
Simon: Seest thou this woman? I entered in
to thy house / & thou gauest me no water to
my fete: but she hath washed my fete wth tea-
res & topped the with the heeres of her heed.
Thou gauest me no kysse: but she / sence the
tyme I came in / hath not crased to kysse my
fete. Wth yne heed with oyle thou dydest not a-
nointe: but she hath anointed my fete wyth
oynment. Wherefore I saye vnto the: ^{all} many
synnes are forgiven her: for she loued moche
to who lesse is forgiven / the same doeth lesse
loue. And he sayde vnto her / thy synnes are
forgiuen the. And they that sate at meate wth
him / beganne to saye wth in them selues:
What is this which forgiueth synnes also?
And he sayd to the woman: Thy sayth hath sa-
ued the: Go in peace

[illegible]

The 6th Chapter.

And it fortuned after that / that he
him selfe went throughe out cyties
and townes / preachinge / and he-
winge the kyngdome of God / and
the twelve with him. And also certayne we-
men, whych were healed of euell spytes / &
infirmities: Mary called Magdalen / out of
whom went seuen deuyls / and Ioanna the wyfe
of Chusa Perodres the warde / & Susanna &
many other: which ministered vnto the of their
substance. **I.** * Whē moche people were ga-
thered to gether / & were come to him oute of
all cyties / he spake by a synnysitude. And some
went out to seme his seede: and as he soweth
some sell by the waye syde / and it was trouē
vnder fete / and the soules of the apper deuou-
red it by. And some sell on stone / and as stone
as it was spronge by / it withered awaye / be-
cause it lacked moyllur. And some sell amonge
thornes / and the thornes sprange by with it /
and choched it. And some sell on good grounde
and sprange by / and bare fruite / an hundred
foolde. And as he sayd these thyngs / he cryed
ye that hath eares to heare / let him heare.

And his disciples asked him saying : what manner similitude is this? And he sayde: *¶

to you is it given to knowe the secretes of the

kingdom of God: but to other in similitudes:

that when they se they shuld not se / and whē

they heare they shuld not understande.

The synulptude is this. The seede is the
woorde of God. Those þ are besyde the way/
are they that heare / and afterwarde cometh
the deuyll and taketh awaye the woorde oute
of their hertes lest they shuld beleue and be
saued. They on þ skōnes/ are they which whē
they heare/ receaue þ woorde with ioye. But
these haue no rotes/ which for a whyle be ie-
ue/ and in tyme of temptaciō go awaye. And
þ which sell amōge thornes/ are they whych
heare/ and go forth/ & are chokyd with cares
and with ryches/ and voluptuous spūinge/ &
brynge forth no frute. That in þ good ground/
are they which with a good and pure herte/
heare the woorde and kepe it and bynge forth
frute with patience. Ʒ

* Do ma lighteth a candell / & cotereth it vn-
der a beuell / nether putteth it vnder the table
but setteth it on a cabell like / that they that
enter in / maye se the lyght. No thinge is in se-
cret that shall not come aboode : Nether any
thinge hyd, that shall not be knowe / & come
to lyght. Take hede therfore how ye heare.

For whosoever hath / to hym shalbe geuen: he shal receiue
 And whosoever hath not / to him shalbe taken: he shal be
 cast out. & same which he supposed to be hath, shal be geue &c.

Then came to him his mother and his brethren, and could not come at him for the people. And they tolde him saying: Thy mother and thy brethren stande without, a wolde see the. He answered and sayde vnto them: my mother & my brethren are these which heare the worde of God and do it.

¶ And it chafsed on a certayne daye that he went into a shippe & his disciples also / & he sayde vnto the: Let vs go ouer vnto the other syde of the lake. And they Lanchted forth. And as they sayled, he fell a slepe / and there arose a storme of winde in the lake / and they were fylled with water / & were in leopardey. And they went to him & awoke him sayinge: Master Master / we are loost. Then he arose & rebuked & wynde & the tēpest of water / and they ceased / and it waxed calme. And he sayde vnto the: where is youre fayth? They feared and wondred sayinge one to another: what felowe is this? for he commaundeth both the wyndes & water / & they obey him. And they sayled vnto the region of the Gaderenites / which is ouer agaynst Galile.

And as he went out to land, ther met hym
a certayne mī out of þ cītie, which had a de-
uill longe tyme / & ware no clothes / nether
abode in eny house: but amonge graues.
D. iij. When

When he sawe Iesus he cryed / & fell downe before him / & with a loude voyce sayd: what haue I to do with the Iesus the sonne of the God most high? I beseeche the toment me not. When he commaunded the soule spete to come out of h. m. For ofte tymes he caught him / & he was bounde with chaynes / & kept with fetters: and he brake h. bondes / & was carryed of the sence / into wyldernes.

¶ And Iesus asked him saying: what is thy name? And he sayd: * Legion / because many deuyls were entred into hym. And they besought him / that he wolde not commaunde the to go out into the depe. And ther was there by an heerde of many swyne / fedyng on an hyll and besought him / that he wolde suffer them to enter into them. And he suffered them. When went the deuyls out of the ma / and entred into the swyne: And the heerd toke their course and ran heedlyng into the lake / and were choaked. When the heromen sawe what had chaunted / they fled & tolde it in the cite and in the billages.

And they came out to se what was done: & came to Iesus / and founde the man / oute of wh. the deuyls were departed / sitting at the fete of Iesus / clothed & in his ryght mynde / & they were a prayde. They also which sawe it tolde the by what meanes he that was possessed of the deuyl / was healed. And all the whole multitude of the cōtrey of h. Gaber-nites / besought him / & he wolde departe fr. th. for they were take w. greute feare. And he gate hym into h. chyppe & returned backe agayne. * When the ma out of wh. h. deuyls were departed / besought him that he myght be w. him. But Iesus sent him away saying: Go home agayne into thine atone house / & we me what great thynges God hath done to the. And he wet his waye / & preached thozow out all the cytye what great thynges Iesus had done vnto him.

Mar. v. b.

Mat. ix. c.
Mar. v. b.

And it fortuneth when Iesus was come agayne h. the people receaued him. For they all waited for hym: * And beholde ther came a man named Jairus / and he was a ruler of h. synagoge / and he fell downe at Iesus fete / & besought him that he wolde come into hys house / for he had but a daughter only / vpon a twelue yere of age / and she laye a byng. And as he went the people thronged him. And a woman hauynge an issue of bloud twelue yeres / which had spent all her substance amonge Physicians / nether coulde be holpen of eny / came behinde him / & touched the hem of his garment / & immediately her issue of bloud stancheth. And Iesus sayde: who is it that touched me? When euery ma denyed / Peter & they h. were w. him / sayde: Master / the people thrust the and bere the: and saye it

thou who touched me? And Iesus sayd: So me body touched me. For I perceaued h. vertue is gone oute of me. When the woman sawe that she was not h. / she came trembling / & fell at his fete / & tolde him before all h. people for what cause she had touched him / and how she was healed immediatly. And he sayde vnto her: Daughter be of good comforte. * Thy sayth hath made the whole / go in peace.

¶ Whill he yet spake / there came one fr. the rulers of the synagogs house which sayde to him: thy daughter is deed / diseale not h. matter. When Iesus hearde that / he answered the father / saying: * Feare not / beleue only & she shalbe made whole. And when he cam to the house he suffered no ma to go in with him / saue Peter / James and John / & the father & the mother of the mayden. Euery body weep & sorowed for her. And he sayde: Wepe not: for she is not deed / but slepeth. And they knew him to scoone. For they knew that she was deed. And he thrust the all out / & caught her by the hande: and cryed saying: Mayde aryse. And her spete came agayne / and she rose straight waye. And he commaunded to geue her meate. And the father & h. mother of her were astonied. But he warned them that they shuld tell no man what was done.

¶ He sendeth out the. x. Apostles to preache. Herode beareth tell of him. He feareth Iesus thousand m. with Iesus loues & two synners / the disciples chosse him to be the sonne of God: he transfigured him selfe vpon the mounte / he preache the possesed / and teacheth hys disciples to be lowly. They desyre vengeance / but he reproveth them.

¶ The ix. Chapter.

Iden called he h. xi. to gether and gaue the power / & auctorite ouer all deuyls / & that they might heale diseases. And he sent the to preache the kyngdom of God / & to cure the sick. And he sayde to the: Take nothyng to lucher you by h. waye: * nether staffe / nor scrype / nether bread / nether money / nether haue two cotes. And whatsoeuer house ye enter into there abyde & thence departe. And whosoever wyll not receaue you / wh. ye go out of that cite / shake of the very dust from youre fete / for a testimony agaynst them. And they wet out / and went thozow the townes / preaching the gospel and heaenge euery where.

And Herode the tetrarch hearde of all that was done by him / and douteth / because it was sayde of some / that John was risen agayne from death: and of some / that Iesus had appered: and of some / that one of h. olde Prophetes was risen agayne. And Herode sayd: John haue I beheaded: who then is this of whom I heare suche thynges? And he desired to se him.

And the Apostles returned: and tolde him what

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
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Mat. ix. c.
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Mat. ix. c.
Mar. v. b.

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Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

what great thynges they had done. * And he toke them & wet alpe into a solitary place / nye to a cytye called Bethsaida. And h. people knewe of it / & folowed him. And he receaued them / & spake vnto them of the kyngdome of God & healed the that had nede to be healed. And when h. daye beganne to weare awaye / then came the twelue & sayd vnto him: sende the people awaye / that they maye go in to h. townes and billages rounde about & lodge / & get meate / for we are here in a place of wyldernes. But he sayde vnto them: Geue ye the to eate. And they sayde: We haue no mo but fyue loues and two synners / except we shuld go & bye meate for all this people. And they were aboute a fyue thousande men. And he sayde to his disciples: Cause the to sit downe by fifties in a company. And they dyd so / and made them all sit downe. And he toke h. fyue loues / & the two synners / & looked vp to heuen / and blessed them / and brake / and gaue to the disciples / to lett before the people. And they ate / & were all satisfied. And there was take bp of h. remayned to the / twelue baskettes full of broken meate.

Mat. ix. c.
Mar. v. b.

* And it fortuneth as he was alone praying / his disciples were with hym / & he asked the saying: Who saye the people h. I am? They answered & sayd: John Baptist: Some saye Iesus. And some saye / one of the olde Prophetes is risen agayne. He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of God. And he warned & commaunded the that they shuld tell no ma that thinge saying: h. the sonne of ma must suffer many thynges / and be reproued of the elders / & of the hye prestes and scrybes & be slayne / and the thirde daye rise agayne.

And he sayde to them all / yf eny man wyll come after me / let him denye hym selfe / and take by his crose dayly & folowe me. * Who soeuer wyll saue hys lyfe / shall lose it. And whosoever shall lose his lyfe for my sake / the he shalbe saued. For what auantageth it a man to wyne the whole worlde yf he loose hym selfe / or runne in damage of hym selfe? For whosoever is ashamed of me / and of my saynges: of him shall I be ashamed / & of my father / & of the holy angels. And I tell you of a surety. * There be some of them that stande here which shall not tast of death / tyll they se the kyngdome of God.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

And it folowed about an. viij. dayes after those saynges / that he toke Peter / James / & John & went by into a mountayne to praye. And as he prayed / the fashion of his countenance was chaunged / & his garment was whyte & gloone. And behold two men talked with him / and they were Moles and Iesus

which appered gloriously / & spake of his departinge / which he shuld ende at Ierusalem: Peter & they that were w. him / were heuy w. slepe. And when they woke / they sawe hys gloie / and two men standynge with him.

And it chaunted as they departed fr. him / Peter sayde vnto Iesus: Master / it is good beyng here for vs: Let vs make thye tabernacles / one for the & one for Moles / & one for Iesus: & wist not what he sayde. Whyll he thus spake / there came a cloide & shadowed them / and they feared when they were come vnder the cloide. And there came a voyce out of the cloide saying: This is my beare sonne / heare him. And as sone as h. voyce was past / Iesus was founde alone. And they kept it cloose: & tolde no man in those dayes eny of those thynges which they had sene.

And it chaunted on the nexte daye as they came downe from the hyll / moche people met him. And beholde a man of the cōpany cryed out saying: Master / I beseeche the beholde my sonne / for he is all that I haue: and se / a spete taketh him & suddenly he cryeth / and he teareth him that he cometh agayne / and with moche payne departeth fr. him / wh. he hath rent him / & I besought thy disciples to cast him oute / & they coulde not. Iesus answered and sayd: O generation w. out sayth / & croked how longe shall I be w. you? & shall I suffice you? Byng the sonne hynder. As he yet was a commynge / the sence rent him and tare hym. And Iesus rebuked the vnclene spete / and healed the chyld / and deliuered him to his father. And they were all amazed at the myghty power of God.

¶ Whyll they wozed euery one at all thyngs which he dyd / he sayde vnto his disciples: Let these saynges synke downe into youre eares / the tyme wyll come / when the sonne of ma shalbe deliuered into the handes of men. But they wist not what that worde meant / and it was h. from them / that they understode it not. And they feared to aske him of h. saynges.

* Then ther arose a disputacion amonge the who shuld be the greatest. When Iesus perceaued the thoughtes of th. herces / he toke a chyld / & set him hard by him / & sayde vnto the: Whosoever receaueth this chyld in my name / receaueth me. And whosoever receaueth me / receaueth him / & sent me. For he h. is least amonge you all / h. same shalbe greatest.

And John answered and sayd: Master we sawe one castinge oute deuyls in thyn name / & we forbaide hym / because he foloweth not with vs. And Iesus sayd vnto him: forbyde hym not. For he h. is not agaynst vs / is w. vs.

And it folowed when the tyme was come that he shuld be receaued by / then he set his face to go to Ierusalem / & sent messengers before

ter. h. mytech to come w. power / is the kyngdome of Christ wh. y. some of the dyd then se / wh. they were Iesus / John & James / wh. they sawe the cloide / the gloie of Christ / and heard the testimony of the father of heile / of Moles and Iesus / for then did all these aboute / dauntly testifie

Christ was a hyne and the sonne of God.

Mat. ix. c.
Mar. v. b.

Mat. ix. c.
Mar. v. b.

A. & C. wylling
 to wylling
 selfe &c. A. & C.
 to the wylling
 to let forth by
 selfe as well as
 as one & was
 leantuch / saye
 who is myne
 boare. &c.

gether: he began to say: This is an euyl nation: they seeke a signe/ & ther shall no signe be geuen the/ but the signe of Jonas & prophet. For as Jonas was a signe to the Ninuites/ so shall the sonne of man be to this nation.

The quene of the south shall ryle at iudgement/ with the men of this generation/ & cōdempe the: for she came fro the ende of the world/ to heare the wysdome of Salomon. And behold a greater then Salomon is here. The men of Ninute shall ryle at the iudgement/ with this generation: & shall cōdempe them: for they repented at the preachynge of Jonas. And behold a greater then Jonas is here.

¶ No mā lighteth a candell/ and putteth it in a psey place/ nether vnder a buswell: but on a candellsticke/ that they that come in maye se the lyyght. The lyyght of thy body is & eye. Therfoze when thyne eye is synge: then is all thy body full of lyyght. But yf thyne eye be euill: then shall all thy body be full of darcknes. Take hede therfore that the light which is in the/ be not darcknes. For yf all thy body shall be lyyght/ hauinge no parte darcke: then shall all be full of light/ euen as when a candell doeth lyyght the with his brightnes.

And as he spake/ a certayne Pharise besought him to dyne with hym: and he went in & late doun to meate. When the Pharise sawe that/ he marueyled that he had not fyrst wsshed before dyner. And the Lorde sayde to him: ¶ Now do ye Pharises/ make cleue & out syde of the cup/ and the platter: but poure inwardes partes are full of rauensynge & wyckednes. Ye toles/ dyd not he that made that which is without: make that which is within also: neuerthelesse geue almosse of & ye haue and beholde all is cleue to you. But wo be to you Pharises/ for ye tithe & mynt & rewe/ & all manner erbes/ & palle ouer iudgement & the loue of God: & these ought ye to haue done & yet not to haue left the other undone.

¶ Wo be to you Pharises: for ye loue the hypermort feates in the synagoges/ & greetynge in the markets. ¶ Wo be to you scribes & Pharises hypocrites/ for ye are as graues which appere not/ & the men that walke ouer them are not ware of them. ¶ When answered one of the laweares/ & sayd vnto hym: Master/ thus sayynge thou puttest vs to rebuke also: ¶ When he sayde: wo be to you also ye laweares: for ye lade me with burthenes greuous to be borne/ & ye poure selues touche not & packes with one of your fingers. ¶ Wo be to you: ye bylde the sepulchres of the prophetes/ & your fathers killed them/ truly ye beare witness/ that ye allowe the dedes of your fathers: for they killed them/ and ye bylde their sepulchres.

¶ Therfoze sayd the wysdome of God: I will send them prophetes & apostles/ and of the

they shall see & persecute: that the bloude of all prophetes/ which was shed fro the beginning of the world/ maye be requyred of this generation/ fro the bloud of Abel vnto the bloud of Zachary/ which perished betwene the altare & the temple. ¶ Therly I saye vnto you: it shall be requyred of this nation.

¶ Wo be to you laweares: for ye haue taken awaye the keye of knowledge/ & entered not in your selues/ & them & came in ye forbad. ¶ When he thus spake vnto them/ the laweares and the Pharises begā to were busye about him/ and to stop his mouth with many questions/ sayynge wayte for him/ and sekynge to cathe some thyng of his mouth/ wherby they myght accuse hym.

¶ The leuen of the Pharises/ which comforted hym bycyples agaynst persecution warneth them to beware of couetousnes/ by the synillude of a certayne ryche man: he wyl not haue the to hange up & carthly thynges/ but to watch and to be ready agaynst hyr commynge.

The xii. Chapter.

¶ So they gathered to gether an innumerable multitude of people (in so moche & they trood one another) he began to saye vnto his disciples: fyrst of all beware of the

¶ Pharises which is pocyty. For ther is no thyng couered/ that shall not be vncouered: nether hyd & shall not be knowne. For what soeuer ye haue spoken in darcknes: that same shall be harde in & lyyght. And & which ye haue spokē in the eare eue in secret places/ shall be preached euen on the toppe of the houses.

¶ I saye vnto you my frendes: be not afrayde of them that kyll the body/ and after & haue no moare that they can do. But I will shewe you/ whom ye shall feare. ¶ Feare hym which after he hath kyllēd/ hath power to cast into hell. Yee I saye vnto you/ him feare. Are not fyue sparowes bought for two farthynges? And yet not one of them is forgotten of God. Also eue the very herres of poure heedes are nombred. ¶ Feare not therfoze: ye are moare of value then many sparowes.

¶ I saye vnto you: whosoever confesteth me before men/ euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before me: shall be denyed before the angels of God. And whosoever speaketh a worde agaynst the sonne of mā it shall be forgeuen him. But vnto him & blasphemeth & holy goost/ it shall not be forgeuen. ¶ When they byynge you vnto the synagoges/ & vnto rulers and officers/ take no thought how or what thyng ye shall answer or what ye shall speake. For & holy goost shall teache you in the same houre/ what ye ought to saye.

¶ One of the company sayde vnto hym: Master bydynge brother deuide & enheritance with

with me. And he sayde vnto hym: Man/ who made me a iudge or a deuyder ouer you? ¶ Therfoze he sayde vnto the: take hede/ & beware of couetousnes. ¶ For no mannes lyfe standeth in the aboundance of the thynges which he possedeth. And he put forth a synpylltude vnto the sayynge: The grounde of a certayne ryche man brought forth frutes plentyfouly/ and he thought in hym selfe sayynge: what shall I do/ because I haue no roume wher to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes/ & bylde greater/ & therin wyl I gadder all my frutes/ & my goodes: and I wyl saye to my soule: Soule thou hast moche goodes layde by in stooze for many year/ take thyne ease: eate/ drynke/ & be merry. But God sayde vnto him: Thou folle/ this night wyl they fetch awaye thy soule agayne fro the. ¶ When whose shall those thynges be which thou hast prouided? So is it with him that gadreth riches: & is not riche in God.

¶ And he spake vnto his disciples: ¶ Therfoze I saye vnto you: Take no thought for your lyfe/ what ye shall eate: nether for your body/ what ye shall put on. The lyfe is moare then meate/ & the bodye is moare then rayment. Consyde the rauens/ for they nether sowe nor reye/ which nether haue stooze house nor barne/ and yet God feedeth them. ¶ How moche are ye better then soules. Which of you with takynge thought can adde to his stature one cubyt? ¶ If ye then be not able to do & thys which is least: why take ye thought for the remnaunt? ¶ Consyde & lylles how they growe: they laboure not: they spyn not: and yet I saye vnto you/ & Salomon in all this royalte/ was not clothed lyke to one of these.

¶ If the grasse which is to daye in the felde/ & to morowe shall be cast into & somace/ God so clothe/ how moche moze wyl he clothe you/ & ye endured idylle sayth: And as he not what ye shall eate or what ye shall drynke/ nether clyme ye by an hye: for all soche thynges the herben people of the world seke for. ¶ Your father knoweth that ye haue neede of soche thynges. ¶ Therfoze seke ye after the kyngdome of God/ and all these thynges shall be mynystred vnto you. ¶ ¶ Feare not ytell floocke/ for it is your fathers pleasure/ to geue you a kyngdome. ¶ Sell & ye haue/ & geue almes. And make you bagges/ which were not olde/ & treasure & sayeth not in heuen/ wher no thefe cometh/ nether moth corupteth. For wher your treasure is/ there wyl your hertes be also.

¶ Let your loynes be gerdre about/ & your lyyghtes bynnyng/ & ye poure selues lyke vnto men & wayte for their master/ when he wyl retorne fro a wedding: & as he cometh

& knocketh/ they maye open vnto him. ¶ Happy are those seruantes/ which the Lorde wyll he cometh shall fynde wakynge. ¶ Therly I saye vnto you/ he wyl gyrdde him selfe about & make the to syt doun to meate/ & walke by & mynyster vnto them. And yf he come in the seconde watche/ & yf he come in the thyrde watche/ & shall fynde the so/ happy are those seruantes. ¶ This vnderstonde/ & yf & good man of the house knewe what houre & these wolde come/ he wolde surely watche: & not suffer his house to be broke by. ¶ Be ye prepa red therfoze: for the sonne of man wyl come at an houre when ye thynke not.

¶ When Peter sayd vnto him: Master/ tell me: how oft shal thy synpyltude vnto vs/ or to all me? And & Lorde sayde: ¶ If there be any sayth full seruant & wyfe/ whom his Lorde shall loushe/ which make ruler ouer his household/ to geue them their due of meate at due season: happy is that seruant/ who hys master when he cometh/ shall fynde so doyng. ¶ Of a trouth I saye vnto you: & he wyl make hym ruler ouer all euill agree to & he hath. But & yf & euyl seruant shall saye ¶ I am in his hert: & yf master wyl deferre his cont to sende on the mynge/ and shall begynne to smyte the seruant: but theruadnes & maydens/ & to eate & drynke & to be dronche: the Lorde of & seruant wyl come in a daye when he thynketh not & at an houre when he is not ware/ & wyl deuyde hym/ & of this world: wyl geue hys rewarde to the vnbeleuers. ¶ Therly the doc

¶ The seruant that knewe his masters will & prepared nothym selfe/ nether dyd accorde to his will/ shall be bet & many stripes. ¶ Shall be emited of ¶ But he that knewe not/ and yet dyd comitte many & aduoc thynges worthy of stryppes/ shall be beaten with fewe stryppes. ¶ For vnto whom moche is geuen/ of hym shall be moche requyred. ¶ And to whom men moche commit/ the moze of hym wyl they aske.

¶ I am come to sende fyre on erth: and what is my desyre/ but that it were all readye kyndled. ¶ Pot withstandynge I must be baptysed in a baptyme: & how am I payned tyll it be ended? ¶ Suppose ye & I am come to sende ¶ ¶ peace on erth: I tell you naye/ but rather debate. ¶ For fro hence forth ther shall be fyre mēd vnto. And in one house deuyded/ thye agaynst two/ & agayne/ those two agaynst thye. ¶ The father shall be deuyded of the charite agaynst the sonne/ & the sonne agaynst the father. ¶ The mother agaynst the daughter/ & the daughter agaynst the mother. ¶ The mothere/ & the daughtere shall be agaynst the mothere/ & the mothere shall be agaynst the daughtere.

¶ When sayde he to the people: when ye se a fro that which cloude ryle out of the west strayght waye ye they haue begā to saye: we shall haue a shower/ & so it is. And when ye se the south wynde blowe/ ye saye: we shall haue heet/ and it cometh to passe. ¶ So likewise ye can shyll of & fallow of & erth debate.

and of the fype: but what is the cause/that ye cannot fpyll of this tyme? Ye and why iudge ye not of youre felues what is ryghte.

Whyl thou goest with thine aduersary to the ruler: as thou arte in the waye/geue diligence that thou mayst be deliuered fro hym/least he bynge the to the iudge/ & the iudge deliuer the to the paylar/ & the paylar cast the in to pison. I tell the/thou departedst not thece tyll thou haue made good the *vntill myte. Of the Galileans whom pplate flemme of choise that dyed in syloe. The symilitude of the fygge tre. Christe healeth the fpyche woman. The parable of the mustarde febe & leuen. Fewe entre into the kyngdom. Christe reprooueth herode and Jerusaleim.

The xiiij. Chapter.

Iher were present at the same season that shewed him of the Galileans/ whose bloude pplate megled with their awne sacryfice. And Iesus answered/ & sayde vnto them: Suppose ye the these Galileans were greater synners then all the other Galileans/ because they suffered suche punishment? I tell you naye: but except ye repent/ ye shall all like to the peryshe. Of those xxiij. byon which the toure in syloe fell/ & flemme the/thinke ye that they were synners aboue all mē that dwel in Jerusaleim? I tell you naye: But excepte ye repent/ ye all shall lyke to the peryshe.

+ We put forthe this similitude: a certayne mā had a fygge tree planted in his byncparde & he came & sought frute thereon/ and founde none. Then sayde he to the dyeller of his byncparde: beholde/ this thye yeare haue I come & sought frute in this fygge tre/ & fynde none: cut it doune: why combyeth it to grounde: and he answered & sayde vnto hym: Lorde let it alone this yeare also/ tyll I bygge rounde aboute it/ & donge it/ to se whether it will beare frute: & yf it beare not then/ after the cut it doune. And he taught in one of the synagoges on the Saboth dayes. And beholde ther was a woman which had a fyete of infirmite. xxiij. yeares: & was bowed to gether/ & coude not lyste by her selfe at all. When Iesus sawe her/ he called her to hym/ & sayde to her: woman thou arte deliuered from thy dysfale. And he layde his handes on her/ and immediatly she was straght/ and glorified God. And the ruler of the synagoge answered with indignacyon (because that Iesus had healed on the Saboth daye) and sayde vnto the people. Ther are fyve dayes in whych men ought to worke: in them come and be healed/ and not on the Saboth daye.

Then answered hym the Lorde/ and sayde: ypocryte/ doth not eache one of you on the Saboth daye/ lowse his oxe or his asse from the stall/ & leade hym to the water? And ought not thys daughter of Abraham/ whom Sa-

tan hath bounde lo. xxiij. yeares/ be lowsed fro this bonde on the Saboth daye? And when he thus sayde/ all his aduersaries were ashamed/ and all the people reioysed on all the excellent dedes/ that were done by hym.

Then sayde he: what is the kyngedome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede/ whych a mā toke and sowed in his garden: and it grew & waxed a greate tree/ and the foules of the ayre made nestes in the braunches of it.

And agayne he sayde: wherunto shall I liken the kyngedome of God? it is lyke leuen/ whych a woman toke/ and hydde in thye busshels of flour/ tyll all was thozow leuened. And he went thozow all maner of cyties and townes teachinge/ and comynginge towards Jerusaleim. Then sayde one vnto hym: Lorde/ are ther feawe the that shal be sauēd? And he sayde vnto the: stryue in youre felues to enter in at the strypte gate: for many I saye vnto you/ will seke to enter in/ and shall not be able.

* When the good mā of the house is rylen by/ and hath shet to the doze/ ye shall be begonne to stande withoute/ & to knocke at the doze sayinge: Lorde Lorde/ open vnto vs: and he shall answer & saye vnto you: I knowe you not wher ce ye are. Then shal ye begin to saye: we haue eaten in thy presence & droncke/ & thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. Where shalbe weyinge & gnawinge of teth/ when ye shall se Abraham and Isaac & Jacob/ and all the pphetes in the kyngdome of God/ & youre felues thurst oute at dozes. And they shall come from the east & from the west/ & fro the north & from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/ whych shalbe fyrst: And ther are fyrst whych shalbe last.

The same daye there came certayne of the pharises and sayde vnto hym: get the out of the waye/ and departe hence: for herode will kyll the. And he sayd vnto them. Go ye and tell the fore/ beholde I cast oute deuyls and heale the people to daye and to morowe/ and the thyrde daye I make an ende. Neuerthelesse/ I must walke to daye and to morowe/ & the daye followinge: for it can not be/ that a pphete perishe any other whete/ saue at Jerusaleim.

* Jerusaleim/ Jerusaleim/ which killest the pphetes/ & stonest the that are sent to the: how often wolde I haue gathered thy chyldre to gether/ as the hen gathered her nest under her wynges/ but ye wold not. Beholde youre habytacion shalbe left vnto you desolate. For I tell you/ ye shall not se me anytill the tyme come that ye shall saye/ blessed is he that comyth in the name of the Lorde.

Jesus

Jesus eateth with the pharise/ healeth the droppyn upon the Saboth. teacheth to be lowly/ telleth of the greate supper/ & warneth them that wyl folowe hym/ to laye their accomptes before what it wyl cost them. The tale of the earch.

The xliij. Chapter.

And it chaunced that he went into the house of one of the pharises/ to eate bread on a Saboth daye: & they watched hym. And beholde ther was a mā before hym/ whych had a dyspoyse. And Iesus answered & spake vnto the laweys and pharises sayinge: is it lawfull to heale on the Saboth daye? And they helde their peace. And he toke hym & heale hym/ and let hym go: and answered them sayinge/ whych of you shall haue an asse or an ore fallen into a pyt/ and wyl not straght waye pull hym out on the Saboth daye? And they coude not answer hym agayne to that.

He put forthe a similitude to the guests/ wher he marked how they pleased to the best roumes/ & sayd vnto the: when thou arte bidden to a weddinge of any man/ syt not doune in the best roume/ lest a more honorable mā then thou be bidden of hym/ and he that hade bothe hym & the/ come and saye to the: geue this mā roume/ and thou then beginnewith shame to take the lowest roume. But rather wher thou arte bydden/ go & syt in the lowest roume/ & wher he that hade the commeth/ he maye saye vnto the: frinde syt by myr. Then shal thou haue worshipp in the presence of them that syt at meate with the. For whosoever exalteth hym selfe/ shalbe brought lowe. And he that humbleth hym selfe/ shalbe exalted.

Then sayde he also to him that had helpeyd hym to dner: I wher thou makest a dner or a supper/ call not thy frendes/ nor thy brether/ nether thy kynsmen/ nor thy neyghbours: lest they bydde the agayne/ & thy recompence be made the. But when thou makest a feast/ call the poore/ the maymed/ the lame & the bynde/ and thou shalt be happy/ for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

When one of them that sate at meate also heard that/ he sayde vnto hym: happy is he that eateth bread in the kyngdome of God. Then sayde he to him: A certayne man ordeined a greate supper/ & hade many/ & sent his seruaunt at supper tyme/ to saye to the that were bidden/ come: for all thynges are now ready. And they all at once beganne to make excuse. The fyrst sayd vnto hym: I haue bought a ferme/ and I must nedes go & se it/ I praye the haue me excused. And another sayd: I haue bought fyve yokes of oxen/ and I go to plowe the/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe/ and therfore I cannot come. And the seruaunt went/

and brought his Master wyde thersof. Then was the good man of the house dyspleased/ & sayd to his seruaunt: Go out quickly into the stretes & quarters of the cite/ and brynge in hyder & poore & the maymed & the halt & the bynde. And the seruaunt sayd Lorde it is done as thou commaundest & yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hys wayes & hedges/ & cōpel the to come in/ that my house maye be fylled. For I saye vnto you/ that none of those men whych were bidden/ shall tast of my supper.

Then went a greate cōpany with hym/ and he turned & sayde vnto the: I & a mā come to me/ & hate not his father & mother & wyfe and chyldren/ and brether/ and systers/ nor reour/ and hys awne lyfe/ he cannot be my discipyle. And whosoever beate not his crosse/ and come after me cannot be my discipyle.

Whych of you disposed to byde a toure/ siteth not doune before and counteth the cost/ whether he haue sufficiēt to perfozme it? lest after he hath layde the foundacyon/ and is not able to perfozme it/ all the beholde it/ beginne to mocke hym sayinge: thys man beganne to byde/ and was not able to make an ende. What king goeth to make batayle agaynst another kyng/ and syteth not doune fyrst/ and casteth in his mynde/ whether he be able with ten thousande/ to mete him that cometh agaynst hym with xx. thousand. Or els whyll other is yet a greate waye of/ he wyl sende ambassatours/ and desyre peace. So lyke wyse one of you that forsaketh not all that he hath/ can be my discipyle.

* Salt is good/ but yf salt haue losse hyr saltnes/ what shal be seasoned ther with? It is nether good for the sande nor yet for the donge byll/ but men cast it out at the dozes. He that hath eares to heare/ let hym heare.

The louyng meter of God is openly set forth in the parable of the hundred shepe/ & of the loue pwas lost

The xlv. Chapter.

When reioysed vnto hym all the pharisees and synners/ for to heare hym. And the pharises and scriybes murmured sayinge: We receaue nothyng but to his cōpany synners/ and eateth with them. Then put he forthe thys symilitude to them sayinge: what man of you hauinge an hundred shepe/ yf he loose one of them/ doth not leue nynty and nyne in the byldernes/ and go after that whych is loost/ untill he fynde hym? And when he hath founde hym/ he putteth hym on his shuldres with ioye: And asone as he cometh home/ he calleth to gether his louers and neyghbours sayinge vnto them: Reioyse with me for I haue founde my shepe whych was loost. I saye vnto you/

Of thys par. b. d.

Math. xij. a. Luke. xliij. a.

Math. xvi. a. Mat. viij. d.

Math. b. b. Math. b. b. c.

Math. ix. b. Math. x. b. c. Luke. b. c.

Math. xliij. a. Luke. xliij. a.

Math. xliij. a.

unto you that ye the wylde sope shalbe in heuē
ouer one synner that repenteth / moore then
ouer nyntē & nyne luste persons / which nede
no repentance. Other what woman hauing
p. grotes / yf she loose one / both not lyght & ca-
bell / & swepe the house / & seke diligently tyll
she fynde it: And when she hath founde it she
callet her louers & her neighbours sayinge:
Reioyce with me / for I haue founde a groce
C whych I had lost. A p. hewpse I saye vnto
you / sope is made in the presence of p. angels
of God ouer one synner that repenteth. I.

And he sayde: A certayne man had two
sonnes / & the yonger of them sayde to his fa-
ther: father geue me the parte of the goodes
to me belongeth. And he deuoyded vnto them
his substance. And not long after / the yonger
sonne gaddered all p. he had to gedet / & toke
his sojney into a farre countre / and there he
wasted his goodes in ryetous luyng. And
when he had spent all that he had / ther arose
a greatederth thowow out all that same lade /
he began to lacke. And he went & claued to
a cytesyn of p. same countre / which sent him
to his felde / to kepe his swyne. And he wolde
sayne haue fylled his bely with the coddys p.
the swyne ate: and no man gaue to hym.

When he came to hym selfe and sayde: how
many hyred seruantes at my fathers haue
byred ynough / & I dye for honger. I will arysse
& go to my father / & wyll saye vnto him: fa-
ther I haue synned agaynst heuē & before p.
& am no moze worthy to be called thy sonne /
make me as one of thy hyred seruantes. And
he arose and went to his father. And when he
was yet a greate waye of / hys father sawe
him / & had compasyon / & ran & fell on his neck
& kysed hym. And the sonne sayd vnto hym:
father / I haue synned agaynst heuē / & in thy
sight / & am no moze worthy to be called thy
sonne. But his father sayd to his seruantes:
byngge forth that best garment and put it on
him / & put a ringe on his hande / & shooes on
his fete. And byngge hyder that fatted cause
& kill hym / & let vs eate and be mery: for this
my sonne was deed / and is alpye agayne / he
was loste / & is now founde. And they began
to be mery. The eldēt brother was in the
felde / & whē he came & dytwe nye to p. house /
he herde minstrelsy & dauncyng / & called one
of his seruantes / & asked what those thynges
meane. And he sayde vnto him: thy brother is
come / & thy father had killed p. fatted cause /
because he hath receaued him safe & sounde.
And he was angry / & wolde not go in. Then
came his father out & entreated him. He an-
swered & sayde to hys father: Lo these many
yeres haue I done thy seruice / nether haue
at any tyme thy complayment / & yet gauest
thou me / neuer so muche as a kyd to make

mercy with my louers: but as soon as this thy
sonne was come / whych hath deuoyded thy
goodes with harlots / thou haste for his plea-
sure killed p. fatted cause. And he sayd vnto
him: Sonne / thou wast euer with me / and
all that I haue is thynne: it was mete that we
shuld make mery and be glad: for thys thy
brother was deed / and is alpye agayne: and
was loste / and is founde. I.

The parable of the wyched mammon. Not one ty-
le of Gods wordes shal perishe. Of the p. hewpse and
p. Lazarus.

The xlii. Chapter.

And he sayd also vnto his discyples. I
ther was a certayne ryche mā /
whych had a steward / that was ac-
cused vnto him / that he had wasted
his goodes. And he called hym: and sayd vnto
him: How is it that I heare this of the? Deus
a comptes of thy stewardshippe: for thou
mayst be no longer steward. The steward
sayd to hym selfe: what shall I do? for my
master will take a waye fro me the steward-
shippe. I can not bygge / and to bygge / I am
shamed. I wote what to do / that when I
am put out of the stewardshippe / they maye
receaue me into their houses.

Then called he all hys masters detters / &
sayd vnto the fyrst: how moche owest thou
vnto my master? And he sayd an hondred con-
nes of oyle. And he sayd to him: take thy byll /
& syt doune quychly and wyte sytpe. Then
sayd he to another: what owest thou? And he
sayd: an hondred quarters of wheate. He
sayd to him: Take thy byll / and wyte soure
scorde. And the Lorde commendeth the vn-
steward because he had done wyse. For the
chyliden of thys worlde are in therr kynde /
wyse then the chyliden of lyght. And I saye
also vnto you: make you frendes of p. wyched
mammon / & whē ye shall departe / they may re-
ceauē you into euertlasting habitacions. I.

He that is saythfull in p. whych is less
the same is saythfull in moche. And he p. is
vn saythfull in p. least: is vn saythfull also in
moche. So then yf ye haue not ben saythfull
in p. wyched mammon / who will beleue you in
that wyche is true? And yf ye haue not bene
saythfull in another mannes busynesse: who
shall geue you your awne? No seruante ca-
serue. I. masters / for other he shall hate p. one
as loue the other / or els he shall lene to p. one
dyllyte p. other. Ye ca not serue God & mam-
mon. I. these thynges herde the pharysees also
whych were couetous / & they mocked hym.

And he sayd vnto the: Ye are they whych
dyllyte your selues before men: but God hath
weyde your hertes / for that whych is hyghlye
elected amonge men / is abhominable in the
syght of God. I.

The lawe

The lawe and the prophetes ragged vn-
tyll the tyme of John: and sence that tyme p.
kingdome of God is preached / & euery man
strpeth to go in. Soner shall heuen & erth
perishe then one tytle of the lawe shall pe-
rishe. Whosoever forsaketh his wyfe & ma-
rreth another / breaketh matrimony. And eu-
ry man whych marreth her p. is deuoyded fro
her husbände / committeth adoutry also.

Ther was a certayne ryche man / whych
was clothed in purple and syne byrre / & eated
deliciously euery daye. And there was a cer-
tayne begger named Lazarus / whych laye
at his gate full of soores despyng to be re-
ceyued with the cromes whych he sell fro the
ryche mānes boorde. Neuerthelesse / he dogged
came and licked hys soores. And it soytuned
that the begger dyed / and was carryed by the
angelles into: Abrahams bosome. The ry-
che man also dyed / and was buryed.

And beinge in hell in tormētes / he lyfte vp
his eyes and sawe Abraham a farre of / & La-
zarus in his bosome / & he cryed & sayd: father
Abraham / haue mercy on me / & sende Laza-
rus / & he maye byppe the tyme of his synger
in water / & cole my tēge: for I am tourmentēd
in this flame. But Abraham sayd vnto hym:
Sonne / remēber that thou in thy lyfe tyme /
receauedst thy pleasure / & contrary wyse La-
zarus payne. Now therfore is he cōsōrted / &
thou art punished. Beyond all this / betwe-
ne you and vs ther is a grate space set / so p.
they whych wolde go from hence to you can-
not: nether maye come from thence to vs.

Then he sayd I praye the therfore father /
send him to my fathers house. For I haue fy-
ue brethren: for to warne the lest they also co-
me into the place of torment. Abraham sayd
vnto him: they haue Moses & the Prophetes
lett them heare the. And he sayd: maye father
Abraham / but yf one came vnto them from
the deed / they wolde repent. He sayde vnto
hym: If they heare not Moses and the Pro-
phetes / nether wyll they beleue / though one
rose from deeth agayne.

Therforth his disciples to aspyde occasions of
euill / one to forgyue another / & to trust in God
and no mā to presume in his awne wyse. He healeth
the ten lepers / & preacheth of the latter dayes / and of the
ende of the worlde.

The xlii. Chapter.

Then sayde he to hys discyples / it ca-
not be auoyded but that offences
wyll come. Neuerthelesse wo be to
hym thowow whom they come. Ye
were better for him that a myllstone were ha-
ged aboute his necke / & that he were cast in-
to the see / then that he shulde offende one of
these lytle ones. Take heed to your selues. I. if
thy brother trespas agaynst the / rebuke him
and yf he repēt / forgyue him. And though he

synne agaynst the seuen tymes in a daye / &
seuen tymes in a daye tourne agayne to the
sayinge: it repenteth me / forgyue him.

And the Apostles sayde vnto the Lorde:
increase oure sayth. And the Lorde sayde: yf
ye had sayth lyke a grayne of mustard seed / & I
shuld saye vnto thys cynamme tree / plucke
thy selfe by the rootes / and plant thy selfe
in the see: he shoulde obey you.

Who is it of you yf he had a seruante plo-
winge or sedinge catel / that wolde saye vnto
him when he were come from the felde: Go
quychly and syt doune to meate: & wolde not
rather saye to hym / dyesse wherwith I maye
sup / and gydde by thy selfe and serue me / tyll
I haue eaten & dronken: & afterwarde / eate
thou / and dlynke thou? Woeth he thā he that
seruaunt because he dyd that whych was cō-
maunded vnto hym? I crowe not. So likewise
ye / when ye haue done all those thynges
whych are commaunded you saye / we are vn-
profitable seruantes. I. we haue done that
whych was oure duty to do.

And it chaunced as he went to Jerusalem /
that he passed thowow Samaria and Galilee.
And as he entred into a certayne toun / ther
met him ten men p. were lepers. Whych stode
a farre of & put forth their voyces and sayde: oure
Jesu master / haue mercy on vs. I. whē he sa-
we them / he sayde vnto them: Go and shewe
your selues vnto p. prestes. And it chaunced
as they went / they were censed. And one of
the / when he sawe that he was censed / turned
backe agayne / & wyth a loude voyce prayfed
God / & fell doune on his face at his sete / and
gaue him thākes. And p. same was a Sama-
ritane. And Jesus answered & sayde: are ther
not ten censed? But wher are those nyne?
Other are not founde that returned agayne /
to geue God prayse saue only this strainger.
And he sayde vnto him: arysse / & go thy waye
thy sayth hath made the whole. I.

When he was demaunded of the phar-
ises / whē the kingdome of God shuld come.
he answered them & sayde: The kingdome of
God cometh not with waytyngge for. Nether lone
God with
shall men saye: Lo here / so there. For beholde
the kingdome of God is with in you.

And he sayde vnto the discyples: the dayes
will come / when ye shall despye to se one daye
of the sonne of man / & ye shall not se it. And
they shal saye to you: Se here / Se there. So
not after them / nor folowe them / for as the
lyghtenyngge that apereth out of p. one parte
of heuen: and thyneth vnto the other parte of
heauen: So shall the sonne of man be in his
dayes. But fyrst must he suffre many thynges /
and be refused of this nacion.

As it happened in the tyme of Noe: so shall
it be in p. tyme of the sonne of man. They ate
they drank

In tooched
maye no sayth
be put / for up
them no man is
justified before
God but by
his blood

The kingdome
of me of God is to
God cometh not with
waytyngge for. Nether
lone God with
shall men saye: Lo here /
so there. For beholde
the kingdome of God is
with in you.
accordyng to p.
covenant
in Christ / and
for Christ sake
to loue thy ney-
ghoure as thy selfe
And
of all this is writen
in the
scriptures. Each. viij. c.
Luke. xij. c.

they thanke/they marped wyres & were mar-
ped/ eue vnto that same daye that Noe was
into the Arke/ the floud came & destroyed the
all. Lp the wylde also/ as it chaunced in the daye
of Lot. They ate/ they drank/ they bought
they solde/ they planted/ they bylde. And euen
the same daye that Lot went out of Sodome it
rained fyre & byrmstone fro heauē/ and de-
stroyed the all. After these ensamples/ that it
be in the daye whē the sonne of mā shall appere.

At that daye he that is on the house toppe
his stuffe in the house: let him not come dou-
ne to take it out. And lye wylde let not him
is in the felde/ turne backe agayne to the
lette behinde. Remember Lottes wyfe. Whos-
soeuer wyll go about to saue his lyfe/ shall
lose it: & whosoever shall lose his lyfe/ shall
saue it. I tell you in the nyght/ther shall be two
in one bedd/ & one shall be receaued/ the other
shall be forsaken. Two shall be also agryndinge
together: the one shall be receaued/ and the
other forsaken. And they answered/ & sayde
to hym: where Lorde? And he sayde vnto
them: wher soeuer the body shall be/ there
will the egles refozte.

* Where
the bo-
dye shall
the wyll
the egles
refozte/ &
the sonne
of man
shall be
to iudge
the wyld
the ther
shall all
go to ge-
ther vnto
me.

The teacheth to be seruent in prayer continually. Of
the Pharisee & the publican. The kyngdome of God
belongeth vnto chyldren. Whiche answereth the ruler/
and promyseth rewarde vnto all such as suffer losse for
his sake/ and folowe hym. The bynde man is refo-
red to his syght.

The xliij. Chapter.

He put forth a synnitytude vnto
the/ synnitytude that men ought al-
wayes to praye & not to be wery/
sayinge: Ther was a Judge in a
certayne cytle/ whych feared not God neither
regarded man. And ther was a certayne we-
dowe in the same cytle/ whiche came vnto him
sayinge: auenge me of myne aduersary. And
he wolde not for a while. But afterwarde
he sayde to him selfe: though I feare not God
nor care for man/ yet because this wedowe
troubleth me/ I will auenge her lest at laste
she come & hagge on me. And the Lorde sayd
heare what the byrghtewes Judge sayeth.
And shall not God auenge his electe/ whych
suffre daye and nyght vnto hym/ ye though he
deferre them? I tell you he will auenge them
and that quickly. Neuerthelesse/ whē the
sonne of mā cometh/ suppose ye/ that he shall
fynde sayth on the erth.

And he put forth this synnitytude/ vnto
certayne which trusted in them selues & they
were perfecte/ and despyled other. And men
went by into the temple to praye: & one a Pha-
risee & the other a publican. The Pharisee stode
& prayed thus with him selfe. God I thanke
the that I am not as other men are/ extorsio-
ners/ vnjuste/ aduouters/ or as this publican
I fast twyse in the weke. I geue tythe of all

that I possesse. And the publican stode a far-
re of/ & wolde not lyfte up his eyes to heauē/
but smote his brest sayinge: God be mercy-
full to me a synner. I tell you this man de-
parted home to his house iustified moare
then the other. For euery man that exalteth
him selfe/ shall be brought low: And he that
humbleth him selfe/ shall be exalted.

They brought vnto him also babes/ that
he shulde touche the. Whē his disciples sawe
that/ they rebuked the. But Iesus called the
vnto him/ & sayde: Suffer chyldren to come
vnto me/ & forbydde them not. For of soche is
the kyngdome of God. Verely I saye vnto
you: whosoever receaueth not the kyngdome
of God as a chyld: he shall not enter therein.

And a certayne ruler asked hym sayinge:
goodmaster: what ought I to do/ to obayne
eternall lyfe? Iesus sayde vnto him: why cal-
lest thou me good? None is good/ saue God
only. Thou knowest the commaundementes:
Thou shalt not commit aduoutry: thou shalt
not kyll: thou shalt not steale: thou shalt not
beare false wytnes: Honoure thy father and
thy mother. And he sayde all these haue I
kept fro my yowthe. Whē Iesus hearde the
sayde vnto him: Yet lackest thou one thinge.
Sell all that thou hast/ & distribute it vnto
the poore/ & thou shalt haue treasure in hea-
uen/ and come/ & folowe me. Whē he hearde
that/ he was heuy: for he was very ryche.

When Iesus sawe hym moorne/ he sayde:
with what dyscualte shall they that haue ry-
ches/ enter into the kyngdome of God: it is
easier for a camell to go thowowe a needles
eye/ then for a ryche man to enter into the
kyngdome of God. Then sayde they the hearde
that. And who shall then be saued? And he
sayde: Chynges whych are impossible wyth
men are possible wyth God.

Then Peter sayde: Lo we haue lefte all/ &
haue folowed the. And he sayde vnto them:
Verely I saye vnto you/ ther is no mā that
leaueth house/ other father & mother/ other
byrthen/ or wyfe/ or chyldren for the kyng-
dome of Goddes sake/ whych same shall not
receaue moche moare in thys worlde: and in
the worlde to come/ lyte euerylastinge.

He toke vnto him the twelue/ and sayde
vnto them. Beholde we go by to Ierusalem/
& all shall be fulfilled that are wyrtten by the
Prophetes of the sonne of man. He shall be
deliuered vnto the gentyls/ & shall be mocked
and shall be despytfully entreated/ and shall be
spetted on: and whē they haue scourged him/
they will put him to deeth/ and the thyrde daye
he shall aryse agayne. But they vnderstode
none of these thinges. And this sayinge was
hyd from them. And they perceaued not the
thynges whych were spoken.

* And it

And it came to passe/ as he was come nye
vnto Hierico/ a certayne bynde man sat by
the waye syde begginge. And when he hearde
the people passe by/ he asked what it meant.
And they sayde vnto hym/ the Iesus of Naz-
areth passed by. And he cryed sayinge: Iesus
sonne of Dauid. haue thou mercy on me. And
they which went before rebuked hym/ that he
shuld holde his peace. But he cryed so moche
the moare/ thou sonne of Dauid haue mercy
on me. And Iesus stode still/ & commaunded
him to be brought vnto him. And whē he was
come neare/ he asked him sayinge: what wilt
thou that I do vnto the? And he sayde: Lorde
that I maye receaue my syght. Iesus sayde
vnto him: receaue thy syght: thy sayth hath sa-
ued the. And immediatly he sawe/ and folo-
wed him/ praylinge God. And all the people/
when they sawe it/ gaue laude to God.

Of Zachary/ and the ten seruantes to whom the
talentes were deliuered. Christ rydeth to Ierusalem/
and wepech ouer it.

The xlv. Chapter.

He entered in a wylde thowowe Ple-
rico. And beholde/ ther was a man
named Zachary/ whiche was a ru-
ler amonge the Publicans/ & was
ryche also. And he made meanes to se Iesus/
what he shuld be: & coulde not for the p-
cease/ because he was of a lo stature. Wherfore
he ran before/ & clymed by into a wylde fig-
ge tree/ to se him: for he shulde come the waye.
And when Iesus cam to the place/ he looked
by/ and sawe him/ and sayd vnto him: Zach-
ary/ come doune attyce/ for to daye I must abyde
at thy house. And he came doune hastely &
receaued him ioyfully. And whē they sawe the
they all groundged sayinge: He is gone in to
tary with a man that is a synner.

And Zachary stode forth and sayd vnto the
Lorde: beholde Lorde/ the haile of my good-
des I geue to the poore/ and yet I haue done
eny man wronge/ I will refozte hym sower
solde. And Iesus sayd to him: this daye is be-
althe come vnto thys house/ for as moche as
he also is become the chyld of Abraham. For
the sonne of man is come to seke and to saue
that which was losse.

As they hearde these thinges/ he added ther
to a synnitytude/ because he was nye to Hier-
usalem/ and because also they thought that
the kyngdome of God shuld shortly appere.
He sayde therfore: A certayne noble man
went into a farrre countre/ to receaue hym a
kyngdome/ and then to come agayne. And he
called his ten seruantes and deliuered the
ten pounde/ sayinge vnto the: by and sell till
I come. But his citelens hated him/ and sent
messenger after hym sayinge: we will not
haue this man to raygne ouer vs.

And it came to passe/ when he was come
agayne & had receaued his kyngdome/ he ed-
maunded these seruantes/ to be called to him
(to whom he gaue his money) to wit what
euery mā had done. Then came the first/ say-
ing Lorde/ thy pounde hath encreased te p-
p-ue. And he sayd vnto him. Well good seruant
because thou wast saythfull in a very lytel
thinge/ take thou auctoryte ouer ten cy-
pes. And the other came sayinge: Lorde thy pounde
hath encreased fyue pounde. And to the same
he sayde: & he thou also ruler ouer fyue citis.

And the thyrde came & sayde: Lorde beholde
here thy pounde/ whych I haue kepte in a
napkin/ for I feared the/ because thou arte
a stryde man: thou takest by the thou saydest
not doune/ & repest that thou dydest not so-
we. And he sayde vnto him: Of thynne a wylde
month/ Iudge I the thou euyl seruant. W-
west thou that I am a stryde mā rasinge by
that I sayde not doune/ & reppunge that I dyd
not so we? wherfore then gauest thou my
money into the banke/ that at my conuynge I
might haue requyred mine a wylde vassage

And he sayde to the that stode by: take fro
him that pounde/ & geue it him that hath ten
pounde. And they sayde vnto hym Lorde he
hath ten pounde. I saye vnto you/ that vnto
all them that haue/ it shall be geuen: a fro him
that hath not/ euen that he hath shall be taken
from him. Wherfore those myne enemyes/
whych wolde not the I shuld raygne ouer the
byngge bydder/ & ster them before me. And
when he had thus spoken/ he proceded forth
before/ ascendinge by to Ierusalem.

And it fortuned/ when he was come nye to
Bethphage & Bethany/ besides mount Oli-
uete/ he sent two of his disciples sayinge: go
ye into the towne whych is ouer agaynst you.
In the which asone as ye are come/ ye shall
finde a colte tyed/ wheron yet neuer mā sate.
Louse him and bynge him hyer. And ye eny
man aske you/ why that ye lowse hym: thus
saye vnto him/ the Lorde hath nede of hym.

They that were sent/ went their waye and
founde/ euen as he had sayde vnto them. And
as they were alofinge the colte/ the owners
sayde vnto them: why lowse ye the colte?
And they sayde: for the Lorde hath nede of
hym. And they brought hym to Iesus. And
they cast their rayment on the colte/ and sette
Iesus thereon. And as he went/ they spydde
their clothes in the waye.

And when he was now come/ where he
shuld go doune fro the mount Oliuete/ the who-
le multitude of the disciples bega to reioyce/
& to laude God with a loude voyce/ for all the
myracles that they had sene/ sayinge: blessed
be the kyng that cometh in the name of the
Lorde: peace in heauen/ & glory in the hyest.

And

And some of the Pharisees of the company sayd vnto hym: Master rebuke thy disciples. He answered & sayde vnto the: I tel you yf these wuld holde their peace/the stones woulde crye. And whē he was come neare/he behelde the cite/& wept on it sayinge: If thou haddest knowe those thinges which beloge vnto thy peace/cul at this thy tyme? But now ge vnto thy peace they hydde fro thyne eyes. For the dayes hereafter shall come vpon the/that thy enemies shall cast a banke aboute the/and compass the rounde/& kepe the in on euery syde/& make the euen with the grounde/with thy children which are in the. And they shall not leue in þ one stone vpon another/ because thou knowest not the tyme of thy visitacion.

And he went in to the temple/& beganne to cast out them that solde therein/ and thim that bought sayinge vnto them: it is writtē: my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the tēple. The hye Priestes and the scribes and the chiefe of the people went about to destroye hym: but coulde not fynde what to do. For all the people stache by him/& gaue him audience.

¶ They aske Christ one question/and he askerh them another. The parable of the vnygarde. Of trybute to be geuen vnto Cesar/ and how Christ stoppeth the mouthes of the iudices.

The xx. Chapter.

¶ As it fortuneth one of those dayes as he taught þ people in the tēple he preached the gospell: the hye Priestes & the scribes came with the elders & spake vnto him sayinge: Tell vs by what auctorite thou doest these thynges? ether who is he that gaue þ this auctorite? He answered and sayde vnto them: I also wil aske you a question/ and answer me. The baptisme of Iohn: was it from heauen or of men? And they thought with in them selues sayinge: yf we shall saye from heauen: he wil saye: why then beleue ye hym not? But and yf we shall saye of men/ all the people wyl stone vs. For they be perswaded that Iohn is a prophete. And they answered that they coulde not tell whence it was. And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

¶ When beganne he to put forth to þ people this synnitylde. ¶ A certayne man planted a vynegarde/& let it forth to sermers/& went him selfe into a straunge countre for a greate season. And whē the tyme was come/ he sent a seruaunt to his tenautes that they shuld geue him of the frutes of the vynegarde. And the tenautes dyd bet him/& sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bet him/& soule entrea-

ced him also/& sent him awaye emptye. ¶ So reouer/ he sent the thyrd to/ and hym they wounded/ and cast oute. ¶ Then sayde þ lord of þ vynegarde: what shall I do? I will sende my deare sonne/ him peradventure they will reuerence/ when they se him.

¶ But when the sermers sawe hym/ they thought in the selues sayinge: this is þ heire/ come let vs kyll hym/ that the inheritaunce maye be oures. And they cast hym out of the vynegarde/ and kyled hym. ¶ Now what shall the lord of the vynegarde do vnto thim? He will come and destroye these sermers/& wyl let out hys vynegarde to other. ¶ When they hearde that/ they sayde: God forbid.

¶ And he behelde the and sayde: what meaneth this then that is writtē: the stone that the bylders refused/ the same is made þ heed corner stone? ¶ Whosoever stumbe at þ stone shall be broken: but on whosoever it fall vpo/ it wyl grinde hym to powder. And the hye priestes and the scribes the same houre wēt about to laye handes on him/ but they feared the people. For they perceaued that he had spoken this synnitylde agaynst them.

¶ And they watched him/ & sent forth spies/ which shuld saye the selues perfecte/ to take him in his wordes/ & to delquer hym vnto the power & auctorite of the debite. And they asked him sayinge: Master we knowe þ thou sayest & teachest right/ nother considerest thou eny mannes degre/ but teachest the wape of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftnes/ & sayde vnto the: why tempt ye me? Shewe me a peny. Whose ymage and superscripcion hath it? They answered & sayde: Cessars. And he sayde vnto the: geue then vnto Cesar/ that which beloggeth vnto Cesar: & to God þ which pertaineth to God. And they coulde not replye his sayinge before þ people. But they marauiled at his answer/ & helde their peace.

¶ Then came to him certayne of the Saducees which denye that ther is eny resurreccion. And they asked him sayinge: Master/ Moyses wrote vnto vs/ yf eny manes brother dye hauinge a wyfe/ & þ same dye without issue: that then his brother shulde take his wyfe/ & rayse vp sēde vnto hys brother. ¶ Her were seuen brethren/ & the fyfste toke a wyfe/ and dyed without chyliden. And the seconde toke the wyfe/ & dyed chylidlesse. And the thyrde toke her/ & in lyke wyse the residue of the seuen/ & left no chyliden behinde them/ & dyed. Last of all the woman dyed also. ¶ Now at the resurreccion whose wyfe of them shall she be? For seuen had her to wyfe.

¶ Iesus answered and sayde vnto the. The chyliden of this worlde many wyues/ & are married/ but they which shal be made worthy to enioye that

enioye that worlde and the resurreccion fro deeth/ nether many wyues nether are married: no/ yet ca dye eny moare. For they are equall vnto the angels: & are the sonnes of God in as moche as they are the chyliden of þ resurreccion. And that the deeth shall ryle agayne/ euen Moyses synnitylde besydes the bulke/ when he sayde: the Lord God of Abraham and the God of Isaac/ and the God of Jacob. For he is not the God of the deeth/ but of them which liue. For all lyue in him. ¶ Then certayne of the Pharisees answered and sayde: Master thou hast wel sayde. And after that durst they not aske him eny question at all.

¶ Then sayde he vnto them: how saye they that Christ is Dauides sonne? And Dauid him selfe sayeth in the boke of the Psalmes: The Lord sayde vnto my Lord/ sit on my ryght hande/ tyll I make thyne enemies thy fote stole. Senge Dauid calleth him Lord: how is he then his sonne?

¶ Then in þ audyence of all the people/ he sayde vnto his disciples: beware of þ scribes/ which desyre to go in toge clothynges: & loue greetings in the marketes/ and the hyest leates in the synagoges & the chiefe roumes at feastes/ which deuoure widowes houses and that binder a coloure of longe prayinge: the same shall receaue greater damnacion.

¶ Christ commendeth the poore wyddowes/ telleth off þ destruction of Ierusalem/ of false teachers/ of the troubles and troubles for to come/ of the ende of þ worlde/ and of hys awne commyng.

The xx. Chapter.

¶ As he behelde/ he sawe þ ryche men/ how they cast in their offerynges into þ treasury. And he sawe also a certayne poore wyddowe/ which cast in thyrer two mytes. And he sayde: of a trouth I saye vnto you/ this poore wyddowe hath put in moare then they all. For they all haue of their superfluyte added vnto þ offeringe of God: but she/ of her penury hath cast in all the substance that she had.

¶ As some spake of the temple/ how it was garnished with goodly stones & Jewels/ he sayde: ¶ The dayes wyl come/ when of these thynges which ye se/ shall not be lefte stone vpon stone/ that shall not be thowen doune. And they asked hym sayinge: Master when shall these thinges be/ & what signe wyl therbe when suche thinges shall come to passe.

¶ And he sayde: take hede/ þ ye be not deceaued. For many wyl come in my name saying I am he: and the tyme draweth neare. Followe ye not them therfore. But when ye heare of warre and disencion: be not afrayed. For these thynges mst fyrt come: but the ende foloweth not by & by. ¶ Then sayd he vnto the: ¶ Nacion shall ryle agaynst nacion/ & kyng-

domes agaynst kyngdomes/ and greate ethyquakes shalbe in all quarters/ and hunger/ and pestilence: & fearful thinges. And greatesygnes shall ther be from heauen.

¶ But before all these/ they shall laye their handes on you and persecute you/ delqueringe you bp to the synagoges & into prison/ and byyngge you before kynges & rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in your hert/ not once to stody before/ what ye shall answer: for I wil geue you a mouth and wysdome/ where agaynst/ all your aduersaries shall not be able to speake no/ resist. Ye & ye shalbe betrayed of youre fathers and mothers/ and of youre brethren/ & kynsmen/ and louers/ and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one be re of youre heeddes peryshe. ¶ Wyth your patience possesse youre soules.

¶ And when ye se Ierusalem beseged wyth an hoste/ then vnderstande that the desolacion of the same is nye. ¶ Then let them which are in Ieremye fflye to the mountaynes. And let them which are in the myddes of it/ departe oute. And let not them that are in other countreys/ enter ther in/ for these be the dayes of vengeance/ to fulfill all that are writte. But wo be to them that be with chyliden/ & to them þ geue sucke in those dayes: for ther shalbe greate trouble in the lande/ and wraoth ouer all this people. And they shall fall on the edge of the swearde/ and shalbe led captiue/ into all nacjons. And Ierusalem shalbe troden vnder fote of the gentylis/ vntyll the tyme of the gentylis be fulfilled.

¶ And ther shalbe sygnes in þ sunne/ and in the mone/ and in the starres: & in the erth the people shalbe in soche perplexite/ þ they shall not tell whych waye to turne them selues. ¶ The see and the waters shall rooze/ and mēnes hertes shall sayle them for feare/ and for lohyngge after those thinges which shall come on the erth. For the powers of heauen shall moue. And then shall they se þ sonne of man come in a cloude wyth power & greate glory. ¶ When these thinges begynne to come to passe: then loke vp/ & lifte vp youre heades for youre redemption draweth nye.

¶ And he shewed them a synnitylde: beholde the fygge tree/ and all other trees/ when they shout forth their buddes/ ye se & knowe of your awne selues that sommer is then nye at hand. So lyke wyse ye (when ye se these thinges come to passe) vnderstande/ that the kyngdome of God is nye. ¶ Whereby I saye vnto you: this generacyon shall not passe/ tyll all be fulfilled. ¶ Heauen & erth shall passe: but my wordes shall not passe. ¶

C. J. Take

Take heed to your selves/lest your
herbes be overcome with settinge & dyes
hennes and cares of this world: and that
daye come on you vnwares. For as a snare
shall it come on all them that lye on the face
of the earth. Watche therfore continually &
praye/ that ye maye obtayne grace to stee all
this that shall come/and that ye maye stande
before the sonne of man.

John. vii. 2.

In the daye tyme/ he taught in the temple
and at nyght/ he went out/ and had abidinge
in the mount olivete. And all the people came
in the morninge to hym in the temple/ for to
heare hym.

Christ is betrayed. They ate the easter labe. The
institution of the sacrament. They sturpe who shalbe
greatest/ he reproveth the: he prayeth the tymes upon
the mount. They take hym and bringe him to the hye
pries house: Peter denpeth hym thre tyme/ they bringe
hym before the counsell.

The xxii. Chapter.

In the feast of swete bread dyne nye
whych is called easter/ and the hye
pries & scribes sought how to
kill him/ but they feared the people.
Then entred Satan into Judas/ whose sy-
name was Iscariot (whych was of the nobye
of the twelve) & he went his waye & cōmuned
with the hye pries & officers how he myght
betraye him to the. And they were glad: & pro-
mised to geue him money. And he consented/
and sought oportynite to betraye hym vnto
them when the people were awake.

Math. xxii. 2.
Mark. xii. 2.

When came the daye of swete bread/ whiche
of necessitye the easter labe must be offered.
And he sent Peter & John sayinge: go & pre-
pare vs the easter labe/ & we maye eate. They
sayde to him. Where wilt thou/ that we pre-
pare? And he sayde vnto the. Beholde whiche
ye be entred into the citie/ there shall a man mete
you bearinge a picher of water/ him folowe
into the same house that he entred in/ & saye
vnto the good man of the house. The master
sayeth vnto the: where is the guest chamber/
where I maye eate mine easter labe with my
disciples? And he shal shewe you a greete par-
loure paved. Ther make redy. And they went
and founde as he had sayde vnto them: & ma-
de redy the easter labe.

Math. xxi. 2.
Mark. xii. 2.

And whiche houre was come/ he sate doune
and the twelve Apostles with hym. And he
sayde vnto them: I haue inwardly despyed to
eate this easter labe with you before that I
suffre. For I saye vnto you: hence forth I will
not eate of it any moore/ vntill it be fulfilled
in the kyngdome of God. And he toke the cup
and gaue thankes/ and sayd. Take this/ and
drinke it amonge you. For I saye vnto you:
I will not drynke of the frute of the vyne/
vntill the kyngdome of God be come.

Math. xxi. 2.
Mark. xii. 2.
Luke. xii. 2.

And he toke bread/ gaue thankes/ & gaue

to them/ sayinge: This is my body whych is
geuen for you. This do in the remembraunce
of me. After this also/ when they had sup-
ped/ he toke the cup sayinge: This cup is the
newe testamēt in my blood/ whych shall
for you be shedde.

Yet beholde/ the hande of him that betrayeth
me/ is with me on the table. And the sonne
of man goeth as it is apointed: But who be-
to that man by whiche he is betrayed. And they
began to enquire amonge them selves/ whiche
of them it shoulde be/ that shoulde do that.

And ther was a stryfe amonge them/ whiche
of the shoulde be take for the greatest. And
he sayde vnto the: the kynges of the gentylis
raygne ouer them/ and they that beare rule
ouer them/ are called gracious lordes. But
ye shall not be so: But he that is greatest amonge
you/ shalbe as the youngest: and he that is
cheefe/ shalbe as the mynister. For whether is
greater/ he that sitteth at meate: or he that ser-
ueth? Is not he that sitteth at meate? And I
am amonge you/ as he that ministereth. Ye ate
they which haue bydden with me in my tēp-
tations. And I apoint vnto you a kyngdome
as my father hath appoynted to me: that ye
maye eate and drynke at my table in my
kyngdome/ and lye on seates/ and iudge the
twelue trybes of Israel.

Math. xxi. 2.
Mark. xii. 2.
Luke. xii. 2.

And the Lord sayde: Simon/ Simon beholde
Satan hath despyed you/ to sylte you/ as it
were wheate: but I haue prayed for the/ that
thy fayth faile not. And when thou arte con-
uerced/ strengthe thy brethren. And he sayde
vnto hym. Lord/ I am redy to go with the
into prison/ to death. And he sayde: I tell the
Peter/ the cocke shall not crowe thys daye/ tyl
thou haue thre denyed I thou knowest me.

Math. xxi. 2.
Mark. xii. 2.
Luke. xii. 2.

And he sayde vnto them: when I sent you
without wallet and scrippe & shoes: lacked
ye any thinge? And they sayd/ no. And he sayd
to them: but now he that hath a wallet let
him take it by/ and likewise his scrippe. And
he that hath not/ let him sell his coate
and bye one. For I saye vnto you/ that yet
that whych is wyrtten/ must be performed
in me: euen with the wyrtten was he nomi-
nyed. For those thynges whych are wyrtten
of me/ haue an ende. And they sayde: Lord/
beholde here are two sweardes. And he sayde
vnto them: it is enough.

Math. xxi. 2.
Mark. xii. 2.
Luke. xii. 2.

And he came out/ & went as he was wote
to mounte Olivete. And the disciples folo-
wed hym. And when he came to the place/ he
sayde to the: praye/ lest ye fall into temptaciō.

And he gate him selfe from them/ about a
stones cast/ & kneled doune/ & prayed/ saying
Father if thou wilt/ withdrowe this cup from
me. Nevertheless/ not my will/ but thine be
fulfilled. And ther appeared an angell vnto
him from

hym from heauen/ confortynge hym. And he
was in an agony/ and prayed somwhat lo-
ger. And his sweate was lyke dropes of
bloud/ trichlynge doune to the grounde. And
he rose by from prayer and came to his disci-
ples/ and founde them slepyng/ for sozow/
and sayde vnto them: why slepe ye? Wylt and
praye/ lest ye fall into temptaciō.

Whyll he yet spake/ beholde/ ther came a
cōpany/ & he that was called Judas one of the
twelue/ went before them/ and praised nye
vnto Iesus to kysse hym. And Iesus sayd vnto
him: Judas/ betrayest thou the sonne of man
with a kysse? When they whych were about
him sawe what wolde folow/ they sayd vnto
him: Lord/ shall we smite with swerde? And
one of the smote a seruant of the hye pries-
te of all/ a smote of his ryght eare. And Iesus
answered & sayd: suffre ye thus/ for so the
scripture is fulfilled. And he touched his eare/ and healed him.

Then Iesus sayde vnto the hye pries &
rulers of the temple and the elders whych
whych were come to him. Be ye come out/ as
vnto a thete with swerdes & staves: when
I was dayly with you in the temple/ ye stret-
ched not forth handes agaynst me. But thys
is euen your very houre/ and the power of
darknes. Then toke they hym/ & ledde hym/
and brought hym to the hye pries house.
And Peter folowed a farr of.

When they had kyndled a fyre in the myd-
des of the palyse/ & were set doune to gether
Peter also sate doune amonge the. And wo-
ke of the wenches/ behelde him as he sate by
the fyre/ & set good eye syght on him & sayde:
this same was also with hym. When he denied
him sayinge: woman I knowe hym not. And
after a lytell whyle/ another sawe hym and
sayde: thou arte also of the. And Peter sayde:
man I am not. And about the space of an
houre after/ another affirmed sayinge: verely
euen thys fellowe was with him/ for he is of
Galile. & Peter sayde: man I wote not what
thou sayest. And immediately whyll he yet spa-
ke/ the cocke crowe. And the Lord turned
backe and looked vpon Peter. And Peter re-
membred the wordes of the Lord/ how he
sayde vnto him/ before the cocke crowe/ thou
shalt denye me thre tyme. And Peter went out/
and wepte bitterly.

And the men that stood about Iesus/ moc-
ked him/ & smote hym/ & blyndfolded hym/ &
smote his face. And asked him sayinge: arte
thou that smote the? And many other
thynges despyfullye sayd they agaynst him.

And aboute as it was daye the elders of the
people and the hye pries & scribes/ ca-
me to gether/ & ledde him into their counsell
sayinge: arte thou herseyd? tell vs. And he
sayde vnto them: yf I shall tell you/ ye wylt

not beleue. And yf also I aske you/ ye wylt
not answer me/ or let me go. Hereafter shall
the sonne of man lye on the ryght hand of the
power of God. When sayde they all: arte thou
then the sonne of God? He sayd to them: ye
saye that I am. When sayde they: what neede we
any further witness? We oure selves ha-
ue herde of his awne mouth.

Jesus is brought before Pilate and Herode. The
women make lamentation for him. He prayeth for his
enemyes/ forgiveth the thete vpon his ryght handes/
and dyeth on the crosse/ and is buried.

The xxiii. Chapter.

And the whole multitude of the arose/ &
ledde him vnto Pilate. And they
began to accuse hym sayinge: we
haue founde thys fellowe peruer-
tinge the people/ and forbyddynge to paye
tribute to Cesar/ sayinge/ that he is a kynge
of the Jewes. And Pilate appoyled hym sayinge: ar-
te thou a kynge of the Jewes? He answered
him and sayde: thou sayest it. When sayde Pi-
late to the hye pries/ and to the people: I
fynde no faulte in this man. And they were
mooze scarce sayinge. We moueth the people/
teachynge thow out Jewry/ and begainne
at Galile/ euen to this place.

Math. xxiii. 2.
Mark. xii. 2.
Luke. xii. 2.

When Pilate hearde mencion of Galile
he asked whether the mā were of Galile. And
asone as he knewe that he was of Perodes
iurisdiction he sent him to Perode/ which was
also at Jerusalem in those dayes. And when
Perode sawe Iesus/ he was exceedingly glad
for he was desyrous to see him of a longe sea-
son/ because he had hearde many thynges of
hym/ and trusted to haue sene some myracle
done by him. Then questioned he with hym
of many thynges. But he answered hym not
one worde. The hye pries & scribes/
stode forth and accused him straptly. And he
rod with his men of warre/ despised hym/ and
mocked him/ and arrayed hym in whyte/ and
sent him agayne to Pilate. And the same daye
Pilate and Herod were made frendes to ge-
ther. For before they were at variance.

Math. xxiii. 2.
Mark. xii. 2.
Luke. xii. 2.

And Pilate called to gether the hye pries
and the rulers/ & the people/ and sayde vnto
them: ye haue brought this man vnto me/ as
one that peruerced the people. And beholde/ I
haue examined him before you/ & haue founde
no faulte in this man/ of those thynges where
of ye accuse him. Do not yet Perode. For I
sent you to hym: and lo nothinge worthy of
death is done to him. I will therfore chaster
him/ & let him louse. For of necessitye/ he must
haue let one louse vnto them at that feast.

Math. xxiii. 2.
Mark. xii. 2.
Luke. xii. 2.

And all the people cryed at once sayinge:
away with him/ & deliuer to vs Barababas:
whych for insurrection made in the cite & mo-
ther was call in prison. Pilate spake agayne
C. ii. to them

to the wyllynge to let Iesus loose. And they cried saying: Crucify him/ Crucify him. He sayde vnto the the thyrde tyme. What euill hath he done? I fynde no cause of death in hi.

Math. xxvi. c. And they cryed w a loude voyce/ a requyred that he myght be crucyfyed. And the voyce of them and of the hye p[re]stes p[re]uayled.

Math. xxvi. c. And Pilate gaue sentence that it shuld be as they requyred & let loose vnto them/ him for insurreccion and mo[r]ther/ was cast into p[re]son/ wh[er]e they despyed: & deliuered Iesus.

Math. xxvi. c. And as they ledde him a waye/ they caught one Symon of Syrene/ cōmyng out of the felde: & on hym layde they the crosse/ to beare it after Iesus.

Math. xxvi. c. And there folowed him a grete cōpany of people & of wemen/ whiche wemen bewayled & lamented him. But Iesus turned backe vnto the/ & sayde: Daughters of Ierusalem/ wepe not for me: but wepe for your selues/ & for your chyldre. For beholde/ & dayes wil come/ when men shall saye: * happy are & baren & the wombes that neuer bare and the pappes which neuer gaue sucke. When shall they be- gonne to saye to & mountaynes/ fall on vs: & to the hylls/ couer vs. For yf they do this to a grene tree/ what shalbe done to the drye.

Math. xxvi. c. And there were two euill doers ledde with him to be clayne. * And when they were come to & place/ which is called Caluary/ ther they crucifyed him/ & & euill doers/ one on & right hande & the other on & lefte.

Math. xxvi. c. When sayde Iesus: father forgiue them/ for they wote not what they do. And they parted his rayment/ & cast loottes. And the people stode & behelde.

Math. xxvi. c. And & rulers mocked him with the saying he holpe other men/ let hym helpe him selfe/ yf he be Christ & chosen of God. The soldiers also mocked him/ and came and gaue him be- neger and sayde: yf thou be that kynge of the Jewes saue thy selfe. And his superscrip[ti]o[n] was wrytten ouer him/ in Greke/ in Latin/ & in Hebreu: This is the kynge of the Jewes.

Math. xxvi. c. And one of the euill doers which hanged/ rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answerd and re- buked him sayinge: Whether fearest thou God because thou arte in the same damnac[i]o[n]? we are righteously punished/ for we recea- ue accordyng to oure dedes: But this man hath done nothinge amysse. And he sayd vnto Iesus: Lorde remeber me when thou comest into thy kyngdome. And Iesus sayde vnto him: Merely I saye vnto & / to daye shalt thou be with me in * Paradyse.

Math. xxvi. c. And it was about the sixt houre. And there came a darcknes ouer all the lande/ vntyll & mynth houre/ and the sonne was darckened.

Math. xxvi. c. And & bayle of the cōple dyd rent eu[e]r thozow

Math. xxvi. c. the myddes. And Iesus cryed with a grete voyce and sayd: father/ into thy handes I comende my sp[ir]ite. And when he thus had sayd he gaue up the goost.

Math. xxvi. c. When the Centurion sawe what had happened/ he glorified God sayinge: Of a surety this mā was perfecte. And all the people that came to gether to that syght/ beholdinge the thynges whych were done/ smote their brestes/ & returned home.

Math. xxvi. c. And all his acquaintaunce/ and the wemen that folowed hym from Galile/ stode a farte of beholdinge these thynges.

Math. xxvi. c. And beholde ther was a man named Ioseph/ a counsellour/ and was a good mā and a iuste/ & did not consent to the coucell & dede of them/ which was of Aramathia/ a cite of the Jewes: whych same also wyped for the kyngdome of God/ he went vnto Pilate and begged & body of Iesus/ & toke it downe/ & wapped it in a linnen clooth/ & layed it in an hewe toyle/ wherin was neuer man before layed.

Math. xxvi. c. And & daye was & Saboth euen/ & the Saboth daye on. The wemen & folowed after which came with him from Galile/ behelde the sepulchre & how his body was layed.

Math. xxvi. c. And they returned & prepared odoures and oymntes: but rested the Saboth daye/ accordyng to the commaundment.

Math. xxvi. c. The women came to the graue/ & first openeth vnto the two disciples that go towarde Emmaus. And in the myddes of all his dysciples/ openeth their vnder- standyng in the scriptures/ & giveth them a charge/ & ascended by to heauen.

Math. xxvi. c. The xxviii. Chapter. * I morowe after & Saboth/ cryd in the morninge/ they came vnto & toyle & brought & odoures whych they had prepared & other wemen.

Math. xxvi. c. And they founde & stone rowled awaye fro & sepulchre/ & went in: but founde not the body of the Lorde Iesu. And it happened/ as they were amased therat: Beholde two men stode by them in whynge bestures. * And as they were afrayde/ and bowed downe their faces to the erth/ they sayd to them: whych seke ye the leuyng amonge the dede? He is not here: but is risen. Remember how he spake vnto you/ when he was yet with you in Galile/ sayinge: that the sonne of man must be deliuered into the handes of synfull men/ & be crucified/ and the thyrde daye rise agayne.

Math. xxvi. c. And they remembred his wordes/ & return- ed fro the sepulchre/ & tolde all these thynges vnto the eluen & to all the remanant. * It was Mary Magdalen and Joanna/ & Mary Jacobi/ and other that were with them/ whiche tolde these thynges vnto & Apolles/ and their wordes semed vnto them sayng things/ nether beleued they the. When arose Peter and ran vnto the sepulchre/ & stowped in and sawe the linnen clothes layde by them selfe/ and

toke/ and departed woldyng in hym selfe at that whych had happened.

Math. xxvi. c. And beholde/ two of them went that same daye to a toun whych was from Ierusalem about thre scoore forlonges/ called Emmaus/ and they talked to gether of all the thynges that had happened.

Math. xxvi. c. And it chaunced/ as they commened to gether and reason- ed/ that Iesus him selfe dyd neare/ & went with them. But their eyes were holden/ that they coude not knowe hym.

Math. xxvi. c. And he sayde vnto them: What maner of communicaciōs are these that ye haue one to another as ye walke/ and are sadde? And the one of them named Cleophas/ answered and sayde vnto hym: arte thou only a strainger in Ierusalem/ and haste not knowen & thynges whych haue chaunced therein in these dayes? To whom he sayd: what thynges?

Math. xxvi. c. And they sayd vnto him: of Iesus of Nazareth whych was a Prophet/ myghty in dede and word before God/ and all the people.

Math. xxvi. c. And how the hye p[re]stes/ and oure rulers deliuered hym to be condemned to death: and haue crucyfyed hym. But we trusted that it shuld haue bene he that shuld haue de- liuered Israel. And as touchyng all these thynges to daye is euen the thyrde daye/ that they were done.

Math. xxvi. c. Ye and certayne wemen also of oure com- pany made vs altonyed/ whych came cry- vnto the sepulchre/ and founde not his body: and came sayinge/ that they had sene a visi- on of angels/ whych sayde that he was aliue.

Math. xxvi. c. And certayne of them whych were with vs/ went their waye to the sepulchre/ and founde it euen so as the wemen had sayde: but hym they sawe not.

Math. xxvi. c. And he sayde vnto them: O folles and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suf- fered these thynges/ and to enter into his glo- ry? And he began at Moses/ and at all the Prophetes/ and interpreted vnto them in all scriptures whych were wrytten of him.

Math. xxvi. c. And they dyd nye vnto the toun whych they wet to. And he made as though he wolde haue gone further. But they constrained hym sayinge/ abyde with vs/ for it draweth to- wardes nyght/ and the daye is late passed.

Math. xxvi. c. And he went in/ to tary with them.

Math. xxvi. c. And it came to passe as he sat at meate with them/ he toke bred/ blessed it/ brake & gaue to them. And their eyes were opened & they knewe hym: and he banyshed out of their syght.

Math. xxvi. c. And they sayde betwene them sel- ues: dyd not oure hertes burne with in vs/ whyll he talked with vs by & waye/ and as he opened to vs the scriptures? And they tooke by the same houre/ & returned agayne

to Ierusalem/ and founde the eluen gathe- red to gether/ and them that were with them whych sayde: the Lorde is risen in dede/ and hath apared to Simon. And they tolde what thynges was done in the waye/ and how they knewe him in breakyng of bred.

Math. xxvi. c. As they thus spake. * Iesus hym selfe & stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abaf- fied and afrayde/ supposyng that they had sene a sp[ir]ite. And he sayde vnto them: why are ye troubled/ and why do thoughtes arys in your hertes? Beholde my handes and my fete/ that it is euen my selfe. Handle me and se: for sp[ir]ites haue not fleshe and bones/ as ye se me haue. And when he had thus spoken he shewed them his handes and his fete. And whyll they yet beleued not for loye and won- d[er]/ he sayde vnto them: Haue ye here any meate? And they gaue him a pece of a broy- led fiske/ and of an hony combe. And he toke it/ and ate it before them.

Math. xxvi. c. And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were wrytten of me in the lawe of Moses and in the Prophetes/ and in the Psalmes: * When opened he their wyttes/ that they myght vnderstand the scriptures/ and sayde vnto them: Thus is it wrytten/ and thus is behoued Christ to suffer/ and to rise agayne from death the thyrde daye/ and that repen- tance and remission of synnes shuld be p[re]s- ented in his name amonge all nac[i]o[n]s/ & must be begynne at Ierusalem. And ye are wytnesses of these thynges. And beholde/ I will sende the promes of my father vnto you.

Math. xxvi. c. * But tary ye in the cite of Ierusalem/ vntyll ye be endewed with power from an hye. And he ledde them out into Bethany/ and sp[er]te by his handes and blessed them. * And it came to passe/ as he blessed them/ he departed from the/ and was carryed by into he- uen. And they worshipped him/ and returned to Ierusalem with grete loye/ & were cō- tinually in & temple prayyng & lau- dinge God: Amen.

Math. xxvi. c. Here endeth the Gospell of Sayncte Luke.

Math. xxvi. c. C. lili. C. the

to Ierusalem/ and founde the eluen gathe- red to gether/ and them that were with them whych sayde: the Lorde is risen in dede/ and hath apared to Simon. And they tolde what thynges was done in the waye/ and how they knewe him in breakyng of bred.

Math. xxvi. c. As they thus spake. * Iesus hym selfe & stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abaf- fied and afrayde/ supposyng that they had sene a sp[ir]ite. And he sayde vnto them: why are ye troubled/ and why do thoughtes arys in your hertes? Beholde my handes and my fete/ that it is euen my selfe. Handle me and se: for sp[ir]ites haue not fleshe and bones/ as ye se me haue. And when he had thus spoken he shewed them his handes and his fete. And whyll they yet beleued not for loye and won- d[er]/ he sayde vnto them: Haue ye here any meate? And they gaue him a pece of a broy- led fiske/ and of an hony combe. And he toke it/ and ate it before them.

Math. xxvi. c. And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were wrytten of me in the lawe of Moses and in the Prophetes/ and in the Psalmes: * When opened he their wyttes/ that they myght vnderstand the scriptures/ and sayde vnto them: Thus is it wrytten/ and thus is behoued Christ to suffer/ and to rise agayne from death the thyrde daye/ and that repen- tance and remission of synnes shuld be p[re]s- ented in his name amonge all nac[i]o[n]s/ & must be begynne at Ierusalem. And ye are wytnesses of these thynges. And beholde/ I will sende the promes of my father vnto you.

Math. xxvi. c. * But tary ye in the cite of Ierusalem/ vntyll ye be endewed with power from an hye. And he ledde them out into Bethany/ and sp[er]te by his handes and blessed them. * And it came to passe/ as he blessed them/ he departed from the/ and was carryed by into he- uen. And they worshipped him/ and returned to Ierusalem with grete loye/ & were cō- tinually in & temple prayyng & lau- dinge God: Amen.

Math. xxvi. c. Here endeth the Gospell of Sayncte Luke.

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

Math. xxvi. c. C. lili. C. the

The Gospell of
Sayncte John.

The enelastynge byt of Christ and how he becom
me man. The testimony of John. The callinge of An
drew. Peter. &c.



The first Chapter.

In the begynnyng was
the worde: & the worde was
with God: and the worde was
God. The same was in the
begynnyng with God. All
things were made by it: and
without it, was made nothinge that was
made. In it was lyfe: & the lyfe was the lyght
of men: & the lyght shyneth in the darcknes
but the darcknes comprehended it not.

There was a man sent from God: whose
name was John. The same came as a witness
to beare witness of the lyght: that all men
through him myght beleue. He was not that
lyght: but to beare witness of the lyght. That
was a true lyght which lyghteth all men: that
came into the worlde. He was in the worlde:
and the worlde was made by hym: and yet
the worlde knewe hym not.
He came amonge bys a wone: and bys a wone
receaued hym not. But as many as recea
ued hym: to them he gaue power to be the
sonnes of God in that they beleued on bys
name: which were borne, not of bloude, nor
of the will of the fleshe, nor yet of the will
of man: but of God.

And the worde was made fleshe and dwelt
amonge vs: and we sawe the glory of it: as
the glory of the only begotten sonne of the
father: which worde was full of grace and
verite.

John bare witness of hym and cryed
sayinge: This was he of whome I spake: he
that cometh after me: was before me: be

cause he was per then I. And of bys fulnes
haue al we receaued: euen grace for grace.
For the lawe was geuen by Moyses: but
grace and trithe came by Jesus Christ.
No man hath sene God at any tyme. The
only begotten sonne: which is in the bosom
of the father: he hath declared him.

And this is the recoorde of John: when
the Jewes sent Priestes and Leuites fro Je
rusalem: to aske hym: what arte thou? And
he confessed and denyed not: & sayde playnly
I am not Christ. And they asked hym: what
then arte thou? He sayde: I am not. And he
sayde: I am a prophete. And he answered
no. Then sayd they vnto him: what arte thou?
that we may geue an answer to them that
sent vs: What sayest thou of thy selfe? He
sayde: I am a voyce of a cryar in the wilder
nes: make straight the waye of the Lord:
as sayde the prophete Esaias.

And they which were sent: were of the
Pharises. And they asked hym: and sayde
vnto him: why baptisest thou then if thou be
not Christ, nor a prophete? John answered
thē sayinge: I baptise with water: but one
is come amonge you: whom ye knowe not:
he it is that cometh after me: whose sho
latter I am not worthy to vnloose. These
things were done in Bethabara beyonde Jeru
salem: where John doth baptise.

The nexte daye John sawe Jesus com
myng vnto him: and sayde: beholde the
lambe of God: which taketh awaye the synne
of the worlde. This is he of whom I sayd.
After me cometh a man: which was before
me: for he was per then I: and I knewe him
not: but that he should be declared to Is
rael: therefore am I come baptysinge with
water.

And John bare recoorde sayinge: I sawe
& spake: & sende from heuen: and he bnto a
dove: and abyde vpon him: and I knewe hym
not. But he that sent me to baptise in water:
the same sayde vnto me: upon whom thou
halt se the spete descende and tary vpon
hym: the same is he which baptiseth with
the holy goost. And I sawe and bare recoorde
that this is the sonne of God.

The nexte daye after John stode agayne:
and two of bys disciples. And he behelde Je
sus as he walked by: and sayde: beholde
the lambe of God. And the two disciples
hearde hym speake and folowed Jesus. And
Jesus turned about: and sawe them folow
ing: & sayd vnto them: what see ye? They
sayd vnto him: Rabbi (which is to saye by
interpretacion: Master) where dwellest thou?
He sayde vnto them: come and se. They
came & sawe where he dwelt: and abode
with him that daye. For it was about the
tenth houre.

One of

One of the two which bearde John speake
and folowed Jesus: was Andrew Simon
Peters brother. The same folowe bys brother
Simon: & sayde vnto hym: we haue
founde the messias: which is by interpretacion:
anointed: and brought hym to Jesus. And
Jesus behelde him and sayde: thou arte Si
mon the sonne of Jonas: thou shalt be called
Cephas: which is by interpretacion: a stone.

The daye folowynge Jesus wolde go into
Galile: & founde Philip: and sayd vnto him:
folowe me. Philip was of Bethsaida: & cite
of Andrew and Peter. And Philip founde
Nathanael: and sayde vnto him: we haue
founde hym of whome Moyses in the lawe:
and the prophetes dyd wyte. Jesus & sonne
of Joseph of Nazareth. And Nathanael sayd
vnto hym: can there any good thyng come
oute of Nazareth? Philip sayde to him: come
and se.

Jesus sawe Nathanael comynge to hym:
and sayde of him: beholde a ryght Israelyte:
in whom is no guyle. Nathanael sayde vnto
hym: where knewest thou me? Jesus an
swered: and sayde vnto him: before that Phi
lip called the: when thou wast vnder the
figge tree: I sawe the. Nathanael answered
and sayd vnto him: Rabbi: thou arte the sonne
of God: thou arte the kynge of Israel. Jesus an
swered and sayde vnto him: because I sayde
vnto the: I sawe the vnder the figge tree: thou
beleuest. Thou shalt se greater things then
these. And he sayde vnto him: verely: verely:
I saye vnto you: hereafter shall ye see heuen
open: and the angels of God ascendynge and
descendynge ouer the sonne of man.

Christ turneth the water into wyne: and dyueth
the byers & sellers out of the temple.

The ii. Chapter.

In the thyrde daye: was ther a ma
ryage in Cana a cite of Galile: &
the mother of Jesus was there.
And Jesus was called also and his
disciples vnto the maryage. And when the
wyne fayled: the mother of Jesus sayde vnto
him: they haue no wyne. Jesus sayd vnto her:
woman: what haue I to do with the? myne
houre is not yet come. His mother sayde vnto
the mynstres: whatsoeuer he sayeth vnto
you: do it. And ther were standynge there:
sytt waterpottes of stone after the maner of
the purifyng of the Jewes: containynge
two or thre syttins a pece.

And Jesus sayde vnto them: fyl the water
pottes with water. And they fylled the vnto
the top. And he sayde vnto them: drawe out
now: & beare vnto the gouernour of the feaste.
And they bare it. When the ruler of the feaste
had taked the water that was turned vnto
wyne: and knewe not whence it was: but the

mynstres which drew the water knewe: he
called the bydegrome: and sayde vnto hym:
All men at the begynnyng: sett forth good
wyne: and when men be dronke: then that
which is worse. But thou hast kept backe the
good wyne: vntill now.

This begynnyng of myracles dyd Jesus
in Cana of Galile: and shewed his glory: and
his disciples beleued on him. After that he
descended into Capernaum: & his mother:
and his brethren: and his disciples: but con
tinued not manye dayes there.

And the Jewes efter were ruen at hande:
and Jesus went vp to Jerusalem: and founde
syttynge in the temple those that solde oren
and shepe and doves: & chaungers of money.
And he made a scourge of small cordes: and
droue the all out of the temple: with the shepe
& oren: & powred out the chaungers money:
and ouerthrew the tables: and sayde vnto the
that solde doves: haue these things hence: &
make not my fathers house an house of mar
chandys. And his disciples remembred: how
that it was wyten: the zeale of thyne house
hath euen eaten me.

Then answered the Jewes and sayde vnto
hym: what token shewest thou vnto vs:
seynge that thou dost these thynges? Jesus
answered & sayde vnto them: destroye this
temple: and in thre dayes I will reare it vp
agayne. Then sayde the Jewes vnto him: peres
was this temple abydynge: & wilt thou reare
it vp in thre dayes? But he spake of the temple
of his body. As sone therfore as he was rylen
fro deeth agayne: bys disciples remembred
that he thus sayde. And they beleued & scrip
ture: and the wordes which Jesus had sayde.

When he was at Jerusalem at easter in the
feaste: many beleued on his name: whē they
sawe his myracles which he dyd. But Jesus
put not hym selfe in their handes: because
he knewe all men: and needed not: that any
man should testifie of him. For he knewe what
was in man.

The comunyng of Christ w Nicodemus. The
doctryne and baptysme of John: and what witness he
beareth of Christ.

The iii. Chapter.

Ther was a man of the Pharises na
med Nicodemus a ruler amonge
the Jewes. He came to Je
sus by nyght: and sayde vnto hym.
Rabbi: we knowe thou arte a teacher which
arte come from God. For no man coulde do
suche myracles as thou doest: except God
were with hym. Jesus answered & sayd vnto
him: verely verely I saye vnto the: except a
man be borne a newe: he cannot se the kyngdom
of God. Nicodemus sayde vnto him: how can
a man be borne when he is olde: can he enter
into

The Gospel

into his mothers wombe & be boꝝe agayne?
 ¶ Except a man be boꝝe of water & of the
 spryte, he cannot enter into the kyngdome of God.
 That which is boꝝe of the fleshe is fleshe: &
 that which is boꝝe of the spryte / is spryte.
 Maruayle not that I sayd to the / ye must be
 boꝝe a newe. The wynde bloweth where he
 lysteth / & thou hearest hys sounde: but canst
 not tell whẽce he cometh & whether he goeth.
 So is every man that is boꝝe of the spryte.
 And Nicodemus answered and sayde vnto
 him: how can these thynges be? Iesus an-
 swered & sayde vnto him: arte thou a master

When I saie/ & knowe/ & not these thynges: Ale-
rely/ verely/ I saie vnto the/ we speake & we
know/ & testify that we haue sente: and ye re-
ceiue not oure wytnes. If when I tell you
erthly thynges/ ye beleue not: howe shalde ye
beleue/ yf I shall tell you of heuenty thynges?

And **no** man ascendeth by to heauen / but
he that came downe from heauen / that is to
saye / the sonne of man wh:ch is in heauen .

And as Moyses lyfte vp the serpent in the
wyldernes; euē so must the sonne of man be
lyfte vp; that none that beleueth in hym pe-
rish; but haue eternall lyfe. . . .

that came from
heir s. Only hath geue his only forme / that none that be
by his ragbe-
sulfnes must
we asende.

s. But that þ
 world through
 hym myght be
 saved. ¶ The
 world heredoth
 only fygnifye þ
 the chosen. ¶
 and those
 that be beleys.

then lyyght / because their dedes were euill.
For euery man that euill doeth / hateth the
lyght: nether commeth to lyyght lest hys dedes
shuld be reproued. But he that doth trueth /
commeth to & lyyght that his dedes myght be
knowen, how þe they are wrought in God. ¶

After these thynges cam Iesus & hys disciples into the Jewes land / & ther he hausted with thē & baptised. And John also baptised in Enon besydes Salim / because ther was moche water there / & they came & were baptised. ¶ For John was not yett call into prison.

20 And ther arose a questio betwene Johns disciples and the Jewes aboute purifyinge. And they came vnto John/ & sayde vnto him: Rabbi, he that was in the beyonde Jordan/ to whō thou barest wytnes. Beholde he came baptiseth/ & all men come to hym. John answered/ & sayde: a mā can receaue nothyng at all except it be geuē him from heauen. Ye poure selues are witnessles/ how that I saye

I am not Christ, but am sent before him. He
 hath the byde, is the bydegrome. But the
 frende of the bydegrome, which standeth by
 and heareth him reioyseth greatly of þe by-
 degromes boyce. This my roye is fulfilled.
 He must increase: and I must decrease.

He that cometh from an hys is about all:
He that is of þe erth, is carthly, and speaketh
of the erth. He that cometh from heauen,
is about all, & whate he hath sene and hearde:
that he testifieth: but no man receaueth hys
testimonie. How be it, he that hath receaued
his testimonie ** hath set to his seale þe God
is true. For he whõ God hath sent / speaketh
the wordes of God. ** For God geueth not þe
spere by measure (into hym). The father
loueth the sonne and hath geuen all thynges
into hys hande. He that beleeueth on þe sonne/
hath euerlastyng lye: and he that beleeueth
not the sonne / shall not se lye, but the wrath
of God abydeth on hym. I

The longye communicacyon of Christ with the
woman of Samaria by the well's spde. How he hea-
leth the rulers sonne.

The 111. Chapter.

AS sone as the Lozde had know-
ledge how þe pharises had hearede/
that Iesus made and baptised moo-
disceples then Iohn (though that
Iesus him selfe baptised not: but hys disci-
ples) he lefte Jewry and departed agayne in-
to Galile. And it was so that he must nedes
goothorowe Samaria. When came he to a
cite of Samaria called Sichar; belyngs þe
possession that Iacob gaue to hys sonne Jo-
seph. And there was Jacobs well. Iesus
theretowrre in hys toweyn / saide thus on the

well. And it was⁴⁴ about the fyfte houre: & there came a woman of Samaria to draw water. And Iesus sayde vnto her: giue me drynke. For his disciples were gone away vnto the toun to bye meate. Then sayde the woman of Samaria vnto him: how is it / that thou drynge a Iewe / askest drynke of me / whych am a Samaritane? For the Iewes

medle not with the Samaritans. Iesus answered & sayde vnto hyr: yf thou knemest the gyfte of God/and who it is that sayeth to the geue me drinke/thou woldest haue asked of hym/ & he wolde haue geuen þe water of lyfe. The woman sayde vnto hym. Sir thou hast nothyng to drinke with/ & the well is deeper from whence then hast thou þe water of lyfe? Iste thou greater then our father Iacob which gaue vs þe well/ & he him selfe drinke therof/ and his chyl dren/ and his cattell:

Jhesus answered and sayde vnto hym: who-
soeuer dryncketh of this water / shall thyrst
no more. But whosoever shall drynke of the
water that I shall geue hym / shall neuer be
more

[illegible]

¶ Aboute the
 syxte houre &c.
 ¶ The Jewes re-
 turned & houred
 of their daye
 from the sonne
 rpyng to the
 sonne settinge
 so that the laste
 8 houre was
 hi. houred
 after the sonne
 rpyng which
 at that tyme
 of the pest was
 aboute none.

Of S. Luke.

ccxviii.

more & thy: & but þe water that I shall geue
him/ shall be in hym a well of water / & yu
gynge by into euerylastynge lyfe. The woma
sayd vnto him: Sir geue me of that water /
& I thy: & not/ neyther come hyther to drinke.
Jesus sayd vnto her. Go & call thy husband/
and come hyther. And the woman answered
and sayde to him: I haue no husband. Jesus
sayde to her: Thou hast well sayd / I haue no
husband. For thou hast had fyue husbandes /
and he whom thou now hast / is not thy hus-
band. That saydest thou truly.

The woman sayde vnto hym : Sye I perceaue þe thou arte a Prophet. Oure fathers woꝝhipped in thys mountayne: & ye saye þe in Ierusalem is þe place where men ought to woꝝhippe. Iesus sayde vnto her: womā be-
leue me / the houre cometh / when ye shall ne-
ther in this mountayne noꝝ yet at Ierusalem /
woꝝhippe the father. Ye woꝝhippe ye wot
not what: we knowe what we woꝝhippe.
For saluacion cometh of the Iewes. But the
houre cometh & now is / when the true woꝝ-
shippers shall woꝝhippe þe father in þe spyte /
& in trouthe. For herelye suche the father re-
quyꝛeth to woꝝhippe him. God is a spyte / &
they þe woꝝhippe him / must woꝝhippe him
in spyte and trouthe.

The woman sayde vnto hym: I wot well
Messias shall come/whch is called Chryst.
When he is come/he will tell vs all thinges:
Jesus sayde vnto hir: I that speake vnto the
am he. And euen at þe poynte came hys disci-
ples/ & maruelled that he talked with þe wo-
man. Yet no man sayd vnto him: what mea-
nest thou/o; why talkest thou with her? & he
woman then lesse her waterpot/and wet her
waye into the cytie/ & sayd to the men. Come
se a man which tolde me all thynges þe euer
I dyd. Is not he Chryst? When they went out
of the cytie/and came vnto him.

And in þe meane whyle his disciples prayed
him saying: Master, eate. He sayde vnto the:
I haue meate to eate/ that ye knowe not of.
Then sayde the disciples betwene the selues:
hath eny mā brought him meate: Iesus sayd
vnto them: my meate is to do the wyll of him
þe sent me. And to fyniſhe his woꝝke. Saye
not ye: there are yet foure monethes/ & then
commeth haruett. Beholde I saye vnto you/
lyfte by youre eyes/ and loke on the regions:
for they are white all redy vnto haruett. And
he þe repeth recesureth reward: & gathereth
fruite vnto lyfe eternall: þe both he þe soweth/
and he that repeth myght reioyse to gether.
And herin is þe saying true/ that we soweth
and another repeth. I sent you to reape that
wheron ye bestowed no laboure. Other men
laboured/ & ye are entred into their labours.

¶ Many of the Samaritans of that cytle

belueued on him / for the saying of the woman /
which testified: he tolde me all thynges that
euer I dyd. Then when the Samaritans
were come vnto him they besought hym / &
he wolde tary with them. And he abode there
two dayes. And many moo belueued because
of his awne wordes / and sayde vnto the wo-
man: Now we beleue not because of thy
sayinge: for we haue herde hym oure selues /
and knowe that thys is euē in dede Christ
the sauioure of the worlde. **F**

After two dayes he departed thence / and
went awaye into Galile: * And Iesus hym
selfe testified that a Prophete hath none ho-
noure in his owne countre. Then as sone as
he was come into Galile / the Galileans re-
creaued hym whych had sene all the thynges
that he dyd at Ierusalem at y^e least. For they
wēt also vnto the feast daye. And Iesus cam
agayne into Cana of Galile / wher he turned
the water into wyne;

¶ And yet was a certayne ruler/ whose sonne was lycke at Capernaum. As sone as the same herde that Iesus was come out of Jewry into Galile/ he wēt vnto him/ and besought him/ that he wolde descende / & heale hys sonne. For he was euen readye to dye. Then sayde Iesus vnto hym: excepte ye se signes & wonderes/ ye cannot beleue. The ruler sayde vnto him: Syr come awayne or euer that my chyldre dye. Iesus sayd vnto him: Go thy waye/ thy sonne lyueth. And the man beleued the wordes that Iesus had spoken vnto him/ and went his waye. And anon as he went on his waye his seruantes met him / & tolde him sayinge: thy chyldre lyueth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto hym: Yester daye the seuenth houre/ the feuer lefte hym. And the father knewe that it was the same houre in which Iesus sayde vnto him: Thy sonne lyueth. And he beleued / & all hys housholde. This is agayne the seconde myracle that Iesus dyd/ after he was come oute of Jewry into Galile.

¶ He healeth the man that was lycerought a thyrle
pers. The Jewes accuse him, he answereth for hym
selfe, and reproveth them.

The b. Chapter.

After that there was a feast of the
Jewes/and Jhesus went hy to Je-
rusale. And ther is at Jerusalem/ by
the* Naughterhouse/a pole called
in the Ebrie tonge/**bethesda/hauyng fye
porches/ in which laye a greate multytude
of syche folcke/ of blinde/ halt and wyddered/
waytinge for the moutinge of the water. For
an angell wote doun at a certayne season in
to the pole and troubled þe water. Whosoe-
uer then fyrt after the sterynge of þe water/
stepped

Math. 23. 3
 Mark. 16. 7
 Luke. 11. 2

* The Greth
ath the hono
a place whe
they killed &
redes & were
fired.

where as you stepped in / was made whole of whatsoeuer disease he had. And a certayne man was there / which had bene dysleasid. xxxviij. yerres. whē Jesus sawe him / he knewe that he now had bene dysleasid / he sayde vnto him. Wylt thou be made whole? The synke man answered him: Syr I haue no man whē I am dysleasid / to put me into the pole. But in the meane tyme / whyll I am aboute to come / another steppeth downe before me. And Jesus sayde vnto him: ryse / take vp thy bedd & walke. And immediatly the man was made whole / & toke vp his bedd / & went. And the samedaye was s̄ Saboth daye. The Jewes therfore sayde to hym that was made whole. It is the Saboth daye / it is not lawfull for the to carry thy bedd. He answered the: he that made me whole / sayde vnto me: take vp thy bedd / & get the. Then asked they hym what man is that which sayd vnto the / take vp thy bedd and walke. And he that was healed / wist not who it was. For Jesus had gotten him selfe awaye / because s̄ ther was p̄sence of people in the place.

And after that / Jesus founde hym in the temple / & sayde vnto him: beholde thou arte made whole / synne no moore / lest a worde thynge happen vnto the. The man departed & tolde the Jewes that it was Jesus / whych had made him whole. & And therfore the Jewes dyspersecuted Jesus / & sought s̄ meanes to see him / because he had done these thyngs on s̄ Saboth daye. And Jesus answered the: my father worketh hiddely / & I worke. Therfore the Jewes sought s̄ moare to kill hym / not only because he had broke the Saboth / but sayde also that God was his father and made him selfe equall with God.

Then answered Jesus & sayde vnto them: verely / verely / I saye vnto you: the sonne can do nothyng of him selfe / but that he seeth s̄ doeth the sonne also. For the father loveth s̄ sonne / and wherewith hym all thynges whatsoeuer he hym selfe doeth. And he will shewe hym greater workes then these / because ye shuld marvaile. For I knowe as the father rapeth vp the deed / & quyketh the / euē to the sonne quyketh whom he wyl. Neither iudgeth the father eny man: but hath commytted all iudgement vnto the sonne / because that all men shuld honoure the sonne / euē as they honoure the father. He that honoureth not the sonne / s̄ same honoureth not s̄ father which hath sent hym. Verely / verely / I saye vnto you: he that heareth my wordes / & beleueth on him that sent me / hath euēlastyng lyfe / and shall not come into dampnacyn: but is scaped from death vnto lyfe.

Verely / verely / I saye vnto you: the tyme shall come / & now is / when s̄ the deed shall heare s̄ voyce of the sonne of God. And they that heare / shall lyue. For as the father hath lyfe in him selfe / so I knowe he geueth to the sonne to haue lyfe in him selfe: and hath geuen hym power also to iudge / in that he is the sonne of man. Marvaile not at this: s̄ houre shall come in / which / all that are in s̄ graues / shall heare his voyce: and shall come forth: they that haue done good vnto s̄ resurrection of lyfe: and they that haue done euill / vnto the resurrection of dampnacyn. I can of myne owne selfe do nothyng at all. As I heare / I iudge: and my iudgement is full / because I seeke not myne owne wyl / but the wyl of s̄ father which hath sent me. If I beare wytnes of my selfe / my wytnes is not true. There is another s̄ beareth wytnes of me / and I am sure that the wytnes which he beareth of me / is true.

Ye sent vnto John / & he bare wytnes vnto the trueth. But I receaue not the recoorde of man. Neuerthelesse / these thynges I saye / that ye myght be safe. He was a burnyng / & a wyngyng lyght / & ye wolde s̄ a season haue reioysed in his lyght. But I haue greater wytnes then the wytnes of John. For the workes which the father hath geuen me to fynde: the same workes s̄ I do / beareth wytnes of me / that the father sent me. And s̄ father hym selfe which hath sent me / beareth wytnes of me. Ye haue not hearde his voyce at eny tyme / nor ye haue seene his shap: wherto hym wordes haue ye not abyding in you. For whō he hath sent hym / ye beleue not.

Soeache s̄ scriptures / for in the p̄scripturē ye haue eternall lyfe: & they are they whych testify of me. And yet will ye not cometo me / that ye might haue lyfe. I receaue not prayse of men. But I knowe you / that ye haue not the loue of God in you. I am come in my fathers name / and ye receaue me not. If another shall come in his owne name / hym wyl ye receaue. How can ye beleue which receaue honoure one of another / and se he not the honoure that cometh of God only? Do not thinke that I wyl accuse you to my father. There is one that accuseth you: euē Moses in whō ye trust. For had ye beleued Moses / ye wolde haue beleued me: for he wrote of me. But saynge ye beleue not hym / saynge: how shuld ye beleue my wordes? Jesus seeth s̄ synne thowshid men departe / & they shuld not make him dysynge / & saye: s̄ soueraynly beareth of his wordes. The carnall are offended at him.

And whē they had founde hym on s̄ ocher syde of the see / they sayde vnto hym: Rabbi / whē camest thou hyder? Jesus answered the: and sayde: verely / verely / I saye vnto you: ye seke me / not because ye sawe the myracle: but because ye ate of s̄ loaves / & were fylled. Labour not for the meate which perysheth / but for the meate that endureth vnto euēlastyng lyfe / which meate the sonne of man shall geue vnto you. For hym hath God the father sealed.

Then sayde they vnto him: what shall we do s̄ we myght worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God / that ye beleue on him / whō he hath sent. They sayde vnto him: what shal we do / that we maye see s̄ signes wherewith thou then / that we maye se a beleue the? I what doest thou worke? Dure fathers dyspersecuted Hanna in the desert / as it is writte: He gaue them breed from heauen to eate. Jesus sayde vnto the: verely / verely / I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heauen. For the breed of God is he which cometh downe from heauen / and geueth lyfe vnto the worlde.

When they had eate enough he sayde vnto his disciples / gather vp the broken meate that remaineth: that nothyng be lost. And they gathered it to gether / and fylled twelue bassettes with the broken meate / of the s̄ue bary loaves: which broken meate remayned vnto them that had eate. Then the men / whē they had seene the myracle s̄ Jesus dyspersecuted: this is of a trueth the p̄phete that shuld come into the worlde. I whē Jesus perceaued s̄ they wolde come / & take him by to make him dysynge / he departed agayne into a mountayne hym selfe alone. And whē euē was come his disciples went vnto the see & entred into a shippe / and went ouer the see vnto Capernaum. And anon it was darcke / & Jesus was not come to them. And the see arose with a greates wynde that blew. And when they had rowed about a xxx. or a xxxiij. furlonges / they sawe Jesus walke on the see / & drawe nye vnto s̄ shippe / & were astraied. And he sayde vnto them: It is I / be not astraied. When wold they haue receaued hym into the shippe / and the shippe was by and by at the lande whither they went.

The daye folowynge / the people whych stode on the ocher syde of the see / sawe s̄ ther was none other shippe there / save that one wherē to his disciples were entred / & that Jesus went not in with his disciples. In the shippe / but that his disciples were gone awaye alone. How be it / ther cam ocher shippes fro Capernaum nye vnto the place / wher they ate breed / when the Lord had blessed. Then whē s̄ people sawe that Jesus was not there neether his disciples / they also toke shippynge & came to Capernaum sekyng for Jesus.

And whē they had founde hym on s̄ ocher syde of the see / they sayde vnto hym: Rabbi / whē camest thou hyder? Jesus answered the: and sayde: verely / verely / I saye vnto you: ye seke me / not because ye sawe the myracle: but because ye ate of s̄ loaves / & were fylled. Labour not for the meate which perysheth / but for the meate that endureth vnto euēlastyng lyfe / which meate the sonne of man shall geue vnto you. For hym hath God the father sealed.

Then sayde they vnto him: what shall we do s̄ we myght worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God / that ye beleue on him / whō he hath sent. They sayde vnto him: what shal we do / that we maye see s̄ signes wherewith thou then / that we maye se a beleue the? I what doest thou worke? Dure fathers dyspersecuted Hanna in the desert / as it is writte: He gaue them breed from heauen to eate. Jesus sayde vnto the: verely / verely / I saye vnto you: Moses gaue you not breed from heauen: but my father geueth you the true breed from heauen. For the breed of God is he which cometh downe from heauen / and geueth lyfe vnto the worlde.

When they had eate enough he sayde vnto his disciples / gather vp the broken meate that remaineth: that nothyng be lost. And they gathered it to gether / and fylled twelue bassettes with the broken meate / of the s̄ue bary loaves: which broken meate remayned vnto them that had eate. Then the men / whē they had seene the myracle s̄ Jesus dyspersecuted: this is of a trueth the p̄phete that shuld come into the worlde. I whē Jesus perceaued s̄ they wolde come / & take him by to make him dysynge / he departed agayne into a mountayne hym selfe alone. And whē euē was come his disciples went vnto the see & entred into a shippe / and went ouer the see vnto Capernaum. And anon it was darcke / & Jesus was not come to them. And the see arose with a greates wynde that blew. And when they had rowed about a xxx. or a xxxiij. furlonges / they sawe Jesus walke on the see / & drawe nye vnto s̄ shippe / & were astraied. And he sayde vnto them: It is I / be not astraied. When wold they haue receaued hym into the shippe / and the shippe was by and by at the lande whither they went.

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After these thynges Jesus wēt dyspersecuted ouer s̄ see of Galilee nye to a cytie called Capernaum. And a great multitude folowed hym / because they

where as you stepped in / was made whole of whatsoeuer disease he had. And a certayne man was there / which had bene dysleasid. xxxviij. yerres. whē Jesus sawe him / he knewe that he now had bene dysleasid / he sayde vnto him. Wylt thou be made whole? The synke man answered him: Syr I haue no man whē I am dysleasid / to put me into the pole. But in the meane tyme / whyll I am aboute to come / another steppeth downe before me. And Jesus sayde vnto him: ryse / take vp thy bedd & walke. And immediatly the man was made whole / & toke vp his bedd / & went. And the samedaye was s̄ Saboth daye. The Jewes therfore sayde to hym that was made whole. It is the Saboth daye / it is not lawfull for the to carry thy bedd. He answered the: he that made me whole / sayde vnto me: take vp thy bedd / & get the. Then asked they hym what man is that which sayd vnto the / take vp thy bedd and walke. And he that was healed / wist not who it was. For Jesus had gotten him selfe awaye / because s̄ ther was p̄sence of people in the place.

And after that / Jesus founde hym in the temple / & sayde vnto him: beholde thou arte made whole / synne no moore / lest a worde thynge happen vnto the. The man departed & tolde the Jewes that it was Jesus / whych had made him whole. & And therfore the Jewes dyspersecuted Jesus / & sought s̄ meanes to see him / because he had done these thyngs on s̄ Saboth daye. And Jesus answered the: my father worketh hiddely / & I worke. Therfore the Jewes sought s̄ moare to kill hym / not only because he had broke the Saboth / but sayde also that God was his father and made him selfe equall with God.

Then answered Jesus & sayde vnto them: verely / verely / I saye vnto you: the sonne can do nothyng of him selfe / but that he seeth s̄ doeth the sonne also. For the father loveth s̄ sonne / and wherewith hym all thynges whatsoeuer he hym selfe doeth. And he will shewe hym greater workes then these / because ye shuld marvaile. For I knowe as the father rapeth vp the deed / & quyketh the / euē to the sonne quyketh whom he wyl. Neither iudgeth the father eny man: but hath commytted all iudgement vnto the sonne / because that all men shuld honoure the sonne / euē as they honoure the father. He that honoureth not the sonne / s̄ same honoureth not s̄ father which hath sent hym. Verely / verely / I saye vnto you: he that heareth my wordes / & beleueth on him that sent me / hath euēlastyng lyfe / and shall not come into dampnacyn: but is scaped from death vnto lyfe.

leueth on me / hath euertlastyng lye. I am b
bzed of lye. Your fathers dyd eate Manna
in the wyldernes and are dede. Chys is that
bzed which cometh from heauen that he
which eateth of it / shulde also not dye. I am
that lyeuynge bzed which came doune from
heauē. If eny man eate of this bzed / he shall
liue for euer. And the bzed that I will geue /
is my fleshe / which I will geue for the lye
of the worlde.

And the Jewes stroue amogethem selues
saying: How can this selow geue his fleshe
to eate? Then Iesus sayde vnto the: I wene-
ly / herely I saye vnto you / except ye eate the
fleshe of sonne of mā & drynke his bloude /
ye shall not haue lye in you. Whosoever ea-
teth my fleshe & drynke my bloude / hath
eternall lye: & I will rayse him bp at I last
daye. For my fleshe is meate in dede: & my
bloude is drynke in dede. He that eateth my
fleshe & drynke my bloude / dwelleth in me
and I in him. As the lyeuynge father hath sent
me / euen so I lye by my father: and he that
eateth me shall lye by me. Chys is b bzed
which cam from heauē: not as your fathers
haue eaten Manna & are dede. He b eateth
of this bzed / shall lye euer.

These thynges sayd he in the synagoge as
he taught in Capernaum. Many therfoze of
his disciples: whē they had herde this / sayde:
this is an harde sayinge: who can abyde the
hearyng of it? Iesus knewe in hym selfe / b
his disciples murmured at it / and sayd vnto

he: Doth thys offend you? What and yf
offende you? ye shall se the sonne of mā ascende by where
he was before: It is b spete b quycheneth /
the fleshe profecteth nothinge. The wordes b
I speake vnto you / are spete and lye. But
there are some of you that beleue not. For Ie-
sus knewe from the beginninge / which they
were that beleued not / & who shulde betraye
him. And he sayd: therfoze sayde I vnto you:
that no mā can come vnto me / except it were
geuen vnto him of my father.

Wath xbi. c.
Marc. viij. d.
Luc. ix. c.

From b tyme many of his disciples went
backe & walked no moare with hym. Then
sayde Iesus to the twelue: wyll ye also goo
awaye? Then Symō Peter answered: Ma-
ster to whom shall we goo? Thou hast the
word of eternall lye / & we beleue & knowe
that thou arte Chyist the sonne of Iyungē
God. Iesus answered the: Haue not I chosen
you twelue / and yet one of you is a deuyll?
He spake of Judas Iscarot the sonne of
Simon. For he it was b shuld betraye hym /
and was one of the twelue.

Iesus cometh to Ierusalem at the feast / teacheth b
Jewes & reproveth the: There are diuers opinions of
hym amonge the people. The Pharises rebuke the
officers because they haue not taken hym / and chys is
Nicodemus for talyng his parte.

The. viij. Chapter.
After that / Iesus went about into
Galile / & wolde not go aboute in
Ieruzalem: for the Jewes sought to kyll
hym. The Jewes tabernacle feast
was at hande. His bzythē therfoze sayde vnto
him: get the hence and go into Ieruzalem that
thy disciples maye se thy woꝝkes that thou
doest. For ther is no man b doeth eny thyngē
secretly / and he hym selfe secketh to be knowē
openly. If thou do loche thynges / shewe thy
selfe to the worlde. For as yet his bzythē be-
leued not in him.

Then Iesus sayde vnto them: My tyme
is not yet come: but your tyme is all waye
redy. The worlde can not hate you. But me it
hateth: because I testify of it / that b woꝝkes
of it are euill. So ye bp vnto this feast. I will
not go bp yet vnto this feast / for my tyme is
not yet full come. These wordes he sayde vnto
the: & abode still in Galile. But as sone
as his bzythē were gone bp / then wēt he
also bp vnto the feast: not openly / but as it
were pꝛeuely. Then sought hym the Jewes
at the feast / & sayde: where is he. And moche
murmuringe was ther of hym amonge the
people. Some sayde: He is good. Wothe
sayde naye / but he deceaueth b people. How
be it no man spake openly of hym / for feare
of the Jewes.

In the myddes of the feast / Iesus went
bp vnto the temple and taught. And b Jewes
marueyled saying: How knoweth he the scri-
ptures / seynge that he neuer learned? Iesus
answered them / & sayde: My doctrine is not
myne: but his that sent me: If eny man wyll
do bys * wyll / he shall knowe of the doctrine /
whether it be of God / or whether I speake of
my selfe. He b speaketh of him selfe / secketh
his atone prayse. But he b secketh his prayse
that sent him / the same is true & no bzythē.
Iesus knewe in hym selfe.

Whyd not Moses geue you a lawe / & yet
none of you b hepech the lawe: why go ye
about to kyll me. The people answered & sayde
to hym: thou hast the deuill: who goeth aboute
to kyll the? Iesus answered & sayde to them:
I haue done one woꝝke / & ye all maruayle.
Moses therfoze gaue vnto you circūcysion
not because it is of Moses: but of b fathers.
And yet ye on the Saboth daye / circūcysse
a man. If a mā on the Saboth daye receaue
circūcysion without bꝛeakynge of b lawe
of Moses: whyd ye not at me / because I haue
made a man euer whyt whoale on the Sa-
both daye? Iudge not after b bitter apꝛaue: but
Iudge ryghtewys Iudgement.

Then sayde some of them of Ierusalem: Is
not this he whom they go about to kyll? Be-
holde he speaketh boldly / & they saye nothing
to him.

to him. Do the rulers knowe in dede b this
is very Chyist? How beit we knowe this mā
whence he is: but whē Chyist cometh / no mā
shall knowe whence he is.

Then cryed Iesus in b tēple as he taught
saying: ye knowe me / and whence I am ye
knowe. And yet I am not come of my selfe /
but he that sent me is true / whom ye knowe
not. I knowe him: for I am of him / & he hath
sent me. Then they sought to take hym: but
no mā layde handes on him / because his tyme
was not yet come. Many of the people bele-
ued on him & sayde: whē Chyist cometh / will
he do moore myꝛacles then this mā hath done?

The Pharises hearde that b people mur-
mured suche thynges about him. Wherfoze
the Pharises and hye pꝛiestes sent minis-
ters for to take hym. Then sayde Iesus vnto
the: Yet am I a lytell whyle to you / & then
go I vnto him b sent me. Ye shall seke me /
& shall not fynde me: & where I am / thither
can ye not come. Then sayde the Jewes be-
twene them selues: whither wyll he go / that
we shall not fynde him? I wyll he go amonge
the gentyls which are scattered all abꝛoade /
& teache the gentyls: What maner of saying
is this that he sayd: ye shall seke me / & shall
not fynde me: and where I am thither can ye
not come?

In the last daye / b great daye of the feast
Iesus stode and cryed sayinge: If eny man
thyrst / lett him come vnto me & drynke. He
that beleueth on me / as sayeth the scripture
out of his belly shall flowe ryuers of water
of lye. Chys spake he of the spete whych
they that beleued on hym / shulde receaue. For
foz b holy goost was not yet there / because
that Iesus was not yet glorified.

Many of the people / when they hearde
this saying sayd: of a truth this is a prophet:
other sayde: this is Chyist: some sayde: shall
Chyist come out of Galile? Sayeth not b
scripture that Chyist shall come of the seed
of Dauid: & oute of the toun of Bethleem
where Dauid was? So was ther dysencion
amonge the people about him. And some of
the wolde haue taken him: but no mā layde
handes on him. Then came the mynisters to
the hye pꝛiestes & Pharises. And they sayd vnto
him: why haue ye not brought him? He
seruautes answered: neuer man spake as
this mā doeth. Then answered the Phar-
ises: are ye also dysceaued? Doth eny of the
rulers or of b Pharises beleue on hym? But
the comen people which knowe not b lawe:
are cursed. Nicodemus sayde vnto them: He
that came to Iesus by nyght / & was one of
them. Doth our lawe Iudge eny mā before
it heare hym / and knowe what he hath done?
They answered and sayd vnto him: arte thou

also of Galile? Searche and loke / for out of
Galile aryseth no pꝛophete. And euery man
went vnto his atone houle.

A woman is taken in adoutry / Chyist deluereyth
her. The freedom of loche as folowe I byll: whē they
accuse to haue the deuill with him / and go aboute to
stone hym.

The. viij. Chapter.
And Iesus went vnto mounte oly-
uete / & ery in the moꝝnyng came
agayne into the temple and all the
people cam vnto hym / and he late
doun & taught the. And the Scribes & Pha-
rises bzought vnto him a woman takē in ad-
uoutry / & set hyr in the myddes & sayde vnto
him: Mafter / this womā was takē in aduou-
try / eue as b dede was adouynge. Moses in
lawe commaunded vs that suche shulde be
stoned. What sayest thou therfoze? And thys
they sayde to tempt him: b they myght haue
wherof to accuse him. Iesus stouped doun /
and with his synger wꝛote on the grounde.
And whyll they continued askynge him / he
lyste him selfe bp / & sayde vnto the: let him b
is amonge you without synne / cast the fyrst
stone at her. And agayne he stouped doun &
wꝛote on the grounde. And as sone as they
hearde that / they wēt out one by one / b eldest
fyrst. And Iesus was lefte alone / & the womā
standynge in the myddes. When Iesus had
lyste by hym selfe agayne / and sawe no man /
but the woman / he sayde vnto hir: woman
where are those thine accusars? Hath no mā
condempned the? She sayde: No mā Lorde.
And Iesus sayde: Wether do I condēpne the.
Go / and synne no moare.

Then spake Iesus agayne vnto the sayig: go
I am the lyeht of the worlde. He b foloweth
me / shall not walke in darcknes: but shall
haue b light of lye. The Pharises sayde vnto
him: thou bearest recorde of thy selfe / thy re-
corde is not true. Iesus answered & sayde vnto
the: though I beare recorde of my selfe / yet
my recorde is true: for I knowe whence I
cam & whither I go. But ye canot tell whēce
I come and whither I go. Ye Iudge after the
fleshe / I Iudge no man. And yet I Iudge / my
Iudgement is true. For I am not alone: but I
& the father b sent me. It is also wꝛyitten in
your lawe / that the testimony of two men
is true. I am one b beate wytnes of my selfe /
& the father that sent me / beareth wytnes of
me. Then sayde they vnto hym: where is thy
father? Iesus answered: ye neither knowe me /
nor yet my father. If ye had knowen me / ye
shulde haue knowen my father also. These
wordes spake Iesus in b testury / as he taught
in the temple / and no man layde handes on
him / for his tyme was not yet come.

Then sayde Iesus agayne vnto them:
I go

¶ I go my way / & ye shall see me / & shall
dye in youre synnes. Whither I go / thither
can ye not come. Then sayde the Jewes: will
he kill him selfe / because he sayth: whither
I go / thither can ye not come? And he sayde
vnto them: ye are frō beneth / I am frō aboue
Ye are of this world / I am not of this world.
I sayd therfore vnto you / that ye shall dye in
youre synnes. For except ye beleue that I am
he / ye shall dye in youre synnes.

Then sayd they vnto him, who arte thou? And Iesus sayde vnto the: Cu? the very same thyng that I saye vnto you. I haue many thynges to saye/ and to iudge of you. Ye & he þe sent me is true. And I speake in þe world/ those thynges which I haue hearde of hym. How beit they vnderstode not that he spake of his father. Then sayd Iesus vnto the: whē ye haue lyft vp an hē the sonne of mā/ then shall ye knowe that I am he / & that I do no thyng of my selfe; but as my father hath taught me/ euē so I speake: and he that sene me/ is with me. & he father hath not lefte me alone/ for I do all wayes those thynges that please hym. ¶ As he spake these wordes/ many beleueyd on him.

¶ Then sayde Iesus to those Jewes which
belueued on hym. If ye continue in my wordes/
then are ye my very disciples / & shall knowe
the trueth : & the trueth shall make you free.
¶ They answered hym: we be Abrahams seede/
and were neuer bonde to any mā: why sayest
thou then / ye shall be made fre.

Roma. vi. 1. **J**esus answered the: berely / berely I saye
 p. Met. 4. d. vnto you / that whosoever comyteth synne /
 ¶ is the seruaunte of synne. And the seruaunt
 abyedeth not in þe house so; euer: But þe sonne
 abyedeth euer: If þe sonne therfore shall make
 you fre, then are ye fre in dede. I knowe that
 ye are Abrahams seede: but ye seke meanes
 to kill me / because my sayings haue no place
 in you. I speake that I haue sene wþ my
 father: and ye do that which ye haue sene id
 youre father. They answered and sayde vnto
 him: Abraham is oure father. Iesus sayde vn-
 to them, If ye were Abrahams chyldren ye
 wolde do the dedes of Abraham. But now ye
 go aboute to kyll me / a man that haue tolde
 you the truthe whych I haue herde of God:
 this dyd not Abraham. Ye do þe dedes of youre
 father. Then sayde they to him: we were not
 borne of fornicacyon. We haue one father /
 which is God. Iesus sayde vnto them: yf God
 were youre father / then wolde ye loue me.
 For I proceeded forth and come from God.
 Nether came I of my selfe / but he sent me.
 Why do ye not knowe my speache? Euþ be-
 cause ye cannot abyde þe hearing of my word.

Ye are of your father the deuyll/and the
lustes of your father ye will do. He was a

murderer from the begynnyng/ and abode
not in the trueth / because there is no trueth
in him. whē he speaketh a lye/ then speaketh
he of his a'tone. for he is a lyar/ and a father
therof. And because I tell you the trueth/
therfore ye beleue me not.

¶ Why if you can rebuke me of synne? If I saye þe trueth/why do not ye beleue me? *He þe is of God heareth Goddes wordes. I. Ye therfore heare the not/because ye are not of God. Then answered the Jewes and sayd vnto him: Saye we not well that thou arte a Samaritan and hast þe deuyll? Iesus answered: I haue not the deuyll: but I honour my father/ & ye haue dishonoured me. I seeke not myne owne prayle: but ther is one that seeketh and iudgeth.

Merely bereft I came vnto you / yf a man
kepe my sayings / he shall neuer be deeth.
Then sayde the Jewes to hym, Now knowe
we that thou hast the druyll. Abrahā is deeth /
and also the Prophetes: and yet thou sayest /
yf a mā kepe my saying / he shall neuer taste
of deeth. Arte thou greater then our father
Abraham / which is deeth: and the Prophetes
are deeth. Whom makest thou thy selfe.

Jesus answered: If I honour my selfe/
myne honour is nothinge worth. It is my
father that honoureth me/ wherch ye saye/ is
poure God/ and ye haue not knowe him: but
I knowe him. And ye I shuld saye/ I knowe
hym not/ I shulde be a lyar lyke vnto you.
But I knowe him/ and kepe his sayinge.

Your father Abraham was glad to see my
daye: he sawe it and reioyced. Then sayde
the Jewes vnto him: thou arte not yet. I perceiue
olde; and hast thou sene Abraham? Iesus sayde
vnto the Jewes: verely verely I saye vnto you: yet
Abraham was. I am. Then toke they by stones
to caste at him. But Iesus hid him selfe
and went out of the temple.

Chris maketh the man to se þ was bozne blynde.
The ix. Chapter.
As Iesus passed by / he sawe a
man which was blynde from hys
birth. And his disciples asked him
sayinge: Master / who dyd synne:
this man or his father & mother / that he was
bozne blynde: Iesus answered: Neither hath
this man synned / nor yet his father and mo-
ther: but that the woorkes of God shulde be
shewed on him. I must woрке the woorkes
of him þ sent me / whill it is daye. * & he night
cometh when noman can woрке. As longe
as I am in the woilde / I am the lycht of the
woilde.

As sone as he had thus spokē / he spatte on the
the grounde and made claye of the spetle / he
rubbed the claye on the eyes of the blinde / he
sayde vnto him: Go wiche the in the pole of

Spiot, which by interpretation, signifyeth
sent. He went his way & washed and came
agayne seynge. The neyghbours & they
had sene him before how & he was a begger/
sayde: is not this he & sate & begged? Some
sayde: this is he. Other sayde: he is lyke him.

But he him selfe sayde: I am euē he. They
sayde vnto hym. How are thyne eyes opened
then? He answered and sayde. The man þ is
called Iesus/made claye/and anointed myne
eyes/a sayde vnto me. Go to the pole Siloe
and wesse. And I went and wessed and re-
ceaued my syght. They sayd vnto him: where
is he? He sayde: I can not tell.

Then brought they to þe Pharisees / hym &
a tyeell befoze was bynde: for it was þe Sa-
bath day when Iesus made the claye & ope-
ned his eyes. Then agayne the Pharisees also
asked hym how he had receaued his syght. He
sayde vnto the: He put claye vpon myne eyes
& I washed / & do se. Then sayde some of the
Pharisees: thys mā is not of God / because he
kepereth not the Sabbath daye. Other sayde:
how can a man þe is a synner / do suche myra-
cles? And ther was stryfe amonge the. Then
spake they vnto the bynde agayne: What
sayst thou of hym / because he hath opened
thyne eyes? And he sayde: He is a Prophet.

But the Jewes dyd not beleue of þe felow/
how that he was blynde and receaued hys
syght/vntyll they had called the father & mo-
ther of him that had receaued his syght. And
they asked them sayng: Is this youre sonne/
whom ye saye was borne blynde? How doth
he now se then? Hys father and mother an-
swered them & sayde, we wote well that this
is oure sonne, & þe he was borne blynde: but
by what meante he now seyth that can we
not tell, oʒ who hath opened his eyes, can we
not tell. He is olde ynough/aske him, let him
answere for him selfe. Suche wordes spake
his father and mother, because they feared þe
Jewes. For the Jewes had cōspyr'd all reb-
bel that of any man dyd confesse þe he was Christ
he shuld be excommunicat out of the synago-
ge. & therfore sayde his father and mother: he
is olde ynough/aske him.

Then agayne called they the man & was
 blinde / & sayd vnto him: Seue Godd p prayle:
 we know & this mā is a sinner. He answered
 and sayde: Whypther he be a sinner oz no / I
 cannot tell: One thyng I am sure of / that I
 was blynd / & now I se. Then sayd they to him
 agayne. What dyd he to the? How opened he
 thyne eyes? He answered them / I tolde you
 yer whylle / and ye dyd not heare. Wherefore
 wold ye heare it agayne? Wylle ye also be his
 disciples? Then rated they him / & sayd: Thou
 arte hys dysciple. We be Moles discyples.
 We are sure that God spake wth Moles.

This fellow we knowe not fro whence he is
The man answered and sayde vnto them:
 this is a meruelous thinge that ye wote not
 wher he is, seeing he hath opened myne eyes.
 For we be sure þ God heareth not synners.
 But ys eny mā be a worshippinger of God a do
 his will, him heareth he. Sence þ worlde be-
 ganne was it not heard that eny mā opened
 the eyes of one that was borne blind. If this
 mā were not of God, he coulde haue done no
 thinge. They answered and sayde vnto hym:
 thou arte all together borne in synne / a dost
 thou teache vs. And they cast him out.

Jesus hearde that they had excommunicate him: & alone as he had founde hym, he sayde vnto hym: doest thou beleue on the sonne of God? He answered & sayde: I Who is it Lord? & I myght beleue on hym? And Jesus sayde vnto him: Thou hast sene hym, & he it is that talketh to the. And he sayde: Lord I beleue. & worshipped him. & Jesus sayd: I am come vnto iudgement into this worlde: that they which se not myght se, & they which se might be made blynde. And some of the Pharisees which were with him, hearde these wordes & sayde vnto hym: are we then blynde? Jesus sayde vnto them: yf ye were blynde ye shulde haue no synne. But now ye saye, we se, therefore youre synne remaineth.

¶ Christ is the true shepherde / & the doore of the shepe /
Some saye: Christ hath the deuill / & is inada / Some
saye: he speaketh not the wordes of one that hath the
deuill. Because he telleth the truth / the Jewes take
by stones to cast at him / call his preaching blasphemie /
and go about to take him.

¶ The x. Chapter. †
Verely verely I saye vnto you: he þ
entreteth not in by the doze into the
shepefolde / but clymeth by some
other waye: the same is a thefe & a
robber. He þ goeth in by the doze / is þ shepe-
herde of the shepe: to him the porter openeth /
& the shepe heare his voyce / & he calleth hys
awone shepe by name / & leadeth the out. And
when he hath sent forth hys awone shepe / he
goeth before the / & the shepe folowe him: for
they knowe his voyce. ¶ A stranger they will
not folowe / but will flye from hym: for they
knowe not þ voyce of strangers. ¶ This simi-
litude spake Iesus vnto the. But they vnder-
stode not what thynges they were whych he
spake vnto the. ¶ Then sayd Iesus vnto them
agayne. Verely verely I saye vnto you: I am
the doze of þ shepe. All/euē as many as came
before me / are theues & robbers: but þ shepe
dyd not heare the. I am þ doze: by me yf any
ma enter in / he shall be safe / & shall go in & out
& fynde pasture. ¶ He these cometh not but
for to steale / & kill / and destroye. I am come
that they myght haue lyfe / and haue it more
abundantly. †

我 愛 家

Math. xli. b
Luc. x. b
Math. xx. d.

I am the good shepheerd. The good shepheerd giveth his life for the shepe. An hyred servaunt / which is not a shepherd / neither the shepe are his owne / seyth the wolfe comynge / & leueth the shepe / & flyeth / and the wolfe catcheth the / & scattereth the shepe. The hyred servaunt flyeth / because he is an hyred servaunt / & careth not for the shepe. I am a good shepheerd / and knowe myne / and am knowne of myne. * As my father knoweth me: euē so know I my father. And I geue my life for the shepe: & other shepe I haue / which are not of this fold. Them also must I bring / that they maye heare my voyce / & that they maye be one flocke and one shepheerde. Therefore doth my father loue me / because I put my life from me / that I myght take it agayne. No mā taketh it from me: but I put it awaye of my selfe. I haue power to put it from me / and haue power to take it agayne: This commaundement haue I receaued of my father. And there was a discorde agayne amonge the Jewes for these saynges / & many of them sayde. He hath the deuill / & is made: why heare ye him? Other sayd / these are not the wordes of him that hath the deuill. Can the deuill open the eyes of the blynde?

And it was at Jerusalem the feaste of the dedicacion / and it was winter: & Iesus walked in Salomons porche. Then came the Jewes crounde aboute him / and sayd vnto him: How longe dost thou make vs doute? If thou be Christ / tell vs playnly. Iesus answered the: I tolde you and ye beleue not. The woordes I do in my fathers name / they beare witness of me. But ye beleue not / because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce / & I knowe them / and they folow me / and I geue vnto the eternall life / & they shall neuer perishe / neither shall any man plucke them oute of my hande. My father whiche gaue them me / is greater then all / & no mā is able to take them oute of my fathers hande. And I and my father are one.

Then the Jewes agayne toke by stones / to stone hym with all. Iesus answered the: many good woordes haue I shewed you fro my father: for which of the wyll ye stone me? The Jewes answered hym sayinge. For thy good woordes sake we stone the: but for thy blasphemie / & because thou beynge a mā / makest thy selfe God. Iesus answered them. Is it not witten in youre lawe. * I saye / ye are Goddes: If he called them Goddes vnto whō the word of God was spoken (as the scripture can not be broken) saye ye then to hym / whō the father hath sanctified / and sent into the worlde / thou blasphemest / because I sayd I am the sonne of God? If I do not the woordes of my father / beleue me not. But if I do /

then though ye beleue not me yet beleue the woordes / that ye maye knowe & beleue that the father is in me / and I in him.

Agayne they wēt aboute to take him: but he escaped out of their hōdes / & went awaye agayne beyonde Jordan / into a place where John befoze had baptised / & there abode. And many resorted vnto him / & sayd. John dyd no miracle: but all thyngs that John spake of this mā / are true. And many beleued on his heare.

Christ raiſeth Lazarus fro death. The hye prestes and pharises gather a counsell agaynst him: he getteth him out of the waie.

The xii. Chapter.

A certayne man was sicke / named Lazarus of Bethania / & sōne of Mary and her syster Martha. It was the Mary which anoynted Iesus with oymment & wyped his fete with her heere / whose brother Lazarus was sicke / & his sisters sent vnto him sayinge. Lord be- holde he whō thou louest / is sicke. When Iesus hearde the / he sayde: this infirmite is not vnto death / but for the laude of God / that the sonne of God might be praysed by the reason of it. Iesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sicke / yet abode he two dayes still in the same place where he was.

Then after the / sayd he to his disciples: Let vs go into Ierusalem agayne. His disciples sayd vnto hym: Master / the Jewes lately sought meanes to stone the / & wilt thou go thither agayne? Iesus answered / are ther not twelue houres in the daye? If a mā walke in the daye / he stōmbleth not / because he seyth the lyght of this worlde. But if a mā walke in the night / he stōmbleth / because ther is no lyght in hym. This sayde he / & after that / he sayd vnto the: oure friende Lazarus slepeth / but I goo to wake him oute of slepe. Then sayde his disciples: Lord if he slepe / he shall do well ynough. How best Iesus spake of his death: but they thought he had spoken of a naturall slepe. Then sayd Iesus vnto the playnly / Lazarus is deed / & I am glad for your sake / for I was not there / because ye maye beleue. Neuerthelesse let vs go vnto him. Then sayd Thomas which is called Didymus / vnto the disciples: let vs also go / for we maye dye with him. Then went Iesus / & a sōunde that he had tyne in his graue foure dayes already. Bethania was nye vnto Ierusalem / aboute twofurlonges of / & many of the Jewes were come to Martha and Mary to comforte the ouer their brother. Martha alone as she hearde that Iesus was comynge / went & met hym: but Mary sat still in the house.

Then sayd Martha vnto Iesus: Lord if thou haddest bene here / my brother had not bene

if I had beene here / my brother had not bene

deed: but neuerthelesse / I knowe what soeuer thou askest of God / God wyll geue it the. Iesus sayde vnto her: Thy brother shall ryse agayne. Martha sayd vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. Iesus sayde vnto her: * I am the resurrection & the life: he that beleueth on me / ye though he were dead / yet shall he liue. And whoso euer lyueth and beleueth on me / shall neuer dye. Beleuest thou this? She sayd vnto him: yee Lord / I beleue that thou art the Christ the sonne of God which shouldest come into the worlde. And as she had so sayde / she went her waye & called Marie her syster secretly sayinge: The master is come & calleth for the. And she as she hearde the / arose quickly / & came vnto hym. Iesus was not yet come into the house: but was in the place where Martha met hym. The Jewes then which were with her in the house & comforted her / when they sawe Mary / that she rose vp hastily / and went out / folowed her / sayinge: She goeth vnto the graue / to wepe there.

Then whē Mary was come where Iesus was / she fell doune at his fete / sayng vnto him: Lord if thou haddest bene here / my brother had not bene deed. Whē Iesus sawe her wepe / and the Jewes also wepe / which came with her / he groined in the spete / & was troubled in him selfe & sayde: Where haue ye layed hym? They sayde vnto hym: Lord come & se. And Iesus wept. Then sayd the Jewes: Beholde how he loued hym. And some of the sayd: coulde not he which opened the eyes of the blynde / haue made also / that this man shuld not haue dyed? Iesus agayne groined in him selfe / & came to the graue. It was a caue and a stone layde on it.

And Iesus sayde: take ye awaye the stone. Martha the syster of him / who was deed / sayde vnto him: Lord by this tyme he styncketh. For he hath bene deed foure dayes: Iesus sayd vnto her: Sayde I not vnto the / that if thou dydest beleue / thou shouldest se the glory of God. Then they toke awaye the stone fro the place where the deed was layde. And Iesus lyfte vp his eyes and sayd: Father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: but because of the people that stande by / I sayde it / that they maye beleue / that thou hast sent me.

And when he thus had spoken / he cryed with a loude voyce. Lazarus come forth. And he who was deed / came forth / bounde hande and fote with graue bondes / & his face was bounde with a napkin. Iesus sayde vnto the: loose him / & let him go. Then many of the Jewes which came to Mary / and had sene the thing which Iesus dyd / beleued on him. But some of them went their wayes to the pharises /

and tolde them what Iesus had done.

Then gathered the hye prestes & the pharises a counsell & sayd: what do we? This mā doeth many miracles. If we lett hym scape thus / all men will beleue on him / and the Romaynes shall come & take awaye oure citie & the people. And one of the named Cayphas which was the hye prest that same yere / sayd vnto them: Ye perceaue nothinge at all / nor yet consyder that it is expedient for vs / that one mā dye for the people / & not that all the people perishe. This spake he not of hym selfe / but beyng he prest that same yere / he prophesied that Iesus shoulde dye for the people / & not for the people only / but that he shuld gather to gether in one the chyldre of God which were scattered abrode. * fro the daye forth they held a counsell to gether / for to put him to death.

Iesus therfore walched no more openly amonge the Jewes: but wēt his waye thence vnto a cōstrenye to a wilderness / into a cite called Ephraim / & there haunted whys disciples. And the Jewes efter was nye at hand / & many wēt out of the countrey to Ierusalem befoze the efter / to purify the selues. When sought they for Iesus / & spake betwene the selues as they stode in the temple: What thinke ye / seying he cometh not to the feaste. The hye prestes & pharises had geuen a commaundement / that if any man knew where he were / he shuld shewe it / that they myght take him.

Martha anoynteth Iesus fete. Judas murmureth / & sayd vnto Iesus: I wote thou art in Jerusalem.

The xiii. Chapter.

When Iesus sixe dayes befoze efter / came to Bethany where Lazarus was / which was deed & whō Iesus raiſed from death. There they made him a supper / and Martha serued: but Lazarus was one of them that sat at the table with him. Then toke mary a pōunde of oymment called Nardus / perfecte & precious / & anoynted Iesus fete / and wyped his fete with her heere & the house was fylled of the sauer of the oymment. * Then sayde one of his disciples named Judas Iscarioth Simeons sonne / which afterward betrayed him: why was not this oymment tolde for thye hundred pence / & geue to the poore? This sayde he / not that he cared for the poore: but because he was a thefe / & kept the bagge / and bare that which was geue. Then sayde Iesus: Let her alone / agaynst the daye of my buryng she kept it. The poore all wayes shall haue with you / but me shall ye not all wayes haue.

Moche people of the Jewes had knowen / & ledge that he was there. And they came / not for Iesus sake only / but that they myght se Lazarus also whom he raiſed from death. The hye prestes therfore held a counsell that they

Math. xxi. a
Mark. xxi. a
Luc. xxi. a

Math. xxi. a
Mark. xxi. a
Luc. xxi. a

Math. xxi. a
Mark. xxi. a
Luc. xxi. a

Math. xxi. a
Mark. xxi. a
Luc. xxi. a

might put Lazarus to death also because that for his sake many of the Jews went away/and beleued on Iesus.

* On the morrow/moche people that were come to the feast when they heard that Iesus should come to Jerusalem/toke bzaunches of palme trees & went & met him/& cryed Hosanna/blessed is he that in the name of the Lord/commeth kynge of Israel. And Iesus got a poyge alle & sate thereon/ accordeynge to that which was wyrtten: feare not daughter of Syon/beholde thy kynge cometh sitting on an asses coltre. These thynges vnderstode not his disciples at the tyme: but when Iesus was glorified/then remembred they that soche thynges were wyrtten of him/and that soche thynges they had done vnto him. The people that was with him when he called Lazarus out of his graue/& raysed him fro death/bare recoorde. Wherefore met hym the people / because they heard that he had done soche a myracle. The Pharisees therfore sayde amōge them selues perceaue ye how we pzeuayle nothyng: Beholde the worlde goth away after him.

¶ Yet were certayne Grekes amōge them/that came to praye at the feast: the same came to Philip which was of Bethsaida a citie in Galile/& desired him saying: Syr we wolde sayne se Iesus. Philip came & tolde Andrey. And agayne Andrey & Philip tolde Iesus. And Iesus answered them saying: the houre is come that the sonne of man must be glorified.

* Merely verely I saye vnto you/except that wheate corne fall into the grounde and dye/it bydeth alone. If it dye/it bringeth forth moche fruite. He that loueth his lyfe shall destroye it: & he that hateth his lyfe in this worlde/shall kepe it vnto lyfe eternall. If any man minister vnto me / lett hym folowe me and where I am ther shall also my minister be. And yf any man minister vnto me / hym will my father honoure.

¶ Now is my soule troubled / and what shall I saye? Father deliuer me fro this houre: but therfore came I vnto this houre. Father glorify thy name. When cam ther a voyce fro heauē: I haue glorified it & will glorify it agayne. When sayd the people that stode by & heard: it thoundreth. Other sayde an angell spake to hym. Iesus answered & sayde: this voyce cam/not because of me/but for your sakes.

* Now is the iudgement of this worlde: now shall the prince of this worlde be cast out/ And I yf I were lyfte by from the erth/will drawe all men vnto me. This sayde Iesus/ signifyinge what death he should dye. The people answered him: we haue heard oute of the lawe that Christ bydeth euer/& how sayest thou then that the sonne of man must be lyfte

by: who is that sonne of man? Then Iesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght/lest that darcknes come on you. He that walketh in the darcke / wotteth not whither he goeth. Whyll ye haue lyght beleue on the lyght / & ye maye be the chyldren of the lyght.

¶ These thynges spake Iesus & departed/ & hyd him selfe from them. And though he had done so many miracles before them / yet beleued not they on him: & the sayinge of Esaias the prophet myght be fulfilled: & he spake.

* Lord who shall beleue our sayinge? And to who is the arme of the Lord opened? Therfore could they not beleue/because that Esaias sayth agayne: he hath blinded their eyes and hardened their hertes/that they shoulde not se with their eyes/ & vnderstande with their hertes & shoulde be conuerted/and I shoulde heale them. Soche thyngs sayd Esaias when he sawe his gloze/spake of him. Neuerthelesse amōge the chiefe rulers many beleued on him. But because of the Pharisees they wolde not be a knowe of it/lest they shoulde be excommunicat. For they loued the pryde that is geue of men/more then the pryde that cometh of God.

¶ And Iesus cryed & sayde: he that beleueth on me/beleueth not on me / but on him that sent me. And he that seith me / seith him that sent me. I am come a lyght into the worlde: that whosoeuer beleueth on me / shoulde not byde in darcknes. And yf any man heare my word / & beleue not / I iudge him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me & receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken / they shall iudge him in the laste daye. For I haue not spoken of my selfe: but the father which sent me/he gaue me a commaundment what I shoulde saye/& what I shoulde speake. And I knowe that this commaundment is lyfe euerlastyng. Whatsoeuer I speake therfore/euen as the father bade me/so I speake.

¶ Christ wotteth the disciples fete/telleth them of Judas the traytour/and commaundeth them earnestly to loue one another.

The xliij. Chapter.

¶ Before the feast of easter when Iesus knewe that his houre was come/that he should departe oute of this worlde vnto the father. When he loued hym which were in the worlde/vnto the ende he loued them. And when supper was ended / after that the deuyl had put in the hert of Judas Iscarioth Simons sonne/to betraye him: Iesus knowinge that the father had geue all thyngs in to his handes/& that he was come fro God/and went to God: he rose from supper/& sayde a syde his upper garmentes/& toke a towell/and geyde hym selfe. After that / he poured water

into a bafyn/& began to wash his disciples fete/& to wype them with the towell/wherwith he was geyde.

¶ Then came he to Simon Peter. And Peter sayde to him: Lord shall thou wash my fete? Iesus answered & sayde vnto him: what I do / thou wotest not now / but thou shalt knowe hereafter. Peter sayde vnto him: thou shalt not wash my fete whyll I worlde liue. Iesus answered him: yf I wash the fete / thou shalt haue no part with me. Simon Peter sayde vnto him: Lord / not my fete only: but also my handes & my heed. Iesus sayde to hym: he that is washed / needeth not saue to wash his fete/& is cleane euer whyte. And ye are cleane: but not all. For he knewe hym that was the trayter. Therfore sayde he: ye are not all cleane.

¶ After he had washed their fete/& receaued his clothes/& was set doune agayne/he sayd vnto them: wot ye what I haue done to you? Ye call me master & Lord/& ye saye well/for so am I. If I then your Lord and master haue washed your fete/ye also ought to wash one anothers fete. For I haue geuen you an ensample: that ye shoulde do as I haue done to you. Merely verely I saye vnto you/that seruauant is not greater then his master/neither the messenger greater then he that sent hym.

¶ If ye vnderstande these thynges/happy are ye yf ye do them. I speake not of you all / I knowe who I haue chosen. But the scripture be fulfilled: he that eateth & dryeth with me/hath lyfte vnto his heale agaynst me. Now tell I you before it come: that when it is come to passe ye myght beleue that I am he. Merely verely I saye vnto you. He that receaueth whosoeuer I sende / receaueth me. And he that receaueth me/receaueth him that sent me.

¶ When Iesus had thus sayd/ he was troubled in the spete/& testified saying: verely verely I saye vnto you / that one of you shall betraye me. And then the disciples looked one on another doutynge of whom he spake. Ther was one of his disciples/which leaned on Iesus bosome/whom Iesus loued: to him beckened Simon Peter that he shoulde aske who it was of whom he spake. He then as he leaned on Iesus brest/sayd vnto him: Lord who is it? Iesus answered/ he it is to whom I geue a soppe/whom I haue dypt it. And he wet a soppe / & gaue it to Judas Iscarioth Simons sonne. And after the soppe.

¶ Satan entred into him. When sayd Iesus vnto him: that thou doest/do quychly. What wilt thou now at the table/for what intent he spake vnto hym. Some of the thought/because Judas had a bagge/that he shoulde take oute of agaynst the feast: or he shoulde geue some thyng to the poore. And none of these. But then as he had receaued the soppe/he wet his

medially out. And it was night/when he was gone out. Iesus sayde: now is the sonne of man glorified. And God is glorified by hym. If God be glorified by him/God shall also glorify him in himselfe: & shall drawe wayer glozify him.

* We are chyldren/yet a lytell whyle am I with you. Ye shall see me/as I saye vnto you. I saye vnto you/whither I goe / thither can ye not come. Also so you saye I now. A new commaundment geue I vnto you / that ye loue to gether/as I haue loued you / & euen so ye loue one another. By this shall all men knowe that ye are my disciples / yf ye shall haue loue one to another. Simon Peter sayde vnto hym: Lord whither goest thou? Iesus answered hym: whither I go thou canst not folow me now/ but thou shalt folow me afterwarde. Peter sayde vnto hym: Lord / why can not I folowe thee now? I will geue my lyfe for thy sake: Iesus answered him: wilt thou geue thy lyfe for my sake? Merely verely I saye vnto the/the cocke shall not crowe/till thou haue denyed me thrise.

¶ He armeth his disciples with consolacion agaynst trouble/and promyseth them the holy gost / the spirite of comforte.

The xliij. Chapter.

¶ And he sayde vnto his disciples: let not your hertes be troubled. Beleeue in God/and beleue in me. In my fathers house are many mansions. If it were not so / I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/I will come agayne/& receaue you euen vnto my selfe & where I am/there maye ye be also. And whither I go ye knowe/& the waye ye knowe.

¶ Thomas sayde vnto him: Lord we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Iesus sayde vnto him: I am the waye/the truche & the lyfe. And no man cometh vnto the father/but by me. If ye had knowe me/ye had knowe my father also. And now ye knowe him/& haue sene him.

¶ Philip sayde vnto him: Lord shew vs the father/& it sufficeth vs. Iesus sayd vnto him/haue I bene so longe tyme with you: & yett hast thou not knowe me? Philip / he that hath sene me/hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father/& the father in me? The wordes that I speake vnto you/I speake not of my selfe: but the father that dwelleth in me / is he that doeth the wordes. Beleue me that I am in the father/& the father in me. He that receiue me for the very wordes sake.

¶ Merely verely I saye vnto you/he that beleueth on me/the wordes that I do / the same shall he do/& greater wordes then these shall he do.

Mat. xxi. a
Mar. xiiij. a.
Luc. xij. f.

Mat. xij. a
Mar. xiiij. a.
Luc. xij. f.

a. He that ha-
reth his lyfe &c.
that is he that
can be content
to lose his tem-
porall lyfe in
this worlde for
Christes sake &
his wordes shall
lyue for euer &c.
in Mat. x. f.
Mar. xij. f.
Luc. ix. f.

Co. iij. b
1. Co. iij. b
2. Co. iij. b
3. Co. iij. b
4. Co. iij. b
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98. Co. iij. b
99. Co. iij. b
100. Co. iij. b

he do/because I go vnto my father. And what soeuer ye aske in my name/that will I do/ & the father myght be glorified by the sonne. If ye shall aske any thyng in my name/ I will do it. For if ye loue me kepe my commaundementes/ & I will praye the father/ & he shall geue you another comforter/ that he maye byde in you: euer: which is the sprete of truthe whom the worlde cannot receaue/ because the worlde seeth hym not/ neither knoweth hym. But ye knowe hym. For he dwelleth in you/ & shalbe in you. I will not leaue you comfortlesse: but will come to you. Yet a lytell while and the worlde seeth me no moare: but ye shall see me. For I yue & ye shall yue. That daye shall ye knowe that I am in my father/ & you in me/ & I in you. He that hath my commaundementes & keepeth them/ the same is he that loueth me. And he that loueth me shalbe loued of my father: & I will loue him/ & will shewe myne awne selfe to him. Judas sayde vnto him (not Judas Iscariot) Lozde what is the cause that thou wilt shewe thy selfe vnto vs / & not vnto the worlde: Iesus answered and sayd vnto hym: yf a man loue me and will kepe my sayynges/ my father also will loue him/ & we will come vnto hym/ and will dwell with him. He that loueth me not/ keepeth not my sayynges. And the wordes which ye heare/ are not myne/ but the fathers which sent me.

This haue I spoken vnto you beyng yet present with you. But the comforter which is the holy goost (whom my father will sende in my name) he shall teache you all thynges / and byngge all thynges to your remembrance: whatsoeuer I haue tolde you.

Peace I leue with you/ my peace I geue vnto you. Not as the worlde geueth/ geue I vnto you. Let not your hertes be greued/ neither feare ye. Ye haue hearde how I sayde vnto you: I go & come agayne vnto you. If ye loued me / ye wolde verely reioyce / because I sayde I go vnto the father. For the father is greater then I. And now haue I shewed you/ before it come/ & when it is come to passe/ ye myght beleue. Here after will I not talke many wordes vnto you. For the ruler of this worlde cometh/ & hath nought in me. But the worlde maye knowe that I loue the father: therefore as the father gaue me commaundment/ euil so do I. My lete vs go to hence.

The true byne/ the husbandman & the braynche. A doctrine of loue & a sweete comforte agaynst persecucion. Of the .xv. Chapter. I am the true byne / & my father is the husbandman. Every braynche that beareth not frute in me/ he will take awaye. And every braynche that beareth frute/ will he poure / & it maye bringe moare frute. Now are ye cleane shorn the wordes which I haue spoken vnto you. Byde in me / & let me byde in you. As the braynche cannot beare frute of itselfe/ except it byde in the byne: no moare can ye except ye abyde in me. I am the byne/ and ye are the braynches. He that abydeth in me / and I in him/ the same bringeth forth moche frute. For without me can ye do nothing. If a man byde not in me/ he is cast forth as a braynche/ & is withered: and men gather it and cast it into the fyre/ and it burneth. If ye byde in me & my wordes also byde in you: aske what ye will/ and it shalbe done to you. I herein is my father glorified/ & ye beare moche frute/ and be made my disciples.

As the father hath loued me/ euen so haue I loued you. & dwelle in my loue. If ye shall kepe my commaundementes/ ye shall byde in my loue/ euil as I haue kept my fathers commaundementes/ and byde in his loue. These thynges haue I spoken vnto you / that my love myght remayne in you / and that your love myght be full.

This is my commaundement: that ye loue to gether as I haue loued you. Greater love then this hath no man/ then that a man bestowe his lyfe for his frendes. Ye are my frendes/ yf ye do whatsoeuer I commaunde you. Henceforth call I you not seruautes: for the seruaunt knoweth not what his lord doeth. But you haue I called frendes: for all thynges that I haue heard of my father I haue opened to you.

Ye haue not chosen me/ but I haue chosen you and ordeyned / that ye goe and bringe forth frute / and that your frute remayne/ that whatsoeuer ye shall aske of the father in my name/ he shalbe geue it you.

This commaunde I you/ that ye loue to gether. If the worlde hate you / ye knowe that he hated me before he hated you. If ye were of the worlde / the worlde wolde loue hym awne. Now he it because ye are not of the worlde / but I haue chosen you oute of the worlde/ therefore hateth you the worlde. Remember the sayynges that I sayde vnto you: the seruaunt is not greater then the lord. If they haue persecuted me/ so will they persecute you. If they haue kept my sayynges/ so will they kepe yours.

But all these thinges will they do vnto you for my names sake / because they haue not knowen him that sent me. If I had not come and spoken vnto them they shoulde not haue had synne: but now haue they nothyng to cloke their synne with all. He that hateth me/ hateth my father. If I had not done wordes amonge them which none other man did/ they had not had synne. But now haue they sene/ and

Where as ye haue hated both me & my father: euen in the .xv. chap. of Iohn. I saye I myght be fulfilled & is myght in their lawe: they hated me without a cause. But when the comforter is come / whom I will sende vnto you from the father/ which is the sprete of truthe / which procedeth of the father/ he shall testifie of me. And ye shall beare my witness also / because ye haue bene with me from the begynnyng.

Consolacion agaynst trouble. Prayers are herbe. Of the .xvi. Chapter. These thynges haue I sayde vnto you/ because ye shoulde not be offended. They shall excommunicat you: ye the tyme shall come that whosoever killeth you/ will chynke that he doth god service. And such thynges will they do vnto you/ because they haue not knowen the father neither yet me. But these thynges haue I tolde you/ that when that houre is come/ ye myght remember then/ that I tolde you so. These thynges sayde I not vnto you at the begynnyng because I was present with you.

But now I go my waye to hym that sent me / & none of you asketh me: whither goest thou? But because I haue sayd suche thinges vnto you/ your hertes are full of sorowe. Wherefore I tell you the truthe / it is expedient for you that I go awaye. For yf I goe not awaye/ that comforter will not come vnto you. But yf I departe / I will sende hym vnto you. And when he is come / he will re-buke the worlde of synne/ and of ryghtwysnes/ & of iudgement.

Of synne. I saye they be not on me: I go to my father / & ye shall see me no moare: of iudgement/ because the chiefe ruler of this worlde/ is iudged all ready.

I haue yet many thynges to saye vnto you: but ye cannot beare them awaye now. When he is come/ I mean the sprete of truthe/ he will leade you into all truthe. He shall not speake of hym selfe: but whatsoeuer he shall heare/ that shall he speake / and he will shewe you thinges to come. He shall glorify me/ for he shall receaue of myne & shall shewe vnto you. All thinges that the father hath are myne. Wherefore sayde I vnto you/ & he shall glorify because he taketh of myne and shewe vnto you.

After a while ye shall see me/ & agayne after a while ye shall see me: for I go to the father. When sayd some of his disciples betwene them selues: what is this that he sayth vnto us/ after a while ye shall see me/ & agayne after a while ye shall see me: and that I go to the father. They sayde therefore: what is this that he sayth after a while? we cannot tell what he sayth. Iesus perceaued that they would saye that as he sayde vnto them: This is it that

enquyre of betwene your selues / & I sayde after a while ye shall see me / and agayne after a while ye shall see me. Verely verely I saye vnto you: ye shall wepe & lament and the worlde shall reioyce. Ye shall sorowe: but your sorowe shalbe turned to ioye.

A woman whiche travaileth hath sorowe/ because her houre is come: but as soon as she is deliuered of the chyld / she remembereth no moare the anguryshe/ for ioye that a man is borne into the worlde. And ye now are in sorowe: but I will see you agayne/ and your hertes shall reioyce/ & your ioye shall no man take fro you. And in that daye shall ye aske me no question. Verely verely I saye vnto you/ whatsoeuer ye shall aske the father in my name/ he will geue it you. Hitherto haue ye asked nothinge in my name. Aske & ye shall receaue it: that your ioye maye be full.

These thynges haue I spoken vnto you in prouerbes. The tyme will come when I shall no moare speake to you in prouerbes: but I shall shewe you playnly fro my father. At that daye shall ye aske in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father hym selfe loneth you/ because ye haue loued me/ and haue beleued that I came out fro god. I went out from the father/ and cam into the worlde: & I leue the worlde agayne/ and go to the father.

His disciples sayde vnto him: lo now speakest thou playnly / & thou blest no prouerbe. Now knowe we that thou understandest all thynges/ and needest not that any man shoulde aske thee any question. Wherefore beleue we that thou comest fro god. Iesus answered the: Now ye do beleue. Behold the houre & the daye/ and is all ready come that ye shalbe scattered euery man his wayes/ and shall leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but he of good cheare/ I haue overcome the worlde.

The most hartly & longge prayer of Christ vnto his father/ for all such as receaue the truthe.

Of the .xvii. Chapter. These wordes spake Iesus & Iyste by his eyes to braue/ & sayd: father I praye that thou glorify thy sonne/ that thy sonne maye glorify the: as thou hast geue him power ouer all flethe/ & he shoulde geue eternall lyfe to as many as thou hast geue him. This is lyfe eternall/ that they myght knowe the that only very god/ & whom thou hast sent Iesus Christ.

I haue glorified the on the erth. I haue fynished the worke which thou gauest me to do. And now glorify me thou father in thyne awne

enquyre of betwene your selues / & I sayde after a while ye shall see me / and agayne after a while ye shall see me. Verely verely I saye vnto you: ye shall wepe & lament and the worlde shall reioyce. Ye shall sorowe: but your sorowe shalbe turned to ioye.

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His disciples sayde vnto him: lo now speakest thou playnly / & thou blest no prouerbe. Now knowe we that thou understandest all thynges/ and needest not that any man shoulde aske thee any question. Wherefore beleue we that thou comest fro god. Iesus answered the: Now ye do beleue. Behold the houre & the daye/ and is all ready come that ye shalbe scattered euery man his wayes/ and shall leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but he of good cheare/ I haue overcome the worlde.

The most hartly & longge prayer of Christ vnto his father/ for all such as receaue the truthe.

Of the .xvii. Chapter. These wordes spake Iesus & Iyste by his eyes to braue/ & sayd: father I praye that thou glorify thy sonne/ that thy sonne maye glorify the: as thou hast geue him power ouer all flethe/ & he shoulde geue eternall lyfe to as many as thou hast geue him. This is lyfe eternall/ that they myght knowe the that only very god/ & whom thou hast sent Iesus Christ.

I haue glorified the on the erth. I haue fynished the worke which thou gauest me to do. And now glorify me thou father in thyne awne

alone selfe with the glory which I had with
the father: the per the world was. I have declared
the name unto the men which thou gauest
me: that is me oute of the world. Whyne they were and
thou gauest the me / and they have kept the
that thou hast saynges. Now they knowe that all thinges
mercifull: for whatsoeuer thou hast geue me / are of the
father. I have geuen unto them the wordes which
thou gauest me / and they have receaved the / and
knowe surely that I came out from the: and do
beleue that thou bydest send me.

I praye for the: and praye not for the world:
but for them which thou hast geuen me / for
they are thine. And all myne are thine / and
thou art myne / and I am glorified in the. And
now am I no more in the world: but they
are in the world: and come to the. I praye
father kepe in thine alone name / the which
thou hast geuen me / that they maye be one /
as we are. Whylt I was with the in the world /
I kepte them in thy name. Those that thou
gauest me / haue I kepte / and none of the is
lost: but that lost chyld / that the scripture
myght be fulfilled.

Now come I to the: and these wordes speake
I in the world: / that they myght haue my toye
full in the. I haue geue them thy wordes / and
the world hath hated them: because they are
not of the world: eny as I am not of the world.
I desire not that thou shouldest take the out
of the world: but that thou kepe them from
euill. They are not of the world: as I am
not of the world. Sanctifie them with thy
truth. Thy saying is truth. As thou diddest
send me in to the world: / even so haue I sent
them into the world: and for their sakes san-
ctify I my selfe: that they also myght be san-
ctified through the truth.

I praye not for them alone: but for them
also which shall beleue on me thowome their
preachinge: / that they all maye be one / as thou
father arte in me / and I in the: that they maye
be also one in us / and the world maye beleue
that thou hast sent me. And that glory that
thou gauest me / I haue geue them: that they
maye be one / as we are one. I in the: and thou
in me / that they maye be made perfecte in one /
and the world maye knowe that thou hast sent
me / and haue loved the as thou hast loved me.

Father / I will that they which thou hast
geuen me / be with me where I am: that they
maye see my glory which thou hast geue me.
For thou lovedst me before the makinge of
the world. O righteous father: the very
world hath not knowne me: but I haue knowe
the / and these haue knowen that thou hast
sent me. And I haue declared unto them thy
name: and will declare it: that the loue wher-
with thou hast loved me / be in them / and that
I be in them.

Christ is betrayed. The word of his mouth shal
be a sword to the ground. Peter's impiety of which has
been. Jesus is brought before Anna and Caiphas the high
priest.

The xlvij. Chapter.

When Jesus had spoke these wordes /
he went forth with his disciples
ouer the brooke Cedron: wher was
a garden into the which he entered
with his disciples. Judas also which betrayed
him / knewe the place: for Jesus ofte tymes
resorted thither with his disciples. Judas
then after he had receaved abonde of men /
and ministers of the hye prestes and Pharises /
came thither with lanterns and torches / and
sweynes. Then Jesus knowinge all thinges
that shulde come on him / went forth / and sayde
unto them: whome seke ye? They answered
him: Jesus of Nazareth. Jesus sayde unto the:
I am he. Judas also which betrayed him /
rode with them. But asone as he had sayde
unto them / I am he / they went backe wardes
and fell to the grounde. And he asked them
agayne: whom seke ye? They sayde: Jesus of
Nazareth. Jesus answered: I sayd unto you /
I am he. If ye seke me / lett these goe: for
I have sayde: that the sayinge myght be fulfilled
which he spake: of the which thou gauest
me / haue I not lost one.

Simon Peter had a swerde / and drew it /
and smote the hye prestes seruant / and cut of his
ryght eare. The seruantes name was Malchus.
Then sayde Jesus unto Peter: put up
thy swerde into the sheath: shall I not drynke
of the cup which my father hath geuen me?
Then the company and the captaynes and mini-
sters of the Jewes toke Jesus and bounde him /
and led him awaye to Anna: for he was la-
therlawe unto Caiphas which was the hye
preste the same yere. Caiphas was he that gaue
counsell to the Jewes: that it was expedient
that one man shulde dye for the people.

And Simon Peter folowed Jesus / and ano-
ther disciple: that disciple was knowne of the
hye preste / and went in with Jesus into the pal-
ace of the hye preste. But Peter stode at the
dore without. Then went out that other disci-
ple which was knowne unto the hye preste /
and spake to the damsell that kept the dore / and
brought in Peter. Then sayde the damsell
that kept the dore unto Peter: arte not thou one
of this manes disciples? He sayde: I am not.
The seruantes and the ministers stode there /
and had made a fyre of coles: for it was colde and
they warmed them selues. Peter also stode
amonge them and warmed him selfe.

The hye preste asked Jesus of his disciples
and of his doctrine. Jesus answered him: I speake
openly in the world. I neuer taught in the se-
cret: and in the temple whither all the Jewes
resorted / and in secrete haue I sayde nothinge:

John. xlvij. 1.
John. xlvij. 2.
Luce. xlvij. 3.

John. xlvij. 4.
Luce. xlvij. 5.

John. xlvij. 6.
Luce. xlvij. 7.

John. xlvij. 8.
Luce. xlvij. 9.

why askest thou me? After the which hearde
me / what I sayde unto the. Beholde they can
tell what I sayd: why he had thus spoke / one
of his ministers which stode by / smote Jesus on
the face sayng: answerest thou the hye preste
so? Jesus answered him: If I haue euill spo-
ken / beare witness of it: euill: if I haue well
spoken / why smytest thou me? And Annas
sent him bounde unto Caiphas the hye preste.

Simon Peter stode and warmed him selfe.
And they sayde unto him: arte not thou also
one of his disciples? He denyed it / and sayde: I
am not. One of the seruantes of the hye prestes
(his colyn whose eare Peter smote of) sayd
unto him: didst not thou see I stand with him? Pe-
ter denyed agayne: and immediately the cocke cre-
we. Then led they Jesus fro Caiphas into
the hall of iudgement. It was in the morninge /
and they them selues went not into the iudgement
hall lest they shuld be defiled: but that they
myght eate the paschall lambe. Pilate then
went out unto them / and sayde: what accusacio-
n sayd vnto him? If he were not an euill doer
we wolde not haue deliuered hym vnto the.
Then sayd Pilate vnto them: take ye hym /
and iudge him after youre alone lawe. Then the
Jewes sayde vnto him: It is not lawfull for
us to put eny man to death. That wordes
of Jesus myght be fulfilled: which he spake /
signifyinge what death he shuld dye.

Then Pilate entered into the iudgement hal-
lagayne / and called Jesus / and sayd vnto him: arte
thou the kynge of the Jewes? Jesus answered:
sayd thou that of thy selfe / or byd other tell it
the of me? Pilate answered: Am I a Jewe?
Whyne alone naci and hye prestes haue deli-
uered vnto me. What hast thou done? Jesus
answered: my kynngdome is not of this
world. If my kynngdome were of this world
they wolde my ministers surely fyghe: that I
shulde not be deliuered to the Jewes: but now
is my kynngdome not fro hence. Pilate sayde
vnto him: arte thou a kynge then? Jesus an-
swered: thou sayst that I am a kynge. For this
cause was I borne / and for this cause came I
into the world: that I shulde beare witness
vnto the truth. And all that are of the truth
heare my voyce. Pilate sayd vnto him: what
thyng is truth? And wher he had sayd that /
he went out agayne vnto the Jewes / and sayde
vnto them: I fynde in him no cause at all. Ye
haue a custome: that I shulde deliuer you one
loue at ester. Whylt ye that I loue vnto you
the kynge of the Jewes? Then cryed they all
agayne sayng: Not hym but Barabbas:
that Barabbas was a robber.

Christ is crucified. He commendeth his mother vnto
John. Heareth his bloude and is buried.

The xlvij. Chapter.

Then Pilate toke Jesus and scourged
him. And the souldiers wounde a
croune of thornes / and put it on his
head. And they dyd on him a purpie
garnet / and sayd: hayll kynge of the Jewes: and they
smote him on the face. Pilate wet forth agayne
and sayde vnto the: beholde I bynge him forth
to you: / that ye maye knowe: / that I fynde no faulte
in hym. Then came Jesus forth wearinge a
croune of thorne / and a robe of purple. And Pil-
late sayde vnto them: beholde the man. When
the hye prestes and mynisters sawe hym / they
cryed sayng: crucify him / crucify him. Pilate
sayde vnto the: Take ye him and crucify
him: for I fynde no cause in him. The Jewes
answered him: We haue a lawe: and by oure lawe
he ought to dye: because he made him selfe
the sonne of God. Wher Pilate hearde the sayinge
he was the more afrayde / and went agayne into
the iudgement hall / and sayde vnto Jesus: wher
arte thou? But Jesus gaue him none answer.
Then sayde Pilate vnto hym: Speakest
thou not vnto me? Knowest thou not that I
haue power to crucify the / and haue power to
loose the? Jesus answered: Thou couldest
haue no power at all agaynst me: except it
were geue the from above. Therefore he that
deliuered me vnto the / is more in synne. And
from thence forth sought Pilate meane to
loose hym: but the Jewes cryed sayng: yt
thou let hym go thou arte not Celsars frende.
For whosoever maketh hym selfe a kynge / is
agaynst Celsar.

Wher Pilate hearde the sayinge / he brought
Jesus forth / and late doune to geue sentence /
in a place called the pavement: but in the
Hebrie tonge / Gabbatha. It was the Saboth
euen which falleth in the ester fest / and aboute
the syxte houre. And he sayd vnto the Jewes: be-
holde your kynge. They cryed: awaye with him /
awaye with him / crucify him. Pilate sayde vnto
the: shall I crucifie your kynge? The hye preste
answered: we haue no kynge but Celsar. The
deliuered he hym vnto them: to be crucified.

And they toke Jesus / and led hym awaye
And he bare his crosse / and wet forth into a
place called the place of deed mens sculles /
which is named in Hebrie / Golgotha. Wher
they crucified him / and two other with him /
on either syde one / and Jesus in the myddes.
And Pilate wrote his tyle / and put it on the
crosse. The writinge was: Jesus of Nazareth
kynge of the Jewes. And his tyle red many
of the Jewes. For the place where Jesus was
crucified / was nye to the ctyte. And it was
written in Hebrie / Greke and Latyn. When
sayde the hye prestes of the Jewes to Pilate:
wryte not kynge of the Jewes: but that he sayde
I am kynge of the Jewes. Pilate answered:
what I haue wrytten / that haue I wrytten.

John. xlvij. 10.
Luce. xlvij. 11.

John. xlvij. 12.
Luce. xlvij. 13.

John. xlvij. 14.
Luce. xlvij. 15.

John. xlvij. 16.
Luce. xlvij. 17.

John. xlvij. 18.
Luce. xlvij. 19.

¶ When the souldiers/whē they had crucified Iesus/toke his garmētes & made foure partes/to euery souldier a parte/& also his coote. The coote was without seme/wrought byd thowme out. And they sayde one to another. Let vs not deuide it; but cast lotes who shall haue it. That s scripture myght be fulfilled whych sayth. *They departed my raiment amonge the;/ & on my coote byd cast lotes. And the souldiers byd soche thinges in dede.

Then stode by the crosse of Iesus his mother/& his mothers syster Mary the wyfe of Cleophas/& Mary Magdalene. Whē Iesus sawe his mother/& his disciple stondinge whē he loued/he sayde vnto his mother: womā be holde thy sonne. Then sayde he to his disciple: beholde thy mother. And from that houre the discipple toke her for his awne.

¶ After that when Iesus perceaued that all thynges were performed: that the scripture myght be fulfilled: he sayde: I thys. Then stode a vessel full of beneger by. *And they filled a sponge w beneger/& wounde it about with sfope/& put it to hys mouth. None as Iesus had receaued of beneger/he sayde: It is fulfilled/& bowed his heed/& gaue up the goost. The Jewes then because it was the Sabbath euen/that s bodies shuld not remayne byd s crosse on s sabbath daye/soz that sabbath daye was an hye daye) besought Pilate that thei legges might be bynde & that they might be taken doune. Then came s souldiers & byake the legges of the fyrst/& of s other whiche was crucified with Iesus. But when they came to Iesus/& sawe s he was deed already they byake not his legges: but one of s souldiers with a speare/thrust hym into s syde/& soz with came ther out blood and water.

And he that sawe it/bare recorde/& his recorde is true. And he knoweth s he sayth true & ye myght beleue also. These thynges were done s the scripture shuld be fulfilled. *Ye shall not byake a bone of hym. And agayne another scripture sayeth: they shall loke on hym/whē they pearled. *After s Joseph of Aramathia (whych was a discipple of Iesus: but secretly for feare of s Jewes) besought Pilate s he might take doune s body of Iesus. And Pilate gaue him licence. And ther came also Nicodemus whiche at s beginninge came to Iesus by night/& brought of myrrour aloes mingled together aboute an hundred pounde waight. Then toke they s body of Iesu/and wounde it in lynnē clothes with s oboures/as the maner of the Jewes is to bury. And in s place where Iesus was crucified/was a garden/& in the garde a newe sepulcre/wherin was neuer mā layde. There layde they Iesus because of the Jewes Sabbath euen/soz the sepulcre was nye at hande.

¶ The resurrection of Christ whiche appeareth to Mary Magdalene to all his disciples to their greates comfort.

The xx. Chapter.

¶ The morow after s Sabbath daye/cā Mary Magdalene cry whē it was yet darke/vnto s sepulcre/& sawe s stone take awaye from s tounge.

Then we rāne/& came to Simon Peter & to s other discipple whē Iesus loued/& sayde vnto the. They haue take awaye s Lozde out of the tounge/& we canot tell where they haue layde him. Peter went forth & that other discipple & came vnto the sepulcre. They ranne dothe together/& that other discipple byd out rāne Peter/& came fyrst to the sepulcre. And he stooped doune & sawe the lynnē clothes lyinge/ yet wēt he not in. Then came Simon Peter folowinge hym/& wēt into s sepulcre/& sawe the lynnē clothes lye/& the naphyn that was aboute his heed/not lyinge with s lynnē clothe/ but wapped to gether in a place by it selfe. Then went in also that other discipple whiche came fyrst to the sepulcre/& he sawe * & beleued. For as yet they knewe not the scriptures that he shulde rse agayne from deeth. And the disciples went awaye agayne vnto their awne home.

¶ Mary stode without at s sepulcre weepinge. And as she wept/she bowed her selfe into s sepulcre & sawe two angels in whyte sittinge/the one at the heede the other at the fete/where they had layde the body of Iesus. And they sayde vnto her: womā why wepest thou? She sayde vnto the: for they haue take awaye my Lozde/& I wote not where they haue layde him. Whē she had thus sayde/she turned her selfe backe & sawe Iesus standinge & knewe not s it was Iesus. Iesus sayd vnto her: womā why wepest thou? Whom seekest thou? She supposinge s he had bene a gardener/sayde vnto h. S yf thou haue bozne him here tell me wher thou hast layde him? I maye fetch him. Iesus sayde vnto her: Mary. She turned her selfe/& sayd vnto him: Rabboni/whiche is to saye master. Iesus sayde vnto her: * touche me not/soz I am not yet ascended to my father. But go to my bretheren & saye vnto them/I ascende vnto my father & your father/to my God & your God. Mary Magdalene came & tolde the disciples s she had sene the Lozde/and that he had spoken soche thinges vnto her.

¶ The same daye at nyght/whiche was s morow after s Sabbath daye/when s doores were shut/where s disciples were assembled to gether for feare of the Jewes/came Iesus and stode in s myddes/& sayd to the: peace be with you. And when he had so sayde/he shewd vnto the his handes/and his syde. Then were the

were the discipples glad when they sawe the Lozde. Then sayde Iesus to the agayne: peace be with you. As my father sent me/euen so sende I you. And when he had sayde that/he byethed on them & sayde vnto them: Receaue s holy goost. Whosoever s synnes ye remit they are remitted vnto the. And whosoever s synnes ye retayne/they are retayned.

¶ But Thomas one of the twelve/called Didymus/was not with them when Iesus came. The other disciples sayd vnto him: we haue sene the Lozde. And he sayde vnto the: except I se in his handes s pynt of s naphyn/& thrust my hande into his syde/I will not beleue. And after viij. dayes agayne hys disciples were in s Thomas with them. Then came Iesus when s doores were shut/& stode in the myddes & sayde: peace be with you.

¶ After that sayde he to Thomas: bringe thy synger hether a se my handes/and bringe thy hande & thrust it into my syde/& be not sayth lesse/but beleuinge. Thomas answered and sayde vnto him: my Lozde/& my God. Iesus sayde vnto him. Thomas/because thou hast sene me/therfore thou beleuest: happy are they that haue not sene/and yet beleue.

¶ And many other signes byd Iesus in the presence of his disciples/whiche are not written in thys boke. These are written that ye myght beleue/that Iesus is Chyyst s sonne of God/& that in beleuyngge ye myght haue syle thowme his name.

¶ He appeareth to hys disciples agayne by the see of Cyperias and commaundeth Peter earnestly to fede hys shepe.

The xxi. Chapter.

¶ After that Iesus shewed hym selfe agayne/at s see of Cyperias. And on thys wyle shewed he hym selfe. There were to gether Simon Peter & Thomas/whiche is called Didymus/& Nathanael of Cana a cite of Galile/& the sonne of Zebedee/& two other of the disciples. Simon Peter sayde vnto the: I go a fyllingge. They sayde vnto him: we also will go with s.

¶ They went their waye & entred into a shippe straght waye/& that night caught they nothinge. But whē s morninge was now come Iesus stode on s shore: neuertheless the disciples knewe not s it was Iesus. Iesus sayde vnto the: s yss/haue ye enymeate? They answered hym/no. And he sayd vnto the: cast out s net on s right syde of s ship/& ye shall fynde. They cast out/and anon they were not able to byawe it for the multitude of fyllhes.

¶ Then sayde the discipple whē Iesus loued vnto Peter: It is s Lozde. When Simon Peter hearde that it was the Lozde/he gyrd his mantell to him (for he was naked) & sprange into the see. The other disciples came by ship

for they were not farre from lande/ but as it were two hondred cubites/& they drew the net with fyllhes. None as they were come to lande/they sawe hoot coles and fyllhe layd theron/& byed Iesus sayde vnto the: bringe of the fyllhe whiche ye haue now caught. Simon Peter stepped forth and drew the net to londe full of greete fyllhes/an hondred & lxxij. And soz all ther were so many/ yet was not the net broken. Iesus sayde vnto them: come & dyne. And none of the disciples durste aske him: what arte thou? For they knewe that it was the Lozde. Iesus then came and toke byed/and gaue them/and fyllhe lye: wyse. And thys is now the thyrde tyme that Iesus appered to hys disciples/ after that he he was risen agayne from deeth.

¶ When they had dyed/Iesus sayde to Simon Peter: Simon Joanna/ louest thou me more then these? He sayde vnto him: ye Lozde thou knowest that I loue the. He sayd vnto him: sene my lābes. He sayde to hym agayne the seconde tyme: Simon Joanna/ louest thou me? He sayde vnto him: ye Lozde thou knowest that I loue s. He sayde vnto him: sene my shepe. He sayde vnto him s thyrde tyme: Simon Joanna/ louest thou me? And Peter sorrowed because he sayde to him s thyrde tyme louest thou me/& sayde vnto him: Lozde/ thou knowest all thinge/ thou knowest that I loue the. Iesus sayde vnto hym: sene my shepe.

¶ Wherely berely I saye vnto the/when thou shalt yong/ thou gerdest thy selfe/& walkest whither thou woldest: but when thou arte olde/ thou shalt strecthe forth thy hande & another shall gyde the/& leade the whither thou woldest not. That spake he signifyinge by what deeth he shuld glorifye God.

¶ And whē he had sayde thus/he sayd to him: I folowe me. Peter turned about & sawe s discipple whom Iesus loued folowinge/whiche also lened on his byest at supper a sayd: Lozde whiche is he that shall betraye the. Whē Peter sawe him/he sayde to Iesus: Lozde what shall he here do? Iesus sayde vnto him: If I will haue hym to tary tyll I come/ what is that to the? folowe thou me. When went this sayinge a broode amonge the byethen/ that s discipple shulde not dye. Yet Iesus sayde not to him/he shall not dye: but s I will that he tary tyll I come/ what is that to the? The saynges/ and wrote these thynges. And we knowe/that his testimony is true. ¶ There are also many other thinges whiche Iesus byd vnto this place. the whiche ye they shuld be written euery one of these bookes that shuld be written.

¶ Here endeth the Gospell of Sayncte John.

He tolde the byest that he was Iesus and wyse.

¶ I suppose s two/ the coude not contayne s booke shuld be written s this is a figurative speche whych both signyfy s thers was many thynges noo to me discipple is he/ whych testifyet/ of these thynges. And we knowe/that his testimony is true. ¶ There are also many other thinges whiche Iesus byd vnto this place. the whiche ye they shuld be written euery one of these bookes that shuld be written.

Mat. xxi.

Mat. xxi.

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Mat. xxi.

Mat. xxi.

Mat. xxi.

The Actes of the Apostles written by Sayncte Luke the euangelyst/whych was present at doynges of them.

The ascensyon of Chryst/whych was chosen in the Heade of Judas.



The first Chapter.

In the former treatise (Weave frende Theophylus) I haue written of all that I sawe begonne to do and teache vntill the daye in whych he was taken vp/ after that he/ thowhe the holy goost/ had geuen commaundementes vnto the Apostles/ whych he had chosen: to whiche also he shewed him selfe alpye after his passion by many tokens/ apperynge vnto them fourtye dayes/ & speakinge of the kyngdome of God/ & gathered the to gether/ *and commaunded them/ that they shuld not departe from Iherusalem: but to waite for the promysse of the father wherof ye haue herde of me. For Iohn baptised with water: but ye shal be baptised with the holy goost/ and that with in this fewe dayes. When they were come to gether/ they asked of hym sayinge: Lorde wilt thou at this tyme/ restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons whych the father hath put in his owne power: but ye shal receaue power of the holy goost whych shall come on you. And ye shall be wytnesses vnto me in Iherusalem/ and in all Jewrye and in Samaria/ & euen vnto the worldes ende.

And when he had spoken these thynges/ whyll they behelde/ he was taken vp/ and a cloude receaued hym vp oute of their syght. And whyle they looked stedfastly vp to heuē

as he wēt/ beholde two men stode by them in whyte apparell/ whych also sayde: ye men of Galile/ why stande ye gasinge vp into heauē? This same Iesus whych is taken vp fro you into heuē/ shall so come/ as ye haue sene him go into heauen. Then returned they vnto Iherusalem from mount Bether/ whych is nye to Iherusalem/ cōtēnyng a Sabbath dayes iorney. And when they were come in/ they wēt vp into a parler/ wher abode both Peter and James/ Iohn and Andrey/ Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alpheus/ & Simon Zelotes/ and Judas James sonne. These all cōtynued with one accord in prayer and supplicacyon with the women and Mary the mother of Iesu/ and with his brethzen.

And in those dayes Peter stode vp in the middes of the disciples and sayde (I nōumbe of names that were to gether/ were aboute an hondred and twentye) Ye men & brethzen this scripture must haue nedes ben fulfilled whiche the holy goost thowhe by mouth of Dauid spake before of Judas/ whiche was gyde to them that toke Iesus. For he was nōmbered with vs and had obtayned fellowship in thys mynistracyon. And the same hath now possessed a plat of grounde with the rewarde of inquite/ and when he was hanged/ blast a sonde in the myddes/ and all hys bowels gushyd oute. And it is known vnto all the inhabitants of Iherusalem: in so moche that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

It is writte in the booke of Psalmes: hys habitacion be boyde/ & a woman be dwellinge therein: & hys dischordyke let another take. Wherfore of these men whiche haue cōpanyed with vs/ all the tyme that the Lorde Iesus went in and oute amonge vs/ begynnyng at the baptyme of Iohn vnto that same daye that he was taken vp fro vs/ must one be ordeyned to be a wytnes with vs of hys resurrection.

And they apoynted two/ Ioseph called Barsabas (whose surname was Iustus) and Mathias. And they prayed sayinge: thou Lorde whiche knowest the hertes of all men/ shewe whether of these two thou hast chosen that the one maye take the roume of this ministrye & Apostleshippe/ from whiche Judas by transgression fell/ that he myght go to his owne place. And they gaue forth their lottes/ and the lot fel on Mathias/ and he was counted with the eleuen Apostles.

The commyng of the holy goost. The sermon of Peter before the congregacion at Iherusalem/ and the increase of the saythfull.

The seconde Chapter.

When

When the first daye was come/ they were all in one accord to gether in one place. And sodenly ther came a sounde fro heuē/ as it had bene the comyng of a myghty wynde/ and it fylled all the house where they sate. And there appered vnto them clouen tonges/ lyke as they had bene fyr/ and it sate vpon each of the: & they were all fylled with the holy goost/ and beganne to speake with other tonges/ euen as the sprete gaue them utteraunce.

And ther were dwellinge at Iherusalem/ Jewes/ deuoute men whiche were of all nacys vnder heuē. When this was noyed aboute the multitude came to gether and were astonyed/ because that euery man hearde them speake his awne tounge. They wondered all & marueyled/ sayinge amonge the selues: beholde/ are not all these whych speake/ of Galile? And how heare we euery man his awne tounge wherin we were bozen? Parthians/ Medes & Elampres/ and the inhabitants of Mesopotamia/ of Iury/ & of Capadocia/ of Pontus & Asia/ Phrygia/ Panphilia/ & of Egypte/ & of the parties of Lybia whych is besyde Syrene/ & straungers of Rome/ Iewes and conuerteres/ Grekes & Arabians: we haue herde the speake with our awne tonges & greates wothes of God. They were all amased/ & woozed sayinge one to another what meaneth thys? Other mocked them sayinge: they are full of newe wyne.

But Peter stepped forth with the eleue/ and yft vp his voyce/ & sayde vnto them: Ye men of Jewrye/ & all ye that inhabite Iherusalem: be this knowe vnto you & with poure eares heare my wordes. These are not dyshen/ as ye suppose: for it is yet but the thyrde houre of the daye. But this is that whiche was spoken by the Prophete Iohel: It shalbe in the last dayes sayth God: of my sprete I will powze out vpon all fleshe. And poure sonnes & poure daughters shal prophesy and poure yonge men shal se visions/ & poure olde men shal dreme dremes. And on my seruantes/ & on my hande maydes I will powze out of my sprete in those dayes/ & they shal prophesy. And I will shewe wonders in heauē aboue/ & tokens in the erth beneth/ bloud and fyr/ & the vapour of smoke. The sunne shalbe turned into darcknes/ & the moone into bloud before that greates & notable daye of the Lorde come. And it shalbe/ that whosoever shall call on the name of the Lorde/ shalbe saued.

Ye men of Israel heare these wordes. Iesus of Nazareth a man approued of God amonge you with myracles/ wonders & sygnes whych God dyd by hym in the myddes of you/ as ye poure selues knowe: hym haue ye taken by handes of vnrightewys persones/

after he was deliuered by determinat cōfession & foreknowledge of God/ and haue crucified & slayned him whom God hath rayssed vp & lowed the sorowes of deeth/ because it was impossible that he shuld be holden of it. For Dauid speaketh of him. Afore hāde I sawe God alwaies before me: for he is on my right hande/ that I shuld not be moued. Therfore dyd my hert reioyce/ and my tonge was glad. Moreouer also my fleshe shal rest in hope/ because thou wilt not leue my soule in hell/ nether wilt suffer thine holpe/ to se corrupcion. Thou hast shewed me the wayes of life/ & shalt make me full of toyce with thy countenance.

When a brethzen/ let me frely speake vnto you of the patriarche Dauid: for he is both deed & buryed/ & hys sepulchre remaineth vnto this daye. Therfore seinge he was a Prophet/ & knewe that God had sworne with an othe to him/ that the fruite of his loyns shuld sit on his seat/ in the thyrde shulde ryl agayne in the fleshe/ he sawe before: a spake of the resurrection of Chryst/ that his soule shulde not be left in hell: nether hys fleshe shulde se corrupcion. This Iesus hath God rayssed vp/ wherof we all are wytnesses.

Sence now that he by the right hande of God exalted is/ & hath receaued of the father the promysse of the holy goost/ he hath shed forth that which ye now se & heare. For Dauid is not ascendid into heuē: but he sayde. The Lorde sayde to my Lord sit on my right hande vntill I make thy foes thy fote stole. So therfore let all the house of Israel knowe for a surety/ that God hath made & saue Iesus whom ye haue crucified/ Lorde and Chryst.

When they hearde this they were pricked in their hertes/ & sayd vnto Peter & vnto the other Apostles: Ye men & brethzen/ what shal we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Iesus Chryst for the remission of synnes/ and ye shal receaue the gyfte of the holy goost. For the promysse was made vnto you & to poure chylidren/ and to all that are a farr/ euen as many as the Lorde oure God shall call. And in many other wordes bare he wytnes & exhorted them sayinge: Saue poure selues from this vntowarde generacion. Then they that gladly receaued his preachinge/ were baptised: and the same daye/ ther were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctrine & fellowship/ and in breakinge of bred/ & in prayer. And feare came ouer euery soule. And many wonders & signes were shewed by the Apostles. And all that belued kept the selues to gether/ & had all thinges in comen/ & solde their possessions and goodes/ & departed the to all men/ as euery man had neede. And they continued

Salomons porche. And of other durst no man
tope him selfe to the: neuer the later he people
magnified them. The numbze of them that
belued in the Lozde bothe of men and wome
grew moare and moare: in so moche he they
brought the sicke into the strettes/ and layde
them on beddes and palletes/ that at the left
waye the shadowe of Peter whē he came by/
myght shadowe some of them. There came al
to a multitude out of the cities round about/
vnto Ierusalem/ bryngynge syche folkes/ &
the whych were heald wth ouerlone spetes.
And they were heald euery one.

Then the chiefe prest rose vp & all they
that were with him (whych is the secte of the
Saducees) and were full of indignacion/ and
layde handes on the Apostles/ & put thē in
comen pzeon. But the angell of the Lozde by
nyght opened the pzeon dozes/ and brought
them forth/ and sayde: go/ steype forth/ and
speake in the temple to the people all the wordes
of this lyfe. When they hearde he/ they entred
into the temple eryn in the mornynge & taught.

The chiefe prest came & they that were with
him/ & called a counsell to gether/ and all the
elders of the chyliden of Israel/ & sent to the
pzeon to fet them. When the ministres came
and founde thē not in the pzeon/ they returne
& tolde sayinge: he pzeon founde we thut
as sure as was possibie/ and the keepers stan
dinge without befoze the dozes. But whē we
had opened/ we founde no man with in. Whē
the chiefe prest of all & the ruler of the temple
& the prestes hearde these thinges/ they dou
ted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde
the men that ye put in pzeon/ stande in the tem
ple/ & teache the people. When went the ruler
of the temple with ministres/ & brought thē
without violence. For they feared the people/
lest they shuld haue bene stoned. And when
they had brought them/ they set thē befoze the
counsell. And the chiefe prest asked the sayinge
whyd not we strayte commaunde you that ye
shuld not teache in this name? And beholde
ye haue filled Ierusalem with youre doctrine
& ye intende to brynge this mans bloud vpon vs.

Genel. xxv. a. 1. Peter and the other Apostles answered &
sayde: *We ought moare to obey God then
men. The God of oure fathers rayled vp Je
sus/ whom ye slewe and hanged on tre. Whom
hath God lyfte vp wth his ryght hand/ to be
a ruler & a sauiour/ for to geue repentance
to Israel & for geuenes of synne. And we are
his recorde concerninge these thinges & also
the holy goost whom God hath geue to them
that obey him. When they hearde that/ they
claued a vnder: a sought meanes to sle the.
Then stode ther by one in the counsell/ a Pha
risee named Gamaliel/ a doctoure of lawe/

had in auctorite amonge all the people & co
maunded to put the Apostles a lyde a lyell
space/ & sayde vnto them: men of Israel take
hede to youre selues what ye entende to do as
touchinge these me. Befoze these dayes rose
vp one Theudas boasting hym selfe/ to whō
resorted a nobze of men/ about a foure hon
dred which was slayn/ & they all which bele
ued hym were scattered & brought to
nought. After this man/ arose ther by one
Judas of Galile in the tyme when trybut
begyn/ and drewe awaye moche people after
him. He also perished: & all euen as many as
harkened to him are scattered & brought to
nought.

And now I saye vnto you: restraune youre
selues from these men/ let them alone. For yf
the counsell of this wo: he be of men/ it will co
me to nought. But yf it be of God ye canot
destroie it: lest haply ye be founde to stryue
agaynst God. And to hym they agreed/ and
called the Apostles/ and bet them/ and com
maunded that they shulde not speake in the
name of Iesu/ and let them go.

And they departed fro the counsell/ reioy
cynge that they were counted worthy to suf
fere rebuke for his name. And dayly in the temple
and in every house they ceased not/ teaching
and preachinge Iesus Christ.

Whychers (or deacons) are ordeined in the congre
gation to do seruyce in necessary thynges of the body
that the Apostles maye occupye vpon the worde of
God. Steuen is accused.

The vii. Chapter.

In those dayes as the numbze of the
disciples grewe/ ther arose a grud
ge amonge the Grekes agaynst the
Hebrewes/ because their *wyddowes
were despised in the dayly ministringe. Then
the twelue called the multitude of the disci
ples to gether & sayde: it is not mete that we
shuld leaue the worde of God and serue at
tables. Wherfoze bryche loke ye out amonge
you seven men of honest repute & full of the
holy goost and wysdome/ whych we maye
apoynte to this needfull busyn. But we will
geue oure selues continually to prayer and
to the ministracion of the worde. And the sayinge
pleased the whoale multitude. And they chose
Steuen a man full of fayth and of the holy
goost/ & Philip/ & Prochorus/ and Nicanor
and Timon/ and Permenas/ and Nicholas a
conuerter of Antioche. Which they set befoze
the Apostles/ and they prayed and *layde
their handes on them.

And the worde of God encreased/ and the
numbze of the disciples multiplied in Ieru
salem greatly/ and a great company of the
prestes were obedyent to the sayth. And
Steuen full of fayth and power/ dyd great
wondres and myracles amonge the people.
Then the

Genel. xxi. a. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Then ther arose certayne of the Synagoge/
which are called Lybertines & Syrenites/ &
of Alexandria/ and Cilicia and Asia and bys
pitered with Steuen. And they coulde not re
st the wysdome/ & the spete/ with which he
spake. Then sent they in men/ whych sayde:
we haue hearde hym speake blasphemous
wordes agaynst Moyses/ and agaynst God.
And they moued the people and the elders &
the scribes/ and came vpon hym and caught
him/ & brought him to the counsell/ & brought
forth false witness which sayde. This man
ceaseth not to speake blasphemous wordes
agaynst this holy place and the lawe: for we
hearde hym saye: this Iesus of Nazareth
shall destroie this place/ and shall chaunge
the ordinaunces which Moyses gaue vs. And
all that sate in the counsell/ looked stedfastly
on him/ and sawe hym face as it had bene the
face of an Angell.

Steuen maketh answer to his accusers/ rebuketh
the hardneded Iews/ and is stoned vnto death.

The vii. Chapter.

When sayde the chiefe prest: is it eue
ry thinge? And he sayde: yemen/ bryche &
fathers/ heareth to. The God of glo
ry appered vnto oure father Abrah
am whē he was yet in Mesopotamia/ befoze
he dwelt in Charran/ & sayd vnto him: *come
out of thy contre/ & from thy kynred/ & come
into the lande/ which I shal shewe the. Then
came he out of the lande of Chaldee/ & dwelt
in Charran. And after that/ as one as his fa
ther was dead/ he brought him into this lande
in whych ye now dwell/ & he gaue him none
inheritance in it/ no not the brydeth of a sole:
*but promysed that he wolde geue it to hym
to possesse and to his seed after him/ when as
yet he had no chylde.

God berely spake on this tope/ that hym
seade shulde be a dweller in a straunge lande
and that they shuld kepe them in bondage &
entreate the euill. iij. C. yeres. But the na
tion to whom they shalbe in bondage wyl I
sudge/ sayde God. And after that shall they
come forth and serue me in this place. *And
he gaue him the couenaunt of circumcision.
And he begat Isaac/ and circumcised him the
viii. daye/ and Isaac begat Jacob/ and Jacob
the twelue Patriarkes. *And the Patriark
hauinge indignaciō tolde Ioseph into Egypt
And God was with him/ & deliuered him out
of all his aduersities/ and gaue him fauoure
and wysdome in the syght of Pharaos kynge
of Egypt whych made hym gouernour ouer
Egypt/ and ouer all his housholde.

*Then came there a deth ouer all the lande
of Egypt & Canaan/ and great affliction/ that
our fathers founde no sustenance. But whē
Jacob hearde that ther was come in Egypt

he sent oure fathers first. *And at the secōde
tyme Ioseph was knowne of hym brychen/
and Iosephs shired was made knowe vnto
Pharaos. When sent Ioseph & cauled hym fa
ther to be brought & all his kynne/ the score
& x. *souls. And Jacob descended into Egypt
and dyed bothe he and oure fathers/ and were
translated into Sichem/ and were put in the
sepulchre that Abraham bought for money of
the sonnes of Emor/ at Sichem.

When the tyme of the pzonics due nye
(which God had woyn to Abraham) & people
grew & multiplied in Egypt/ tyll another
kynge arose which knewe not of Ioseph. The
same dealede cruelly with oure kynred & euill
intreated oure fathers/ and made thē to ca
out their younge chyliden/ that they shulde
not remayne alyue. The same tyme was Mo
ses bozne/ & was a proper chylde in the syght
of God/ whych was noryshed by in hym fa
thers house thre moneths. When he was call
out/ Pharaos daughter coke him by/ and no
rished hym by for her awne sonne. And
Moses was learned in all maner wysdome
of the Egyptians/ and was myghty in dedes
and in wordes.

And when he was full forty yere olde/ it
came into hym hert to viset hym brychen/ the
chyliden of Israel. And when he sawe one of
them suffice wronge/ he defendes hym/ & auen
ged hym quarell that had the harme done to
hym/ and smote the Egyptian. For he suppo
sed hym brychen wolde haue vnderstande/
how that God by his handes shulde saue the
But they vnderstode not.

And the next daye he shewed hym selfe vn
to them as they stroue/ and wolde haue set
them at one agayne sayinge: Syes/ ye are
brychen/ why hurte ye one another? But he
that dyd his negghboure wronge/ thrust hym
awaye sayinge: who made the a ruler and a
iudge amonge vs? What wylt thou sayll me/
as thou dydest the Egyptian yester daye?
*Then fled Moses at that sayinge/ and was
a stranger in the lande of Madian/ where he
begat two sonnes.

And whē xl. yeres were expired/ ther ap
pered to him in the wyldernes of mounte Sy
na/ an Angell of the Lozde in a flame of fyre
in a bushe. When Moses sawe it/ he wōdzed
at the syght. And as he drew neare to beholde/
the voyce of the Lozde came vnto hym: I am
the God of thy fathers/ the God of Abraham
the God of Isaac/ & the God of Jacob. Mo
ses trembled & durst not beholde. Then sayde
the Lozde to him. *Put of thy shooes/ for the
place where thou standest is holy grounde. I
haue perfectly seene the affliction of my
people which is in Egypt/ and I haue
heard their groynge/ and am come doune
to deliuer

to deliuer them. And now come and I will sende the into Egypte.

This Moses whom they soughte sayinge: who made the a ruler and a iudge: the same God sent bothe a ruler and a deliuerer/ by the handes of the Angell whych appered to hym in the bush. And the same brought them out of the wylde wondres & signes in Egypt/ & in the red see & in the wyldeynes. xl. yeares. Whys is that Moses whych sayde vnto the chyldre of Israel: * A Prophet shall the Lorde poure God rayle by vnto you of youre brethren/ lyke vnto me/ hym shall ye heare.

This is he that was in the congregacyō/ in the wyldeynes with the Angell whych spake to him in the mounte Synay/ & with oure fathers. Whys mā receaued the woide of lye to geue vnto vs/ to whō oure fathers could not obeie/ but cast it fro the/ and in their hertes turned backe agayne into Egypte/ sayinge vnto Harō: * make vs Godd/ to go before vs. For this Moses brought vs out of the lande of Egypte/ we wote not wat is become of hym. And they made a calfe in those dayes/ & offered sacryfice vnto the ymage/ & reforsed in the woikes of their awne handes.

Then God turned hym selfe & gaue them by that they shulde wot/ the starres of the skye/ as it is written in the boke of the Prophetes. * Ye of the house of Israel/ gaue ye to me sacryfices & meateofferings by the space of xl. yeares in the wyldeynes? And ye toke vnto you the tabernacle of Moloch/ & the starre of your God Remphan/ figures whych ye made to worshippe the. And I will translate you beyond Babylon.

Oure fathers had the tabernacle of witness in the wyldeynes/ as he had apointed them speakinge vnto Moses/ that he shuld make it accordynge to the fashion that he had sene. Whych tabernacle oure fathers receaued/ & brought it in with Josue into the possession of the Gentyls whych God dyaue out before the face of oure fathers vnto the tyme of Dauid. Whych founde fauour before God/ & wolde sayne haue made a tabernacle for the God of Jacob. But Salomon bylt hym an house.

Now be it he that is hys selfe of all/ dwelleth not in temples made with handes/ as sayth the Prophet: heauē is my seate/ & erth is my fote stole/ what house will ye bylde for me sayth the Lorde: or what place is it that I shulde rest in/ hath not my hande made all these thynges?

Ye stiffnecked & of uncircumcised hertes and eares: ye haue all wayes reforsed the holy goost: as your fathers dyd/ so do ye. Whych of the Prophetes haue not your fathers persecuted? And they haue slayne them/ whych shewed before of the comminge of that Iust/ whom ye haue now betrayed and moordred.

And ye also haue receaued a lawe by the ordinance of Angels/ and haue not kept it.

When they heard these thynges/ these hertes claued a sunder and they gnashed on him with their tethe. But he beinge full of the holy goost/ looked by steadfastlye with his eyes into heauen/ and sawe the glorie of God/ and Jesus standynge on the ryght hande of God and sayde: beholde/ I se the heuens open/ and the sonne of man standynge on the ryght hande of God. Then they gaue a shoute with a loude voyce/ and stopped their eares & rāne vpon him all at once/ and cast him out of the citie/ & stoned hym. And the wytnesses layde doune their clothes at a ponge manes fete named Saul. And they stoned Steuen callinge on a sayinge: Lorde Jesu receaue my sprete. And he kneeled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken/ he fell a slepe.

Saul persecuted the Chyldren/ The Apostles are scattered abroad. Philip cometh in to Samaria. Simon magus is baptised/ he dyssembleth. Philip baptiseth the chamberlayne.

The viij. Chapter.

Saul had pleasure in his deeth. And at that tyme ther was a great persecution agaynst the congregacyō whych was at Ierusalē/ and they were all scattered abroad theowout the regyōs of Iury & Samaria/ except the Apostles. Then deuout men dyed Steuen/ & made great lamētaciō ouer hym. But Saul made haue of the congregacyō/ and entered into euery house & dyscove out bothe man & woman & thrust the into prison. Howbeit they that were scattered abroad/ went euery where preachinge the woide. Then came Philip into a cite of Samaria/ & preached Christ vnto them. And the people gaue hede vnto those thynges whych Philip spake/ with one accorde in that they heard and sawe the myracles whych he dyd/ for by the name of Jesus cryinge to loude voyce/ came out of many & were possessed of the. And many taken with palsy/ and many that halted/ were healed. And ther was greute ioye in that cite. And ther was a certayne mā called Simon/ which before tyme in the same cite/ sed witchcraftes & bewitched the people of Samaria/ sayinge that he was a man that coulde do greute thynges. Whom they regarded/ fro the lest to the greatest/ sayinge: this felow is the great power of God. And hym they set moche by/ because of longe tyme he had mocked them with sorcery. But as soon as they beleued Philip's preachinge of the kyngdome of God & of the name of Jesus Christ/ they were baptised bothe men and women. Then Simon hym selfe beleued

beleued also/ and was baptised/ & continued with Philip/ & wonderd beholdinge the myracles and signes/ which were shewed.

When the Apostles which were at Ierusalē heard saye that Samaria had receaued the woide of God/ they sent vnto the Peter & John. Whych when they were come/ prayed for the that they might receaue the holy goost.

For as yet he was come on none of the: but when they were baptised only in the name of Christ Jesu. Then layde they their handes on them/ & they receaued the holy goost.

When Simon sawe/ that theowout layinge on of the Apostles handes on them/ the holy goost was geue/ he offered the money sayinge: geue me also this power/ that on whom soeuer I put the handes/ he maye receaue the holy goost.

Then sayde Peter vnto hym: thy money perishe with the/ because thou weneest that the gifte of God maye be obtayned with money. Thou hast neith. r parte nor fellowe in the fothe. Wyppye in this busyness. For thy hert is not right in the sight of God. Repent therfore of this thy wickednes/ & praye God that the thought of thine hert maye be forgiven the. For I perceaue that thou arte full of bitter gall/ and wappst in iniquite.

Then answered Simon & sayde: praye ye to the Lorde for me/ that none of these thynges whych ye haue spoken/ fall on me. And they whiche they had testified & preached the woide of the Lorde returned toward Ierusalē & preached the gospell in many cities of Samarias.

Then the Angel of the Lorde spake vnto Philip sayinge: aryse & go towardes midde daye vnto the waye that goeth doune from Ierusalē vnto Gaza which is in the deserte. And he arose and wēt on. And beholde a man of ethiopia which was a chamberlayne/ and of greute auctorite wyth Candace quene of the ethiophians/ and had the rule of all her treasure/ came to Ierusalē for to praye. And as he returned home agayne settynge in his charet/ he rede the prophete.

Then the sprete sayde vnto Philip: go neare & toyne thy selfe to yonder charet. And Philip rāne to him/ & heard him rede the Prophet Elyas/ & sayde: vnderstandest thou what thou redest? And he sayde: how can I/ except thou rede? And he desired Philip that he wold come by & sit with him. The tenoure of the scripture which he rede was this. He was ledde as a shepe to be slayne: & lyke a lambe dome before his shearer/ so opened he not his mouth. Because of his humblenes/ he was not esteemed: who shal declare his generacyō? For his lyfe is taken fro the erthe. The chamberlayne answered Philip & sayde: I praye the/ of whom speaketh the Prophet thys/ of hym selfe/ or of some other man?

And Philip opened his mouth/ & beganne to saye at the same scripture/ & preached vnto hym Jesus. And as they went on their waye/ they came vnto a certayne water/ & the chamberlayne sayde: Se here is water/ what shall I let me to be baptised? Philip sayde vnto him: If thou beleue with all thine hert/ thou mayest. He answered and sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charet to stande still. And they went doune bothe into the water: bothe Philip and also the chamberlayne/ and he baptised hym. And as soon as they were come out of the water/ the sprete of the Lorde caught away Philip/ that the chamberlayne sawe hym no moore. And he wēt on his waye reioysinge. But Philip was founde at Azotus. And he walked theowout the countre preachinge in their cities/ tyll he came to Cesarea.

Paul is converted/ and confoundeth the Jewes. Peter baptiseth Tabitha.

The ix. Chapter.

Saul yet brynginge out threatninges & slaughter agaynst the disciples of the Lorde/ went on to the hye priest/ & desired of hym letters to Damascus to the synagoges: that yf he founde any of thys waye whether they were men or women/ he myght bringe the bounde vnto Ierusalē. But as he journeyed & was come nye to Damascus/ suddenlye they shyned about hym a lyght fro heauē/ & he fell to the erth/ & heard a voyce sayinge to him: * Saul/ Saul why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Jesus whō thou persecutest/ it shalbe harde for the to sycke agaynst the prycke. And he bothe tressylinge & a stonyed sayde: Lorde what wilt thou haue me to do? And the Lorde sayd vnto him: aryse & go into the cite/ & it shalbe tolde the what thou shalt do.

The men whych journeyed with him/ stood amazed/ for they heard a voyce/ but sawe no man. And Saul arose from the erth/ & opened his eyes/ but sawe no man. Then ledde they him by the hande/ and brought him into Damascus. And he was. in dayes without sight a netherate nor dranche. And ther was a certayne discipule at Damascus named Ananias and to him sayde the Lorde in a visyon: Ananias? And he sayde: beholde I am here Lorde. And the Lorde sayde vnto him: aryse & go into the cite whych is called Strayghet/ and seke in the house of Judas/ after one called Saul of Tarsus. For beholde he prayeth/ & hath sene in a visyon a man named Ananias comminge into him/ and puttinge his handes on him/ that he myght receaue his sight.

Then Ananias answered: Lorde/ I haue heard by many of this mā/ how moche euyl he hath

Exod. xij. c. Deut. xviij. b.

Exod. xxxij. a.

Amo. v. b.

Isa. xlv. b. this is expounded in Actes. xx. a.

Act. viij. a.

act. xij. b.

Saul is converted.

And he sayntes he hath done to thy * sayntes at Jerusalem: & here he hath auctoryte of the hye prestes to bynde all & call on thy name. And he sayde unto hym: go thy wayes: for he is a chosen those that be bestell unto me, to beate my name before the Gentyles & kynges & the chyldren of Israel, for I will shewe hym how great thynges he must suffre for my names sake.

Ananias toke his waye and entred into his house, and put his handes on him and sayde: brother Saul, the Lorde that apperyd vnto the in the waye as thou camst, hath sent me, that thou myghtest receaue thy syght and be filled with the holy good. And immediatly he fell fro his eyes as it had bene scales, & he receaued syght & arose and was baptised, and receaued meate & was comforted. Then was Saul a certayne dayes with the discy- ples which were at Damasco. And strenght waye he preached Christ in the Synagoges, how that he was the sonne of God. All that hearde him, were amased & sayde: is not this he that spoyled the whych called on thys name in Jerusalem, & came hyther for pntent that he shuld bynge them bounde vnto hye prestes? But Saul encreased in strenght, & founded & Jewes which dwelt at Damasco aspyninge that this was very Christ.

And after a good whyle, & Jewes toke cost sell to gether, to kyl him. But their sayinge awaye was knowe of Saul. And they watched at the gates daye and nyght to kyl him.

Then the discyple toke hym by night & put him thorow a wall & let hi doune in a basket. And when Saul was come to Jerusalem, he assayed to coule him selfe with the discyple and they were all afrayde of hym, & belued not he was a discyple. But Barnabas toke him & brought him to the Apostles and declared to the how he had sene the Lorde in the waye, & had spoken with hym: & how he had done boldly at Damasco in the name of Iesu. And he had his couersaciō with them at Jerusalem, & quit him selfe boldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes: & they went about to slea hym. But when the brythren knewe of that, they brought hym to Cesarea, and sent hym forth to Barsus. Then had the congregaciō rest thorowoute all Jewye and Galile and Samary, and were edifyed, & walked in the feare of the Lorde, and multiplied by the cō- forte of the holy good.

And it chauned as Peter walked thorowoute all quarters, he cam to the sayntes which dwelt at Lydda. And there he founde a certayne mā named Enas, which had kepte his bed, viij. yeres syke of the palsey. Then sayde Peter vnto hym: Enas Iesus Christ make the whole: arylle and make thy bed.

Enas.

And he arose immediatly. And all that dwelt at Lydda and Saron, saue hym, and tour- ned to the Lorde.

Then was at Joppa a certayne woman (whiche was a discyple named Tabitha, which by interpretaciō is called Dorcas) the same was full of good workes & almes dedes, which she did. And it chauned in those dayes that she was syke and dyed. When they had washed her and layd her in a chāber, because Lydda was nye to Joppa, & the discyple had hearde that Peter was there, they sent vnto him, bespynging him that he wolde not be gre- ued to come vnto them.

Peter arose & came to them. And when he was come, they brought him in to the chā- ber. And all the widowes stode round about him wepyng & shewing the cotes & garni- tes which Dorcas made whill she was with the. And Peter put the all forth & knelt dou- ne & prayde & turned him to the body & sayde: Tabitha, arise. And he opened her eyes, and when she sawe Peter, sat vp. And he gaue her the hande & lyft her vp, & called the saintes & wy- dowes, & shewed her all. And it was knowe thorowoute all Joppa, & many beleued on the Lorde. And it fortuned that he tarped many dayes in Joppa with one Simon a tanner.

The vision that Peter sawe. How he was sent to Cornelius. The brythren also receiue the spyrte, and are baptised.

The x. Chapter.

There was a certayne mā in Cesarea called Cornelius, a captayne of the souldiers of Italy, a deuoute mā, & one that feared God with all his housholde, which gaue moche almes to the people, and prayde God alwaye. The same saue in a vision euidently aboute the mydte houre of the daye, an Angell of God cominge into him, and sayinge vnto hym: Cornelius. When he looked on him, he was afrayde & sayd what is it Lorde? He sayde vnto hym: Thy prayers & thy almes are come vp into re- membrance before God. And now sende me to Joppa, & call for one Simon named also Peter. He lodgeth with one Simon a tanner whose house is by the see syde. He shall tell the what thou oughtest to do. When the Angell which spake vnto Cornelius, was depar- ted, he called two of his housholde seruantes, and a deuoute souldyer of them that waited on hym, and tolde them all the mater, and sent them to Joppa.

On the morowe as they went on their journey & drew nye vnto the cite, Peter went vp vnto the toppe of the house to praye, about the viij. houre. Then were he an hongred, & wolde haue eat. But whyll they made redy. He fell into a trance, and sawe heauen opened and a certayne

Tabitha, Dorcas.

And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a mā that is a Jewe, to company or come vnto an aliē: but God hath shewed me that I shulde not call any man common or vncleane: therfore came I vnto you without sayinge naye, allone as I was sent for. What therfore, for what in- tence haue ye sent for me.

certayne bestell come donne vnto hym, as it had bene a grete shete, lyng at the, iij. cor- ners, and was let doune to the erth, where in were all maner of, iij. footed beastes of the erth, and beemen & wynges, & foules of the ayre. And ther came a voyce to him: rise, Peter, kyl & ate. But Peter sayde: God forbyd, I haue neuer eat any thinge that is conuenient of vncleane. And the voyce spake vnto him agayne the secōde tyme: what God hath clenfed, that make thou not comē. This was done thys tyme, and the bestell was receaued vp agayne into heauen.

While Peter nased in him selfe what this vision, which he had sene meate, beholde, the men which were sent from Cornelius, had made inquiri: for Sionnys house, & stode before the doye. And called out one and asked whether Simon which was also called Pe- ter were lodged there. Whyll Peter thought on this vision, the spyrte sayde vnto him: be- holde, mē, & he therayse the, & gett downe & go with them, & doute not: for I haue sent them. Peter went downe to the mē which were sent vnto him from Cornelius, and sayde: Beholde, am I whom ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne, a iust mā, and one that feareth God, and of good re- port amonge all the people of the Jewes, was warned by an holy angell to sende for thee into his house, and to heare wordes of the. Then called he them in, and lodged them.

And on the morowe Peter went awaye to them, and certayne brythren from Joppa accompanied him. And the thrid daye entred they into Cesaria. And Cornelius waited for the, and had called to gether his kynsmen, & spe- ciall frendes. And as it chauned Peter to come in, Cornelius met him, and fell doune at his feete, and worshipped hym. But Peter toke him vp sayinge: Rise vp, for I am a man. And as he talked with him he cam in, & founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a mā that is a Jewe, to company or come vnto an aliē: but God hath shewed me that I shulde not call any man common or vncleane: therfore came I vnto you without sayinge naye, allone as I was sent for. What therfore, for what in- tence haue ye sent for me.

And Cornelius sayde: This daye now, siff, dayes I fasted, & at the mydte houre I prayde in my house: & beholde, a mā stode before me in bright clothynge, & sayde: Cornelius, thy prayers are heard, & thine almes dedes are had in remembrance in the syght of God. Sende therfore to Joppa, & call for Simon whych is also called Peter. He is lodged in the house

of one Symon a tanner by the see syde, the whiche allone as he is come, shall spake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God, to heare all thynges that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of a truth I perceaue, that God is not parcial, but in all people he that feareth hym, & wor- keth rightewisnes, is accepted with him.

Ye knowe the preachinge that God sent vnto the chyldren of Israel, preachinge peace by Iesus Christ, which is Lorde ouer all, therfore that things, which were published by his workes, shew oute all Jewye, and beganne in Sa- lile, after the baptyme which John preached with the holy good, and with power. Which Iesus went aboute doinge good, & healinge all that were opprelled of the deuils, for God was with hym. And we are witnesses of all thynges whych he dyd in the lande of the Jewes, & at Jerusalem, whom they slew, & hanged on a tree. Him God ressed vp the thrid daye, & shewed him openly, not to all the people, but vnto us wytnes chosen before of God, whych ate & dronke with him, after he arose from the dead. And he commaunded vnto us to preache vnto all people, & testifye, that it is he that is ordeined of God a iudge of quyethe & deed. out them can it be knowne whether we be very Chyrtien or not, no more then we can knowe a tre to be chynge. And they of the circumcisiō whych were asayed, as many as came to Peter, because that on the Gentyls also was shed oute the gyfte of the holy good. For they heare them speake with tonges & magnify God. Then answered Peter: can any mā forbid water, & these shuld not be baptised, whych haue receaued the holy good as well as we? And he commaunded them to be baptised in the name of the Lorde. Then prayde they vnto tary a feawe dayes.

Peter sheweth the cause wherfore he wente to the hepyen. Barnabas & Paul praye vnto the hepyen. Agabus prophetheth death for to come.

The xi. Chapter.

So the Apostles & the brythren that were thorowoute Jewye heard saye getenes for the wordes of God. And whē Peter was come by to Jerusalem, they of the circumcisiō reasoned with hym sayinge: Thou wentest into men vncircumcised, and ate with them, taught by the ho- ly ghost of the conuersion of the gentyles.

Then Peter began & expounded the thyng in order to the sayinge: I was in the cytye of Joppa prayinge, & in a trance I sawe a vision.

bilson/a certē bestēl descende/as it had bene
a large lynnyn clothe/let downe fro heuen by
the lower corners/ & it came to me. Into the
which when I had fastened myne eyes/I co-
pydered and sawe lowerfoted beastes of the
erth/& vermen and wormes/& foules of the
ayer. And I herde a voyce sayinge vnto me:

Bartholomew Peter, they eate. And he sayd: God for-
byd Lorde, for nothyng* comen oʒ bncleue/
hath at eny tyme entred into my mouth. But
he boyce answered me agayne fro heuē/coūt
not thou those thynges comen/ whych God
hath clenfed. And this was done thye tymes.
And all were taken by agayne into heauyn.

And beholde immediatly ther were toze men
come vnto the house where I was sent from
Cesarea vnto me. And the spere sayde vnto
me/that I shuld go with them/with out doub-
tynge. Moreover these fyre brethren accom-
panyed me: & we entred into the mans house.
And he shewed vs/ how he had sene an angel
in his house/which stode & sayde to him: send
me to Toppa/ & call for Symon/ named also
Peter: he shall tell the wordes/ wherby both
thou & all thyne house shalbe saued. And as
I beganne to preache/ the holy goost fell on
them/as he dyd on vs at þe begynnyng. Then
came to my remembraunce the wordes of þe
Lorde/ how he sayde: * John baptised w wa-
ter but ye shalbe baptised with þe holy goost.
For asmoche then as God gaue them lyke
giftes/as he dyd vnto vs / when we beleued
on þe Lorde Iesus Christ: what was I/ that I
shuld haue withstande God? Whē they heard
thys/they helde their peace & glorified God/
sayinge: then hath God also to the Gentyls
graunted repentaunce vnto lyfe.

They which were scatterd abroade thow
the affliction that arose aboute Steue/wal-
hed thow oute till they came into Phenice
and Cyper & Antioche preachinge the wo-
rde to no man/but into Jewes only. Some
of them were men of Cyper and Syene/
whych when they were come into Antioche/
spake unto the Grekes/and preached of Iorde
Jesus. And the hande of the Iorde was with
them/and a greate nombze beleued & turned
into the Iorde.

¶ Thynges of these thinges came into the
eares of the congregaciō/whych was in Je-
rusalem. And they sent forth Barnabas that
he shuld go into Antioche. Whych when he
was come and had sene & grace of God/was
glad/and exhorted the all/that with purpose
of hert/they wolde continually cleaue unto
the Lorde. For he was a goodman/ and full
of the holy goost & of saythe: & moche people
was added unto the Lorde. Then departed
Barnabas to tarsus/for to seke Saul. And
when he had founde hym/ he brought hym

unto Antioche. And it chaunced that a while
ere they had ther conuersacion wth the con-
gregation there/ and taught moche people:
in so moche that disciples of Antioche were
the first that were called Ch^{ri}sten.

* In those dayes came Prophecie fro Ze. Act. xxi. 11.
rusale into Antioche. And ther stode by one
of them named Agabus/and signified by the
sperte/that ther shuld be great dearth throug-
hout all the world/whych came to passe in
the Emprours Claudius dayes. Then the dis-
ciples euery man accordinge to his abilitie/
purposed to sende recourse vnto the brethren
whych dwelt in Ieruzp. whych thinge they
also dyd/sent it to the elders/by the handes
of Barnabas and Saul.

Herode persecuteth the Christen / killeth Iames his
putteth Peter in prison / whom the Lord deliuereth
by an Angell. The shamefull death of Herode.

The .xj. Chapter. †

At that tyme Herode the kynge of Iherusalem led forth his hād to bere certayne of the congregacyō. And he kylled James the brother of John with the swerde & because he sawe that it pleased the Jewes, he proceded forth & toke Peter also. Then were the dayes of swete byerd. And whē he had caught him, he put him in prison & deliuered him to iiii. quartillions of souldyers to be kepte/entendynge after eſter to bringe him forth to the people. When was Peter kepte in prison. But prayer was made wth out ceasynge of the congregacion, vnto God for him. And whē Herode wold haue brought hym oute vnto the people, the same nyght slepte Peter bitwene two souldyers, bounde with two chaynes, and the keepers befoze the doze kepte the prison.

And beholde the angell of the Lorde was
there present/and a light shyned in the lodge.
And he smote Peter on the syde/ & steryd hym
by sayinge: aryse by quickly. And his cheyns
fell of from his handes. And the Angell sayd
vnto hym: gyste thy selfe and bynde on thy
* sandales. And so he doyd. And he sayde vnto
hym: cast thy mantle aboute the/ and folowe
me. And he came oute and folowed hym/ and
wist not/ that it was trithe whych was done
by þe Angel/ but thought he had sene a vision.
When they were past the fyrst and the secode
watche/ they came vnto the yron gate/ that
letheth vnto the cite/ which opened to the by
his awne accorde. And they went out & pas-
sed thowre one strete/ and by and by the An-
gell departed from hym.

And when Peter was come to hym selfe/
he sayde now I knowe of a suretye/ that the
Lorde hath sent his Angel/ & hath deliuered
me out of the hande of Herode/ & from all the
waytyng

¶ And as he consydzed the thynges he came to þe house of Mary the mother of one *John/ which was called Marke also/ where many were gathered to gether in prayer. As Peter knocked at þe entry doze/ a dāsell came forth to herken/ named Rhoda. And whē she knew Peters boyce/ she opened not the entre for gladnes/ but ran in and told how Peter stood befoze þe entre. And they sayde vnto her: thou arte mad. And she bare theȝe doime that it was euen so. Then sayde they: it is his angel. But Peter contynued knockynge: and when they had opened the doze/ a sawe hym/ they were astonyed. And he beckened vnto theȝe wyth the hande/ to holde their peace/ and tolde them by what meanes þe Lorde had brought him oute of the prison. ¶ And he sayde: go shew these thynges vnto James & to the brethzen. And he departed and went into a nother place.

None as it was daye ther was no lpttell a
do anioge the souldiers/what was becomie of
Peter. When Herode had called for him/and
founde him not/he examined the keepers/and
cōmaunded the to departe. And he descended
from Iewry to Cesarea/and ther aboode. He-
rode was displeased wth them of Cyre and
Sidon. And they came all at once/and made
intercession vnto Blastus the kynges cham-
berlen/and besyched peace/because their coun-
trei was noysshed by the kynges lande. And
vpon a daye appoynted/Herode arayed hym
in royall apparell/and set him in his seate/ &
made an oracion vnto them. And the people
gaue a shoute, sayinge: it is the boyce of a God
and not of a man. And immediatly the angel
of the Lorde smote him/ because he gaue not
God the honour/ & he was eaten of wormes
& gaue by the goost. And the worde of God
growe & multiplied. And Barnabas & Paul
returned to Ierusalem/ whē they had fulfyl-
led their offyce/ & toke wth the John/ which
was also called Marcus.

Paul and Barnabas are called to preache amonge þ
Hythen Of Sergius Paulus & Symas the coor
sar. Paul preacheth at Antioche.

The xiiij. Chapter.

Here were at Antioche/in the con-
gregation certayne Propheets &
teachers: as Barnabas and Sim-
on called Niger/ & Lucius of Crene
and Manahen Herode the Tetrarkes nois-
felowe/ and Saul. As they ministered to the
Lorde & fasted/ the holy gost sayde/ separate
me Barnabas & Saul/ for the worke where
unto I haue called them. Then fasted they &
prayed/ and put their handes on them/ & let
them go. And they after they were sent of the
holy goost/ came vnto Seleucia/ and from
thence they sayled to Cyprius. And when they

were come to Solamine / they shewed the
worde of God in the synagogues of Iewes.
And they had John to their minister:

When they had gone thozout of Yle into the citie of Paphos/they founde a certayne forcerer/a false prophet which was a Jewe/ & named ***Barietu**/which was wryth of ruler of the countre one **Sergius Paulus** a prudent man. The same ruler called unto hym **Barnabas** and **Saul**/ & desyred to heare the worde of God. But **elymas** the forcerer (for so was his name by interpretaciō) with stood the/ & sought to turne away the ruler from the sayth. Then **Saul** ***which** also is called **Paul** beyng full of holy goost set his eyes on hym/ & sayde **¶** full of all subtiltye & craftynesse of all vyrgheousnes/ thou ceasest not to peruert the strayght wayes of the Lord. And now beholde the hande of the Lord is by the/ & thou shalt be bynde & not se þe sunne for a season. And immediatly ther fell on hym a myste & a darchnes/ & he was aboute sekinge the that shuld leade him by the hande. Then the ruler whē he sawe what had happened/ beleued/ & wondred at the doctrine of the Lord.

When they that were with **Paul**/were departed by shippe fro **Paphus**/they came to **Perga** a citie of **Pamphilia**: and there **John** departed from them/ and returned to **Jerusalem**. But they wandred thozowe the countres fro **Perga** to **Antioche** a citie of the countrey of **Isidia**/ and wēt into the synagoge on the Saboth daye and sate doune. And after the lawe and the Prophetes were redde/ the rulers of the synagoge sent unto the sayinge **Ye men and brethren/ yf ye haue any sermon to exhorthe the people/ saye on.**

Then Paul stode by and bekened with
the hande/ & sayre: Men of Israel/ & ye that
feare God/ geue audience. The God of thys
people chose oure fathers/ and exalted the
people when they dwelt as straungers in the
lande of Egypt/ and with a myghty arme
brought them oute of it/ and about the tyme
of xl. yeares suffred he their maners in the
wyldernes. And he destroyed bliuayons in
the lande of syon/ and brought them to the lande

the lande of Canaan / and deliued theyr lande
to them by lot. And afterwarde he gaue vnto
the iudges aboute the space of. **Dⁱⁱⁱ. C. and**
I. yeres vnto the tyme of Samuel the Prophet.
And after that / they deuyed a kynge / & God
gaue vnto them Saul the sonne of Cis / a
man of the trybe of Benjamin / by the space
of. **xI. yeres.** And after he had put hym doune /
he set by Dauid to be theiſ kynge / of whome
he reported sayinge: I haue founde Dauid
the sonne of Jesse / a man after myne awne
heart / he shall fulfill all my wyll.

Of this manes seed hath God (accordinge
G.iii. to hys

to hys promes) brought forth to the people of Israel a saviour/one Jesus/when John had first preached before his comynge & baptizme of repentance to Israel. And when John had fulfilled hys course/he sayde: whome ye thinke that I am/the same am I not. But he holde ther cometh one after me/whose shew of his fete I am not worthy to lowse.

¶ Ye men & brethren/children of the generation of Abrahams/whosoever amonge you feareth God/to you is this worde of saluacyō sent. The inhabitants of Ierusalem and their rulers/because they knew him not/nor yet & boyces of & Prophetes whych are redde euery Saboth daye/they haue fulfilled the

Math. xxv. 1. Luke. xxi. 1.

Psalm. 8. 1. Psalms. 1. 1.

Act. 1. 1. Act. 1. 1.

in condepyninge him. And when they founde no cause of deeth in him/pet depyed they Pilate to kill him. And when they had fulfilled all that were written of hym/they toke hym doune fro & tree & put him in a sepulchre. But God rayled hym agayne fro deeth/& he was sene many dayes of them whych came with hym from Galilee to Ierusalem. Whych are his witness vnto the people.

And we declare vnto you/how that & promes made vnto & fathers/God hath fulfilled vnto vs their chylde/in that he reysed vp Jesus agayne. & even as it is written in the fyrste psalme: Thou arte my sonne/this same daye begat I the. As concerninge that he reysed hym vp from deeth/nor no more to retorne to corrupcyon/he sayde on this wyse: The holy promyses made to David/I will geue the faithfully to you. Wherfore he saith also in another place: Thou shalt not suffice thine hoyle to be corrupcyō. Howbeit David after he had in hys tyme fulfilled the will of God he slepte/& was layde with his fathers/and sawe corrupcyō. But he whō God reysed agayne/sawe no corrupcyō.

¶ We it knowne vnto you therfore ye men & brethren/that thozow thys man is preached vnto you the forgyuenes of synnes/& that by hym/all that beleue/are iustified fro all thynges from which ye coude not be iustified by the lawe of Moyses. Beware therfore lest & fall on you/whych is spokē of in & Prophet: Beholde ye despyfers & wonder/& peryshe ye: for I do a worke in youre dayes/whych ye shal not beleue/yf a mā wolde declare it you. When they were come out of & Synagoge of the Jewes/the Gentyis besought & they wolde preache the worde to the betwene the Saboth dayes. When the congregaciō was broken vp/many of the Jewes and vertuous couerens folowed Paul & Barnabas/whych spake to them & exhorted them to contynue in & grace of God. And nerte Saboth daye came almoste & whole citie to gether to heare the worde of God. When the Jewes sawe the

people/they were full of indignaciō & spake agaynst those thynges whych were spoken of Paul speakinge agaynst it/& raylinge on it. Then Paul and Barnabas wered boide/and sayde: it was mete & the worde of God shuld fyrst haue bene preached to you. But seynge ye put it from you/& thinke youre selues better of euerslange lyfe: so we turne to & Gentyis: for so hath & Lorde commaunded us. I haue made the a lyght to & Gentyis/that thou be saluacion vnto & ende of the worlde.

Act. 13. 46.

The gentylis hearde & were glad and glorified the worde of the Lorde/& beleued: euē as many as were ordeyned vnto eternal life. And the worde of the Lorde was publyshed thozowe oute all the region. But the Jewes moued the worshipfull and honozable men & the chiefe men of the citie/& reysed persecucion agaynst Paul and Barnabas and expelled the oute of their costes. And they thought of the duste of their fete agaynst the/& came vnto Iconium. And the disciples were filled with foye and with the holy goost.

Math. 23. 1. Mark. 11. 1. Luke. 11. 1.

Paul and Barnabas preach at Iconium/ some beleue/ some were by sedition. At Listra they wolde do face to Barnabas and Paul/whych refuse it/and exhorted the people to worshyppe the true God/ Paul is stoned after that cometh he to Derbe/ Lystra Iconium and to Antioche.

The xiii. Chapter.

¶ As it fortuned in Iconium & they went both to gether into & Synagoge of & Jewes/& so spake/that a gret multitude both of & Jewes & also of & Grekes beleued. But & vnbeleuynge Jewes/sterpyd by & inquisited the myndes of & Gentyis agaynst & brethren. Longe tyme a boode they there & quyt the selues boldly with & helpe of the Lorde/whych gaue testimony vnto the worde of his grace/& caused signes & wondres to be done by their handes. The people of the citie were deuyled: and parte helde with the Jewes/and parte with the Apostles.

When ther was a faulte made both of the Gentyis & also of the Jewes/with their rulers/to put them to shame and to stone them they were ware of it/& fled vnto Lystra and Derbe/cities of Lycaonia/& vnto & region lyeth round aboute/& there preached & Gospel. And ther late a certayne man at Lystra weake in his fete/depnge creple fro his mothers wombe/and neuer walkyd. The same hearde Paul preache. Whych behelde hym & perceaued that he had sayth to be whole/and said with a loude voyce: stand vp right on thy fete. And he stert vp/and walked. And when & people sawe/what Paul had done/they lyfte by their boyces/sayinge in & speache of Lycaonia: Goddes are come doune to vs in & lyphes of me. And they called Barnabas Iupiter/& Paul Mercurius/because he was the preacher

preacher. Then Iupiter prest/whych dwelt before their citie/brought oren & garlandes vnto the churche porche/& wolde haue done sacrifice with the people.

¶ But when the Apostles/Barnabas & Paul herde that/they rent their clothes/and ran amonge the people/cryng and saying: why do ye this? We are mortall men like vnto you/and preache vnto you/that ye shulde turne from these vanyties vnto the lyvinge God/whych made heauē & erth & the see & all & in the is: the whych in tymes past suffered all nacions to walche in their awne wayes. Neuerthelesse he lette not him selfe withoute wytnes/ in that he shewed hys benefites/ in geuyng vs rayne from heauē and frutefull seasons/fylling oure hertes wth fode/& gladnes. And with these saynges/scale refrayned they the people/that they had not done sacrifice vnto them.

Ther came certayne Jewes fro Antioche and Iconium/& obtayned the peoples consent/& stoned Paul/and drew hym out of & citie/suppouslyng he had bene deed. Howbeit as the disciples stode rounde about him he arose vp and came into the citie. And & nerte daye he departed with Barnabas to Derbe. After they had preached to that citie/and had taught many/they returned agayne to Lystra/& to Iconium & Antioche/& strengthened the disciples soules/exhortynge them to contynue in the sayth/affirmynge that we must thozowe moche tribulacion/entre into the kynghome of God. And they ordeyned them elders by election in euery congregacion/and prayde and fasted/and commended the to God on whom they beleued. And they went thozow out Pisidia & came to Pamphilia/and when they had preached the worde of God in Perga/they descended in to Attalia/& thence departed by shippe to Antioche/ from whence they were deliuered vnto the grace of God/to the worke whych they had fulfilled. When they were come & had gathered the congregacion to gether/they reherced all that God had done by them/& how he had opene the doore of sayth vnto the Gentyis. And there they abode longe tyme with the disciples.

Harvaunce aboute circumcisiō. The Apostles pache the matter at Ierusalem. Paul and Barnabas preche at Antioche.

¶ The xv. Chapter. Then came certayne from Jewe/and taught the brethren. Excepte ye be circumcysed after the maner of Moyses/ye cannot be saued. And when ther was ryfen dissencion & disputynge not a lyttel vnto Paul & Barnabas agaynst them. They determined that Paul and Barnabas/and certayne other of them shuld ascende to Ierusalem vnto the Apostles & elders

aboute thys questyon. And after they were brought on their waye by the congregacion/they passed ouer Phenices & Samaria/declaringe the conuersion of the Gentyis/and they brought great ioye vnto all the brethren. And when they were come to Ierusalem/they were receaued of the congregacion and of & Apostles and elders. And they declared what thynges God had done by the. Then rose vp certayne of the secte of the Pharises/whych dyd beleue/saying/ that it was nedfull to circumcise them and to enioyne them to kepe & lawe of Moyses. And the Apostles & elders came to gether to reason of this matter.

And when ther was moche disputynge/Peter rose vp & sayd vnto the: Ye men & brethren/ye knowe how that a good whyle agoo/God chose amonge vs & the Gentyis by my mouth shuld heare the worde of the Gospel and beleue. And God whych knoweth the hert/bare them wytnes/and gaue vnto them the holy goost/euen as he dyd vnto vs and he put no difference betwene the & vs/ but with sayth & purified their hertes. Now therfore why tempt ye God/that ye wolde put a yoke on the disciples neckes/whych neither our fathers nor we were able to beare. But we beleue that thozowe the grace of the Lorde & the holyspirt/we shalbe saued/as they do. When all the multitude was peased and gaue audience to Barnabas and Paul/whych tolde what signes and wondres God had shewed amonge the Gentyis by them.

And when they helde their peace James answered saying: Men & brethren/herken vnto me. Simeon tolde how God at & beginning dyd visit & Gentyis/& receaued of the people vnto his name. And to this agreyth & word of the Prophetes/as it is writte. After this I will retorne/& I will byde agayne/the tabernacle of David which is fallen doune/and I will byde agayne/and I will set it vp/that the residue of men myght see after the Lorde/& also & Gentyis. vpon whō my name is named sayth & Lorde/whych doth all these thynges: knowe vnto God are all his wayes fro the beginning of the worlde. Wherfore my sentence is/that we trouble not the which fro amonge the Gentyis/are turned to God: but & we wyte vnto the/that they absteyne the schies from filthynges of ymagines from fornicacion/ from & strangled & fro bloude. For Moyses of olde tyme hath in euery citie that preache him/& he is rede in & Synagogs euery Saboth daye. Then pleased it the Apostles & elders the whole congregacion/to sende chosen men of their awne company to Antioche wth Paul and Barnabas. They sent Judas called also Barsabas/& Syllas/whych were chiefe men amonge

Math. 23. 1. Mark. 11. 1. Luke. 11. 1. Act. 1. 1. Act. 1. 1.

Math. 23. 1. Mark. 11. 1. Luke. 11. 1. Act. 1. 1. Act. 1. 1.

amonge the brythren/and gaue them letters
in their handes after this maner.

The Apostles/elders & brythren send gre-
tynges vnto the brythē which are of Gen-
tys in Antioche/Syria and Cilicia. For as
moche as we haue hearde & certayne whych
departed from vs / haue troubled you wth
wordes/and combred your myndes saying:
Ye must be circumcysed and kepe the lawe/
to whom we gaue no suche commaundement.
It seemed therfore to vs a good thinge/when
we were come to gether with one accorde/to
sende chosen men vnto you / wth our beloued
Barnabas and Paul/men that haue repara-
ded their lyues for the name of oure Lorde
Jesu Christ. We haue sent therfore Judas
and Silas/which shall also tell you & same
thynges by mouth. For it seemed good to the
holy goost & to vs/to put no greuous thyng
to you/more then these necessary thynges: &
is to saue/that ye abstayne from thynges of-
fered to ymages/from bloud/from stragled
and fornicacion. Fro which ye kepe your
selues/ye shall do well. So fare ye well.

¶ When they were departed/they cam to An-
tioche and gathered & multitude to gether/
& deliuered the pistle. When they had rede it/
they reioysed of that consolacion. And Judas
& Silas beinge Prophetes/exhorted & brie-
fly taught the people wth moche preaching/and strenghted
the. And after they had taried there a space/
they were let go in peace of the brythē vnto
the Apostles. Not wthstandinge it pleased
Silas to abyde there still. Paul & Barna-
bas continued in Antioche teaching & prea-
ching & worde of & Lorde wth other many.

¶ But after a certayne space/Paul sayd vnto
Barnabas: Let vs go agayne and visite
oure brythē in euery cytie where we haue
preached & worde of & Lorde/so how they do.

¶ And Barnabas gaue counsell to take wth
them John/called also Marke. But Paul
thought it not mete to take hym vnto their
company which departed from the at Pamphi-
lia/ & went not wth the to the worke. And
the diffencion was so warpe betwene them/
that they departed a sinder one from the other:
so that Barnabas toke Marke and sayled vnto
Cyprus. And Paul chose Silas & depart-
ed/depriued of the brythē vnto the grace
of God. And he went thowhe all Cyria and
Cilicia/establishinge the congregacions.

¶ Timothy is circumcysed. Paul preacheth at Phi-
lippos/and ther is he put in prison.

The .xviij. Chapter.

¶ When cam he to Berba & to Lystra.
And beholde a certayne discypyle
was there named Timotheus / a
yongmanne which was a Jewel-
le & beleued: but his father was a Greke. Of

whom reported well the brythē of Lystra
& of Iconium. The same Paul wolde that he
should go forth wth him/and take & circum-
cise him because of the Jewes whych were
in those quarters: for they knewe all / & his
father was a Greke. As they went thowhe
the cyties/they deliuered the & decrees for to
kepe / ordeyned of the Apostles and elders/
whych were at Jerusalem. And so were the
congregacions stablished in the sayth / and
encreased in numbere dayly.

¶ When they had gone thowhe out Phyligia/
& the region of Galacia/and were forbydden
of the holý goost to preach the worde in Asia/
they came to Mysia/ & sought to go into Be-
thynia. But the sprete forbad the not. Then
they went ouer Mysia/ and came doune to
Troada. And a vision appered to Paul in &
nyght. There stode a man of Macedonia and
prayed him/saying: come in to Macedonia &
helpe vs. After he had sene the vision/imme-
diately we prepared to go in to Macedonia/
certified & the Lorde had called vs/for to prea-
che the & gospell vnto the. Then tolde we forth
fro Troada/ & wth a straight course cam to
Samothracia/ & the nexte daye to Neapolum/
& fro thence to Philippios / which is & cheste
citie in & partes of Macedonia/ & a fre citie.

¶ We were in that citie abidinge a certayne
dayes. And on & Saboth dayes we wet out
of the citie besydes a ryuer where men were
wont to praye. And we sate doune and spake
vnto the women which resorted thither. And
a certayne woman named Lydia a seller of
purple/of the citie of Thyatira/ which wor-
shipped God/gaue vs audience. Whose hert
the Lorde opened that she attended vnto the
thynges/which Paul spake. When she was
baptised and her household/the besought vs
saying: If ye thinke & I beleue on & Lorde/
come into my house/ & abyde there. And she
constrayned vs.

¶ And it fortuned as we went to praye/ &
a certayne damsell possessed wth a sprete that
prophesied/met vs/which brought her mas-
ter & maistres moche bauntage wth Prophe-
tyng. The same folowed Paul and vs and
cryed saying: these men are the seruantes
of the most hye God/which we we vnto vs &
waye of saluacyon. And thys dyd she many
dayes. But Paul not content/turned about
and sayde to the sprete. I commaunde the
in the name of Jesu Christ / that thou come
out of her. And he came out the same houre.

¶ And when her master and maistres sawe
that & hope of their gaignes was gone / they
caught Paul and Silas / and drowe the into
the market place vnto the rulers/ & brought
the to the officers saying: these men trouble
oure cytie/which are Jewes & preache ordi-
nances/

naunces/ which are not lafull for vs to re-
ceiue/nether to obserue/ seinge we are Ro-
mayns. And & people ranne on the/ & the of-
ficers rent their clothes/ & commaunded the to
be beatē wth rodde. And when they had beatē
them soze/they cast the into prison/commas-
dyng the layler to kepe them surely. Which
sayler when he had receaued suche commaun-
dement/ thrust them into the ynnere prison/ &
made their fete fast in the stocks.

¶ At mydnight Paul & Silas prayed/and
lauded God. And the prisoners heard them.
And sodenly ther was a grete earthquake/so
that the foundacion of & prison was shaken/
& by & by all & doores opened/ & euery manes
bandes were loosed. When the keeper of the
prison waked out of his slepe & sawe the pre-
son doores open he drowe oute his swearde and
wolde haue kyllid him selfe/supposinge the
prisoners had bene fledde. But Paul cried wth
a loude voyce saying: do thy selfe no harme/
for we are all heere. Then he called for a
lyght and sprange in and cam tremblinge/
& fell doune before Paul & Silas/ & brought
the oute & sayde: Srys what must I do to be
saued? And they sayde: beleue on the Lorde
Jesu & thou shalt be saued & thy household.
¶ And they preached vnto him the worde of the
Lorde/ & to all that were in his house. And he
toke the same houre of the nyght & wals-
hed their woundes/ & was baptised wth all
& belonged vnto him straight waye. Wth he
had brought the into his house/he set meate
before them / and toged that he wth all his
householde/beleued on God.

¶ And when it was daye/the officers sent &
ministers saying: let those men go. The keeper
of the prison tolde this sayinge to Paul/the
officers haue sent worde to loose you. Now
therfore get you here and go in peace. Then
sayd Paul vnto the: they haue beatē vs open-
ly vncōdemned/ for all & we are Romayns/
& haue cast vs into prison: & now wolde they
sende vs awaye pruely? Naye not so/ but let
the come the selues & fet vs out. When & mi-
nisters tolde these wordes vnto & officers/ they
feared when they heard that they were Ro-
mayns/ & cam & besought the / and brought
the out/and desyred them to departe out of &
cytie. And they went out of & prison & entred
into & house of Lydia/ & when they had sene
the brythē/they comforted them & departed.

¶ Paul cometh to Thessalonica/where the Jewes set
the cytie on a roze. Paul escapeth/ & cometh to A-
thens/where he preacheth the true & unknowne God.

The .xviij. Chapter.

¶ They made their iorney thowhe.
Amphipolis/and Appolonia/they
cam to Thessalonica where was a
Synagoge of the Jewes. And

Paul as his maner was went in vnto them/
& the Saboth dayes declared out of the scrip-
ture vnto them/ & openinge & allegenge that
Christ must nedes haue suffered and risen a-
gayne from deeth / and that this Iesus was
Christ/whom (sayd he) I preache to you. And
some of them beleued & cam and companied
wth Paul and Silas: also of the honoura-
ble Grekes a grete multitude & of & cheste
women/not a fewe.

¶ But & Jewes which beleued not hauyng
indignacio/toke vnto them euyl men which
were bagabondes/ & gathered a company/ & B
set all the cytie on a roze / and made assaut
vnto the house of Jason/ & sought to bryng
them out to the people. But wth they founde
them not/they drowe Jason and certayne bry-
thē vnto the heedes of & citie crying: these
that trouble the worlde are come hydder al-
to which Jason hath receaued pruely. ¶ And John. xij. c.
these all do contrary to the decrees of Cesar/
affirmyng another kyng/ one Iesus. And
they troubled the people & the officers of the
cytie / when they heard these thynges. And
when they were sufficiently answered of Ja-
son & of the other/they let them go.

¶ And the brythē immediately sent awaye
Paul and Silas by nyghte vnto Berrea.
Which when they were come thither/they
entred in to the Synagoge of the Jewes.
These were the noblest of bythe anidge the
of Thessalonica / which receaued the worde
wth all diligence of mynde / and searched
the scriptures dayly whether those thynges
were euen so. And many of them beleued: al-
so of woymfull women which were Gre-
kes/and of men not a fewe. Wth the Jewes
of Thessalonica had knowledge that & worde
of God was preached of Paul at Berrea/
they came and moued the people there. And
then by and by the brythē sent awaye Paul
to go as it were to the see: but Silas & Ti-
motheus abode there still. And they that gy-
ded Paul/brought him vnto Athens/and re-
ceaued a commaundement vnto Silas & Timo-
theus for to come to him at once & came their
waye. Wthill Paul wayted for the at Athens/
his sprete was moued in him / to se the cytie
geuen to woympyng of ymages. When he
disputed in the synagoge wth the Jewes/ & wth
& deuout persones/and in the market day-
ly wth them that came vnto hym. Certayne
Philosophers of the Epicures and of the
Stoicks/disputed wth him. And some ther
were which sayd: what will this babler saye?

¶ Other sayde: he seemeth to be a tydynges
brynger of newe deuisties/because he preached
vnto them Iesus & the resurreccio. And they
toke hym/ & brought hym into Marce stree
sayinge: maye we not knowe what this new
doctryne

* Prophets
are here taken
in diuers pla-
ces of the New
Testament. For
expounders of
the scripture.

* Searche the
scriptures for
by them maye
ye trye all doc-
trine.

Leuit. xx. d.
Deut. xxiij. b.
I. Reg. xxiij.



doctrine wherof thou speakest / is: for thou byngest straunge tydings to oure eares. We wolde know therfore what these thinge meane. For all the Athenians and Strangers which were there / gaue the felix to nothing / els / but ether to tell of to heare new tydings.

Paul stode in the myddes of Marce stete & sayde: ye men of Athens / perceaue that in all thinges ye are to superstitious. For as I passed by and behelde þ maner how ye worshipp your goddes / I founde an altier wherin was writte: vnto the vnknowen God. Whom ye then ignorantly worshipp him thewe I vnto you: God þ made the worlde & all that are in it / seyinge that he is Lord of heauē and erth / he dwelleth not in tempels made wyth handes / nether is worshipped wyth mennes handes / as though he needed of eny thyng / seinge he him selfe geueth lyfe and bryeth to all men euery where and hath made of one bloud all nacions of men / so to dwell on all the face of the erth / and hath assigned befoze / how longe tyme / & also the endes of their inhabitation / that they shuld seke God / yf they myght fele & synde him though he be not farre from euery one of vs. For in him we lyue / moue and haue pourre beinge / as certayne of your sowne Poetes sayd. For we are also his generation. For as moche then as we are

Act. xij. 1.

we are his generation &c. that is: we are come of him as of oure father and mayer.

we saye is here taken for þ promys of men / after that he had raysed him fro deeth. which thowse saye same be: which promys after þ resurrection of Christ God men claue vnto Paul & beleued / amonge the which was Dionisius a senatour / and a woman named Damaris / and other with the.

generation of God / we ought not to thinke the Godhed is lyke vnto golde / syluer or stone / graue by crasse & ymaginaciō of mā. And the tyme of this ignorance God regarded not. But now he biddeth all men euery were repent / because he hath appoynted a daye / in the which he will iudge the worlde accordinge to ryghtewynesse / by that mā whom he hath apoynted / & hath offered faith to all men. When they hearde of the resurrection fro deeth / some mocked / and other sayd: we will heare the agayne of thys matter. So Paul departed fro amonge the. Howbeit certayne of Christ God men claue vnto Paul & beleued / amonge the which was Dionisius a senatour / and a woman named Damaris / and other with the.

Paul preacheth at Corinthum / continuing there nyete and a half / goeth agayne into Syria / cometh to Ephesus / Cesarea and Antioche. Of Apollos / Aquila and Priscilla.

The xviij. Chapter.

After that Paul departed from Athens & came to Corinth / & founde a certayne Jewe named Aquila borne in Pontus / lately come fro Italie with his wyfe Priscilla / because that the Emperour Claudius had commaunded all Jewes to departe from Rome / & he bytwe vnto the. And because he was of þ same crasse / he abode with them & wrought: their crasse

was to make tentes. And he preached in the synagoge euery Saboth daye / & exhorted þ Jewes and the gentylis.

When Silas and Timotheus were come from Macedonia / Paul was constrained by the sperte to testifie to the Jewes that Jesus was very Christ. And when they sayde contrary & blasphemed / he shoke his raiment and sayde vnto the: your bloud vpon your sowne heeddes / & from hence forth I go blamelesse vnto the gentylis. And he departed thence / & entered into a certayne mannes house named Tulus a worshipper of God / whose house ioyned hard to the synagoge. Howbeit one Crispus the chiefe ruler of the synagoge beleued on the Lord with all his household / & many of the Corinthians gaue audiere / & he leued and were baptised.

Then spake the Lord to Paul in the nyght by a visyon: be not afrayde / but speake / and holde not thy peace: for I am with the / & no mā shall muade the that shall hurte the. For I haue moche people in this cite. And he continued there a yere and syre monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia the Jewes made insurrection to one accorde agaynst Paul / & brought him to the iudgement seate / sayng: this fellow conuerleth men to worshipp God contrary to þ lawe. And as Paul was about to open his mouth / Gallio sayde vnto the Jewes: yf it were a matter of wronge / or an euill dede (we Jewes) reason wold that I shulde heare you: but yf it be a question of word / or of names / or of your lawe / loke ye to it your selues. For I will be no iudge in soche matters / & he draue the fro the seate. Then toke all the Grekes holdenes þ chiefe ruler of the synagoge / & smote him befoze þ iudges seate. And Gallio cared for none of those thynges.

Paul after this / tarried there yet a good whyle / & then toke his leaue of the brythre / & sayed thence into Creta / Priscilla & Aquila accompanying him. And he shoke his heed in Cenchrea / for he had a bowe. And he came to Ephesus & lette them there: but he hym selfe entered into the synagoge / and reasoned to the Jewes. When they despyed hym to tary longer tyme with them / he consented not / but had them fare well sayng: I must needs at this feast that cometh / be in Jerusalem: but I will retorne agayne vnto you / yf God will. And he departed from Ephesus & came vnto Cesarea: & ascended and saluted the congregacion / & departed vnto Antioche / & whē he had tarried there a whyle he departed. And went ouer all the countre of Galacia and Phrygia by order / & reuengeinge all the disciples.

And a certayne Jewe named Apollos / borne

borne at Alexandria / came to Ephesus / an eloquent mā / and myghty in the scriptures. The same was informed in the waye of the Lord / & he spake feruently in the synagoge / & taught diligently the thynges of þ Lord / & knewe but the baptisme of Iohn only. And the same begā to speake boldly in the synagoge. And when Aquila and Priscilla had heard him / they toke him vnto the & expounded vnto him þ waye of God more perfectly.

And whē he was disposed to go into Achaia / the brythzen wrote exhortynge the disciples to receaue him. After he was come thither / he holpe them moche which had beleued thow grace. And myghtely he ouercame the Jewes / and that openly / thewyng by the scriptures that Jesus was Christ.

Of the xxi. men whom Paul baptised at Ephesus / and what miracles were done by him. Demetrius moueth sedicion in the cite.

The xxi. Chapter.

Fortuned whyll Apollos was at Corinthum / that Paul passed thow the upper costes and came to Ephesus / & founde certayne disciples / & sayde vnto the: haue ye receaued the holy good sence ye beleued? And they sayde vnto hym: no we haue not hearde whether ther be eny holy goost or no. And he sayde vnto the: wherwith were ye then baptised? And they sayd: with Iohns baptyme. Then sayd Paul: Iohn herely baptised with the baptim of repentance / sayng vnto the people that they shuld beleue on him / which shuld come after him: that is on Christ Jesus. Whē they heard that / they were baptised in the name of the Lord Jesus. And Paul layde his handes vpon them / & the holy goost came on them / & they spake with tonges / and prophesied / and all the men were about xxi.

And he wēt into the synagoge / & behaued hym selfe boldly for the space of thre monethes / disputinge and geuynge them exhortacions of the kyngdom of God. When dyuers wered harde herted & beleued not / but spake euill of the waye / and that befoze the multitude: he departed from the / and separed the disciples. And he disputed daily in þ scole of one called Tyrannus. And this contynued by the space of two yeres: so that all they which dwell in Asia / hearde the worde of the Lord Jesus / bothe Jewes & Grekes. And God wrought no small myracles by the handes of Paul: so that from his body / were brought vnto þ sicke / naphyns or partelett / and the diseases departed from them / and the euill spertes went out of them.

Then certayne of the bagabounde Jewes exorcistes / toke vpon them to call ouer them which had euill spertes / the name of þ Lord

Jesus sayng: we aduise you by Jesu who Paul preacheth. And ther were sent somes of one Socrus a Jewe and chiefe of þ prestes which dyd so. And the euill sperte answered & sayde: Jesus I knowe & Paul I knowe: but who are ye? And the man in whome the euill sperte was / ranne on them / & ouercame the / and preuagled agaynst them / so þ they fledde out of that house naked & wounded. And this was knowne to all the Jewes & Grekes also / which dwell at Ephesus and feare came on them all / and they magnified the name of the Lord Jesus.

And many that beleued / cam & confessed & shewed their wozeches. Many of the which bled curious crastes / brought their bookes & burned them befoze all men / & they counted the pryce of them / & founde it lxxij thousand & syluer tynges. So myghtely grewe þ worde of God / and preuagled. After these thynges were ended / Paul purposed in the sperte / to passe ouer Macedonia & Achaia / & to go to Jerusalem sayng: After I haue bene there / I must also se Rome. So sent he into Macedonia two of the that nysified vnto hym Timotheus and Crastus: but he him selfe remained in Asia for a season.

The same tyme ther arose no lytell a doctoure that waye. For a certayne mā named Demetrius / a syluer smyth / which made syluer schrynes for Diana / was not a lytell beneficiall vnto the crastes men. Which he called together to the workemen of lyke occupaciō / & sayd: Syrs / ye knowe þ by this crasse we haue bauntage. Moreover ye se & heare þ not alone at Ephesus / but all most thow out all Asia / this Paul hath perswaded & turned away moche people sayng: þ they be not goddes which are made with handes. So þ not only this oure crasse cometh into perrell to be set at nought: but also that þ temple of the grete Goddess Diana shulde be despyled / and her magnifeyence shulde be destroyed / which all Asia and the worlde worshippeth.

When they hearde these saynges / they were full of wrath / and cryed out sayng: Greate is Diana of the ephesians. And all the cite was on a roore / & they rushed into the comen hall with one assent / & caught Gaius and Aristarcus / men of Macedonia / Pauls companions. When Paul wolde haue entred in vnto the people / the disciples suffered him not. Certayne also of the chiefe of Asia which were his frendes / sent vnto hym / besynginge him that he wolde not preace into the comen hall. Some cryed one thyng and some another / & the congregacion was all out of quiet / and þ moare parte knew not wherfore they were come together.

Some

Some of the company bare forth Alexander the Jewes thrusting hym forwardes. Alexander bekened with the hand / & wolde haue geue the people an answer. When they knewe he was a Jewe / ther arose a woman almost for the space of two houres / of all crying: great is Diana of the Ephesians.

When she thus had ceased she people / he sayde: ye men of Ephesus / what man is it that knoweth not how that the cyrre of the Ephesians is a worshipp of a great goddess Diana / & of the ymage which came fro heauen. Seinge then that no mā sayth here agaynst / ye ought to be content / and to do no thing rashly: for ye haue brought hither the same which are nether robbers of churches / nor yet despisers of youre goddess. Wherefore if Demetrius & the craftes men whych are with him / haue eny sayinge to eny man / the same is open / and ther are rulers / let the accuse one another. If ye goo aboute eny other thyng / it maye be determined in a lawfull congregacion. For we are in leopardy to be accused of this dayes busynesse: for as moche as ther is no cause whereby we maye geue a rekenyng of this concourse of people. And when he had thus spoken he let the congregacion departe.

Paul goeth in to Macedonia and into Grece. At Troas he resteth by a deed body. At Ephesus he calleth the elders of the congregacion together / commyng the keepyng of Gods floche vnto them / warneth them of false teachers / maketh his prayer with them / and departeth to shippe.

Chapter.

After the rage was ceased / Paul called his disciples vnto him / & toke hym leaue of the / & departed for to go into Macedonia. And when he had gone ouer those parties / & geuen them large exhortacions / he came into Grece / & there abode iij. monethes. And when the Jewes layde waite for him as he was about to sayle into Syria / he purposed to retorne thowto Macedonia. Ther accompanied him into Asia Sopater of Berea / and of Thessalonias Aristarcus and Secundus / and Gaius of Derba / and Timotheus: & oute of Asia Tychicus and Trophimus. These went before / & tarped at Troas. And we sayled awaye from Philippios after the easter holy dayes / & came vnto the to Troas in fyue dayes / where we abode iij. dayes.

And on the morowe after the Saboth daye his disciples came to gether for to bryake bzyrd / and Paul preached vnto the / redy to departe on the morowe / & continued the preachyng vnto mydnyght. And ther were many lightes in the chamber where they were gathered to gether / & ther sat in a wyndowe a certayne yonge mā named Eutichus / falled into a depe

leepe. And as Paul declared / he was the moare ouercome with slepe / & fell doune fro the thyrde lofte / & was taken vp dead. Paul went doune and fell on him / & embraced hym / and sayde: make nothyng a do for his lyfe is in hym. When he was come vp agayne / he brake bzyrd / & talched / and comened a longe whyle euen tyll the moynyng / & so departed. And they brought the yonge man a lyue / & were not a lytell comforted.

And we went a soze to shippe / and towled vnto Asson there to receaue Paul. For so had he apoynted / and wolde him selfe goo a soze. When he was come vnto us to Asson / we toke him in / & came to Mytilenes. And we sayled thence / and cam the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos / and taried at Trogon. The nexte daye we came to Myleton: for Paul had determined to leaue Ephesus as they sayled / because he wolde not spende the tyme in Asia. For he hasted to be (if he coude possible) at Jerusalem at the daye of Pentecoste. Wherefore fro Myleton he sent to Ephesus / and called the elders of the congregacion. And when they were come to him / he sayd vnto the: Ye knowe from the fyrst daye that I cam into Asia / after what maner I haue bene with you at all seasons / scrupinge the Lord with all humblenes of mynde / & with many teares / & temptacions which happened vnto me by laying of awyde of the Jewes / & how I kepte backe nothyng that was profitable: but that I haue shewed you & taught you openly and at home in your houses / witnessyng both to the Jewes / & also to the Grekes / the repentance toward God / & sayth toward oure Lord Jesus.

And now beholde I go bounde in the sprete vnto Jerusalem / & knowe not what shall come on me there / but the holy goost witnesseth in euery cytie sayinge: that bandes & trouble abyde me. But none of those thynges moue me: nether is my lyfe deere vnto my selfe / that I myght fulfill my course with loye / and the ministryacion which I haue receaued of the Lord Jesus / to testifie the Gospell of the grace of God.

And now beholde I am sure hence forth ye all (thowto whō I haue gone preachinge the kyngdom of God) shall se my face no moze. * Wherefore I take you to recozde this same daye / that I am pure from the bloude of all men. For I haue kepte nothyng backe: but haue shewed you all the counsell of God. Take heede therfore vnto youre selues and to all the floche / where of the holy goost hath made you ouer sears / to rule the congregacion of God / which he hath purchasid with his bloude. * For I am sure of this / that after my departyng / shall greuous wolues entre in amonge you / whych

whych wyll not spare the floche. Wherefore of youre awne selues shall men aryse / speakinge peruerse thynges to drawe allciples after the. Therfore awake & remēber / by the space of iij. yeres I ceased not to warne euery one of you both nyght & daye with teares.

And now byeth I comende you to God & to the word of his grace / which is able to bilde further & to geue you an inheritaunce amonge all the which are sanctified. I haue desired no mans spuer / golde / or besture. Ye knowe well that these handes haue ministered vnto my necessities / & to the which I were with me. I haue shewed you all thynges / how I so laborynge ye ought to receaue the weakes & to remēber the wordes of the Lord Jesus / how he sayd: it is moze blessed to geue then to receaue.

When he had thus spoken / he kneled doune & prayed to the all. And they wept all about dailly & fell on Pauls necke / & kissed hym / sorrowinge most of all for the wordes which he spake / that they shulde se his face no moze. And they accompanied him vnto the shippe.

Pauls journey by shippe. Of the shippe the Euangeliste and Agabus the prophet / whych warned Paul not to go to Jerusalem / he remayned at Asdon in his purp. & is taken in the temple.

Chapter.

It chaunced that asone as we had launched forth / & were departed from them / we came with a dragght court vnto Choon and the daye folowynge vnto the Rhodes / & fro thence vnto Patara. And we founde a shippe redy to sayle vnto Phenices / and went a bozde & set forth. When appered vnto us Cyprus / & we leste it on the lefte hande / & sayled vnto Solia & cam vnto Cyre. For there the shippe was laden her burthen. And when we had founde bzythen we tarped there vij. dayes. And they tolde Paul thowto the sprete / that he shuld not go by to Jerusalem. And when the dayes were ended / we departed & that oure wayes / and they all brought us on oure waye / with their wyues & chyldren / tyll we were come out of the cytie. And we kneled doune in the shoure & prayde. And when we had takē oure leaue one of another / we toke shippe / & they returned home agayne.

When we had full ended the course from Cyre we arriued at Ptolomaida / & saluted the bzythen / & a bode with the one daye. The nexte daye / we that were of Pauls company departed & came vnto Cesarea. And we entered into the house of Philip the Euangelist / which was one of the seuen deacones & abode to him. The same man had sower daughters charyngs / whych dyd prophesy. * And as we tarped there a good manyng of dayes / there cam a certayne prophet from Iurie / named Agabus.

bus. When he was come vnto us / he toke Pauls gerdell / & bounde his handes & fete / & sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the mā & they shal deliuer hym into the handes of the Gentylis.

When we heard this / both we & other of the same place / besought him that he wolde not go by to Jerusalem. Then Paul answered and sayde: what do ye wepyng & breakinge myne herte? I am redy not to be bound only / but also to dye at Jerusalem for the name of the Lord Jesus. When we coude not turne hym / we ceased / sayinge: the wyll of the Lord be fulfilled. After those dayes we made oure selues redy / & went by to Jerusalem. Ther went with us also certayne of the disciples of Cesarea / & brought with them one Menas son of Cyprus / an olde disciple with whome we shulde lodge. And when we were come to Jerusalem / the bzythen receaued us gladly. And on the morowe Paul went in with us vnto James. And all the elders came to gether. And when he had saluted them / he tolde by order all thynges / & God had wrought amonge the gentylis by his ministryacion. And when they heard it / they glorified the Lord / and sayd vnto him: Thou seest bzyther / how many thousande Jewes ther are which beleue / and they are all zelous ouer the lawe. And they are informed of the / that thou teachest all the Jewes which are amonge the gentylis / to forsake Moses / and sayd that they ought not to circumcise their chyldren / nether to linge after the customes. What is it therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. * Wherefore this that we saye to the.

* We haue iij. men / which haue a botwe on them. Whem take / & purifye thy selfe with the / and do cost on the / that they maye shawe their heddes and all shall knowe that those thynges which they haue heard concerning the / are nothyng: but that thou thy selfe also walkest & hepest the lawe. For as touchyng the gentylis which beleue / we haue writtē & concluded / that they obserue no soche thynges: but that they kepe them selues from thyngs offered to ydoles / from bloud / fro strangled / & from fornicacion. When the nexte daye Paul toke the men / & purified him selfe with them / and entered into the temple / declaringe that he obserued the dayes of the purification / vntill an offeringe shuld be offered for euery one of them.

And as the seuen dayes shuld haue bene ended / the Jewes which were of Asia when they sawe him in the temple / they moued all the people / and layde handes on him crying: men of Israel / helpe. This is the man that teacheth all

h. Of the image which came from heauen. They made images amonge the Grekes / to thinke to wyne & more aduantage ther by / sayng that they were sent from Jupiter forth of heuen / and that they were not mortall / or subject to death.

* zelous in the lawe / as our mā is ouer his wyf.

Num. vi. 2.

1. Tim. ii. 4.

2. Cor. xi. 1.

3. Pet. ii. 1.

4. Jude. 1.

all men euery where agaynst the people and
the lawe / a this place. Moreover also he hath
broughte Seches into the temple / a hath pollu-
ted this holy place. For they sawe one Tro-
phimus an Ephesian with him in the cytye.
Whom they supposed Paul had brought into
the temple. And all the cytye was moued / a the
people swarmed together. And they toke
Paul and drue hym oute of the temple / and
forth with the doores were shut to.

As they went about to kill hym / tydings
came vnto the hye captayne of the soudyers /
that all Ierusalem was moued. Which im-
mediately toke soudiers a vndercaptaynes / a
ranne downe vnto them. When they sawe
the hye captayne a the soudiers they leste my-
cinge of Paul. When the captayne came nere
a toke him / and commaunded hym to be boode
in two chaynes / a demaunded what he was /
a what he had done. And one cryed this / ano-
ther that / amonge the people. And when he coulde
not knowe a certayntie for the rage / he com-
maunded hym to be carryed into the castle. And
when he came vnto a Grece / it fortuned that
he was boorne of the soudiers for the voyce
of the people. For the multitude of a people
followed after cryinge: a waye with him.

And as Paul shulde haue bene carryed into
the castle / he sayde vnto the hye Captayne:
maye I speake vnto the? Which sayde: A yee
thou speake Greke? Arte not thou that Egyp-
tian which before these dayes made an up-
roure / and ledde out into the wyldernes. Iiii.
thousande men that were moxtherers? But
Paul sayde: I am a man which am a Jewe of
Charus a cite in Cilic a Citie of no byle
cytye / I beseeche the forre me to speake vnto
the peope. When he had geuen him licence /
Paul stode on the steppes / and becheden to
the hande vnto the people / a ther was made
a great silence. And he spake vnto them in
the hebreue tonge sayinge.

Paul answered the Jewes / is scourged / and sayde
in person agayne.

The xxiij. Chapter

Men / brethren and fathers / heare
myne and were which I make vnto
you. When they heard he spake
in the hebreue tonge to them / they
kept a moore silence. And he sayd: I am here
by a man which am a Jewe boorne in Charus /
a cytye in Cilic: neuerthelesse yet brought
up in this cytye / at the fete of Gamaliel / and
informed diligently in the lawe of the fathers /
a was feruent mynded to God warde / as ye
all are this same daye. I persecuted this
waye vnto the death byndynge a deliueying
into prison bothe men a women / as I chese
presit both beare me wytnes / a all the elders
of whom also I receaued letters vnto a bye-

then / and went to Damascus to byngge the
which were there boode vnto Ierusalem for
to be punished.

And it fortuned / as I made my journey and
was come nye vnto Damascus aboute none
that suddenly ther shone from heauen a great
lyght rounde aboute me / and I fell vnto the
erth / a heard a voyce sayng vnto me. Saul
Saul / why persecutest thou me? And I an-
swered: what arte thou Lord? And he sayde
to me: I am Iesus of Nazareth whom thou
persecutest. And they that were with me / sawe
berely a lyght and were afrayde: but they
heard not a voyce of him / I spake with me.
And I sayde: what shall I do Lord? And the
Lord sayd vnto me: Arise a go in to Damas-
cus and there it shall be tolde the of all thynges
which are apointed for the to do. And when
I came nothing for a bynghtnes of a lyght /
I was ledde by the hande of them that were
with me / and came into Damascus.

And one Ananias a perfect man / a as per-
taynege to the lawe hauynge good repute
of all the Jewes which there dwelt / came vnto
me / and stode and sayde vnto me: Brother
Saul / looke vp. And I same houre I recea-
ued my sight and sawe him. And he sayd: the
God of oure fathers hath ordeyned a before /
a thou shuldest knowe his will / a shuldest se
that which is ryghtfull / a shuldest heare the
voyce of his mouth: for thou shalt be bys-
wytnes vnto all men of those thynges / which
thou hast sene and heard. And now: why ta-
riest thou? Arise and be baptised / and we the
awaye thy synnes / in callinge on the name
of the Lord. And it fortuned / when I was
come agayne to Ierusalem a prayde in the
temple / that I was in a traunce / and sawe him
sayng vnto me. Make haste / a get a quychy
out of Ierusalem: for they will not receaue
thy wytnes that thou bearest of me. And I
sayde: Lord they knowe that I prisoned / and
bet in euery synagoge that I beleued on the.
And when the bloud of thy wytnes Stephen
was shed / I also stode by / a consented vnto
his deeth a kept the raiment of the that slewe
him. And he sayd vnto me: departe / for I will
sende the a farre hence vnto the Gentyls.

They gaue him audience vnto this woode /
and then lyfte by their voyces a sayd: a waye
with soche a felowe from the erth: it is prytie
that he shuld lye. And as they cryed a cast
of their clothes / and threwe dust into the ayre /
the captayne had him to be brought into the
castle / a commaunded hym to be scourged / a to
be examined / that he myght knowe wherfore
they cryed on hym. And as they bounde hym
with charges / Paul sayde vnto a Centurion
that stode by: Is it lawfull for you to scourge
a man that is a Romayne and vnderstandeth
when

when the Centurion heard that / he went /
and tolde the hyer Captayne sayng: What
intendest thou to do? This man is a Romayne.

Then the hyer Captayne cam / a sayd to
him: tell me / art thou a Romayne? He sayd:
Yee. And the captayne answered with a great
sore obtayned I this fredd. And Paul sayde:
I was fre boorne. Then straght waye depar-
ted from him / they which shulde haue exami-
ned hym. And the hye Captayne also was
afraide / after he knewe that he was a Ro-
mayne: because he had bounde him.

On the morowe because he wolde haue
knowne the certayntie wherfore he was ac-
cused of the Jewes / he tolde him from his
bondes / and commaunded the hye prestes a
all the counsell to come together / a brought
Paul and set him before them.

Paul cometh before the counsell. Debate aryseth
amonge the people. the Captayne deliuereth him / God
comforteth hym.

The xxij. Chapter

Paul behelde the counsell and sayd:
men and brethren / I haue lyued in
all good conscience before God vnto
this daye. The hye prest Ana-
nias commaunded the that stode by / to smyte
him on the mouth. Then sayde Paul to hym:
God smyte the thou paynted wall. Sittest
thou and iudget me after the lawe: and com-
maundest me to be smytten contrary to the
lawe? And they that stode by sayde: reuylest
thou Gottes hye prest? Then sayde Paul:
I wil not byethzen a he was the hye prest.
For it is wytted: thou shalt not curse the ru-
ler of thy people.

When Paul perceaued that the one parte
were Saduces / and the other Pharises: he
cryed out in the counsell. Men and brethren /
I am a Pharisee / a sonne of a Pharisee.
Of the hope and resurrection from deeth / I
am Iudged. And when he had so sayde / ther
arose a debate betwene the Pharisees a the
Saduces / and the multitude was deuyded.
For the Saduces saye that ther is no resur-
rection / nether angell / nor sprete. But the Pha-
rises graunt bothe. And ther arose a great
crye / and the scribes which were of the Pha-
rises parte / arose and stroue sayinge: we
synde none euill in this man. Though a sprete
or an angell hath apered to hym / lett vs not
argue agaynst God.

And when ther arose greute debate / the
captayne scarryng lest Paul shulde haue bene
plucht a lorde of them / commaunded a sou-
diers to go downe / a to take him fro amonge
them and to byngge hym into the castle. The
nyght following / God stode by him a sayde:
be of good cheare Paul: for as thou hast testi-
fied of me in Ierusalem / so must thou beare

wytnes at Rome. When daye was come / er-
tayne of the Jewes gathered them selues to-
gether / and made a bowe / sayinge / that they
wolde nether eate nor drynche vntill they had
killed Paul. They were about. xl. which had
made this conspiracion. And they came to a
chefe prest and elders / and sayde: we haue
bounde oure selues with a bowe / a we will
eate nothyng vntill we haue slayne Paul.
Now therfore geue ye knowledge to the hy-
er captayne a to the counsell / that he bring
him forth vnto vs to morowe / as though we
wolde knowe some thyng moze perfectly of
him. But we (or euer he come nere) are re-
dy in the meane season to kill him.

When Pauls sisters sonne heard of the
sayinge a waye / he went and entred into the
castle / and tolde Paul. And Paul called one
of the vnder captaynes vnto him / and sayde:
byngge this younge man vnto the hye Cap-
taine: for he hath a certayne thyng to shewe
him. And he toke him and sayde: Paul a pre-
soner called me vnto him / and prayed me to
byngge this younge man vnto the / which
hath a certayne matter to shewe the.

The hye captayne toke him by the hand a
went a parte with him oute of the waye: and
asked him: what hast thou to saye vnto me?
And he sayde: the Jewes are determyned to
despye the a thou woldest byngge forth Paul
to morowe into the counsell / as though they
wolde euillre somwhat of him moze perfe-
ctly. But folowe not their mynnes: for ther
is in waye for him of the mother. xl. men /
which haue bounde them selues in a bowe /
that they will nether eate ner drynche vntill
they haue killed him. And now are they redy /
and loke for thy promes.

The hyer captayne let the younge man
departe a charged hym: se thou tell it out to
no man a thou hast shewed these thynges to
me. And he called vnto him two vnder Cap-
taines sayinge: make redy two hundred sou-
diers to go to Cesarea a horsemen thre score a
ten / a speare men two hundred / at the thirde
houre of the nyght. And deliure th? beastes
that they maye put Paul on / and byngge him
safe vnto Ierusalem: the hye debyte / and moze a
letter in this maner.

Claudius Lysias vnto the most myghty
ruler Felix / sendeth gretyngs. This man was
take of the Jewes / a shulde haue bene killed
of the. When came I with soudiers / a reskued
him / a perceaued that he was a Romayne.
And when I wolde haue knowne the cause /
wherfore they accused him / I broughte hym
forth into the counsell. Where perceaued I
a he was accused of questions of their lawe:
but was not guilty of eny thyng woorthy of
deeth or of bondes. Afterwarde when it was
shewed

shewed me how the Jewes layde wayte for the ma. I sent him straight wayte to the/ and gave commaundment to his accusars/ yf they had ought agaynst him/ to tell it unto the: fare well. When the soudiers as it was commaunded the/ toke Paul/ & brought him by nyghte to Antipatras. On the morowe they leste the horsemen to go with him/ & returned unto the castle. Whych when they came to Cesarea/ they deliuered the epistle to the debyte/ & presented Paul before him. Whē the debyte had redde the letter/ he asked of what countre he was. And whē he vnderstode that he was of Cilicill/ I will heare the/ (sayde he) whē thyne accusars are come also: & commaunded him to be kepte in Herodes pallys.

Paul is accused before Felix: he answered th for him selfe.

The. xliii. Chapter.

After fyue dayes / Ananias the hye priesse descended / with elders and with a certayne Oratour named Tertullus / & enformed the ruler of Paul. When Paul was called forth/ Tertullus begane to accuse him saying: Seinge that we lyue in great quietnes by the meanes of the/ & that many good thinges are done vnto this nation thowowe thy prouidence: & alowe we euer & in all places most myghty Felix with all thanckes. Not withstandinge / that I be not tedious vnto the/ I praye the/ that thou woldest heare vs of thy curtesy & feare word.

De haue founde this man a pestilent fellowe/ & a mouer of debate vnto all the Jewes thowow out the wo:de/ and a mayntayner of the secte of the Nazarites/ & hath also enforced to pollute the temple. Whem we toke & wolde haue iudged accordinge to oure lawe: but the hye captayne Lysias came vpon vs/ & with great violence toke him awaye oute of oure handes commaundyng his accusars to come to the. Of whom thou mayst (yf thou wilt enquire) knowe the certayne of all these thinges wherof we accuse hym.

The Jewes lyke wyse affirmed / sayinge that it was euen so. Then Paul (after that the ruler hym selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quiet mynde answer for my selfe/ for as moche as I vnderstande that thou hast bene of many yeres a iudge vnto this people / because that thou mayst knowe that there are yet / but. xlii. dayes sence I went vp to Jerusalem for to praye/ & they nether founde me in the temple dysputyng with any man / ether sayyng by the people nether in the Synagoges/ nor in the cytye: Nether can they proue the thinges wherof they accuse me.

But this I confesse vnto the/ that after the waye/ which they call heresy/ so worshipp

the God of my fathers/ beleuynge all thinges which are wyttē in the lawe & the Prophectes & haue hope towards God/ that the same resurrection of the dead (which they the selues loke for) also shalbe / both of iust and vniust. And therfore stode I to haue a cleare conscience towards God/ & towards man also.

But after many yeres I came & brought almes to my peple & offeringes in the which they founde me purified in the temple/ nether with multitude/ nor yet with briguetnes/ howbeit there were certayne Jewes out of Asia/ which ought to be here present before the/ & accuse me/ yf they had ought agaynst me: or els lett these same here saye / yf they haue founde any euill doinge in me/ whyll I stode here in the counsell: except it be for thys one voyce/ that I cryed standinge amonge them/ of the resurrection from death am I iudged of you this daye.

Whē Felix hearde these thinges/ he deferde them/ for he knewe very well of that waye/ & sayde: when Lysias the captayne is come/ I will knowe the utmost of youre matters. And he commaunded an vndercaptayne to kepe Paul and that he shuld haue rest/ and that he shuld forbyd none of his acquaintaunce to minister vnto him/ or to come vnto him.

And after a certayne dayes/ came Felix & his wyfe Drusilla which was a Jewess/ & called forth Paul/ and hearde him of the sayth which is toward Christ. And as he preached of ryghteousnes/ temperance/ & iudgement to come/ Felix trembled and answered: thou hast done ynough at this tyme / le parte/ when I haue conuenient tyme/ I will sende for the. He hoped also that money shulde haue bene geue hym of Paul/ that he myght loose him: wherfore he called hym oftenner and comened with him. But after two yeres Festus Porcius came into Felix rounne. And Felix willing to shewe the Jewes a pleasure / leste Paul in prison bounde.

The Jewes accuse Paul before Festus/ he appeareth vnto the Emperoure/ and is sent vnto Rome.

The. xli. Chapter.

When Festus was come into the prouince/ after thre dayes/ he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye priesse and the chiefe of the Jewes of Paul. And they besought hym & despyed fauour agaynst hym/ that he wolde sende for him to Jerusalem: & layde awayte for him in the waye/ to kyll him. Festus answered that Paul shulde be kept at Cesarea: but that he hym selfe wolde shortly departe thither. Let them therfore (sayde he) whych amonge you are able to do it / come doune with vs and accuse him/ yf ther be any faute in the man.

When

When he had tarped there moare then ten dayes/ he departed vnto Cesarea/ & the nexte daye late doune in the iudgement seate/ & commaunded Paul to be brought. When he was come/ the Jewes which were come fro Jerusalem/ came aboute hym and layde many and greuous coplayntes agaynst Paul/ whych they coulde not proue as longe as he answered for hym selfe / that he had nether agaynst the lawe of the Jewes/ nether agaynst the temple / nor yet agaynst Cesar offended any thyng at all.

Festus willinge to do the Jewes a pleasure answered Paul & sayde: wilt thou go to Jerusalem and there be iudged of these thinges before me? Then sayde Paul: I stande at Cesars iudgement seate / where I ought to be iudged. To the Jewes haue I no harme done/ as thou very well knowest. If I haue hurted the/ or comytted any thyng worthy of death I refuse not to dye. If none of these thinges are/ where of they accuse me/ no man ought to deliuer me to them. I appeale vnto Cesar. Then spake Festus with deliberation/ & answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

After a certayne dayes/ kynge Agrippa & Bernice came vnto Cesarea to salute Festus. And whē they had bene there a good ceason/ Festus reherced Pauls cause vnto the kynge saying: ther is a certayne man left in prison of Felix/ about whom when I came to Jerusalem the hye priesse & elders of the Jewes enformed me/ and despyed to haue iudgement agaynst him. To whō I answered: It is not the maner of the Romayns to deliuer any man/ that he shuld perishe/ before that he which is accused/ haue the accusars before hym/ and haue lycence to answer for him selfe concerninge & cryme layde agaynst him: when they were come hydder/ without delaye on the morowe I late to geue iudgement/ & commaunded the man to be brought forth. Agaynst whō whē the accusers stode by/ they brought none accusacion of soche thinges as I supposed: but had certayne questions agaynst hym of their awne supersticion / and of one Iesus which was dead whome Paul affirmed to be aloue. And because I doubted of soche maner questions/ I asked him whether he wolde go to Jerusalem/ & there be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledge of Cesar/ I commaunded him to be kept/ tyll I myght send him to Cesar. Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare hym. And on the morowe when Agrippa was come and Bernice with greute pompe/ & were entred into the counsell house with the captaynes & chiefe men of the

citie/ at Festus commaundement Paul was brought forth. And Festus sayd: kynge Agrippa/ & all men whych are heere present with vs: ye se this man about whom all the multitude of the Jewes haue bene with me / both at Jerusalem/ and also here/ crying that he ought not to lyue any longer. Yet founde I nothinge worthy of death that he had comitted. Neuerthelesse seynge that he hath appyled to Cesar/ I haue determined to sende him. Of whō I haue no certayne thyng to write vnto my Lord. Wherfore I haue brought him vnto you/ & specially vnto the/ kynge Agrippa/ & after examinacion had/ I myght haue sumwhat to wyte. For me thincketh it vnto reasonable / for to sende a prisoner / & not to shewe the causes which are layde agaynst him.

Kynge Agrippa heareth Paul/ whiche telleth him his callinge from the begynnyng.

The. xlii. Chapter.

Agrippa sayd vnto Paul: thou arte permitted to speake for thy selfe. Then Paul stetched forth shāde/ & answered for him selfe. I thinke my selfe happy kynge Agrippa / because I shall answer this daye before the/ of all the thinges wherof I am accused of the Jewes namely because thou art experie in all customes and questions/ which are amonge the Jewes. Wherfore I beseeche the to heare me patiently.

My lyuinge of a chyld / which was at the first amonge myne awne nation at Jerusalem knowe all the Jewes which knewe me fro the begynnyng/ yf they wolde testifie it. For after the most strayest secte of oure laye/ I was a Pharisee. And now I stande & am iudged for the hope of the promys made of God vnto oure fathers: vnto whych promys oure trybes instantly seruyng God daye and nyght hope to come. For which hopes sake/ kynge Agrippa/ am I accused of the Jewes. Why shulde it be thought a thyng incredible vnto you/ that God shuld rayse agayne the dead? I also berefy thought in my selfe/ that I ought to do many contrary thinges/ cleue agaynst the name of Iesus of Nazareth: which thinge I also dyd in Jerusalem. Where many of the sayntes I. But by in prison/ & had recreated auctozite of the hye priesse. And whē they were put to death/ I gaue the sentence. And I punished the ofte in euery synagoge/ and compelled the to blaspheme: & was yet moze mad vpon the/ & persecuted them/ euen vnto strange cities. About which thinges as I went to Damasco with auctozite & licēce of the hye priesse/ eue at middaye (o kyng) I sawe in the waye a lyght from heauē/ about the brightnes of the sunne/ whiche rode about me and them which ioyned with me.

D. J. When

Act. ix. a.
and. xxi. b.

When we were all fallen to the erthe / I heard a voyce speaking vnto me / & saying inthe hebraie tonge: * Saul / Saul / why persecutest thou me? It is harde for the to kicke agaynst the prycke. And I sayde: Who arte thou Lord? And he sayde I am Iesus whom thou persecutest / but rise & stand vp on thy fete. For I haue aperted vnto the for this purpose / to make þ a minister & a witnes both of those thynges which thou hast sene / & of those thynges in the which I will appere vnto the / deliueringe the fro the people / & fro þ gentyls / vnto which nowe I sende the / to open their eyes / that they myght turne fro darcknes to lycht / & from the power of Sathan vnto God / that they may receaue forgeuenes of synnes & inheritaunce amonge the which are sanctified by fapth in me.

Wherfore kynge Agrippa / I was not disobedient vnto the heauyly biffon: but shewed fyrst vnto them of Damasco / and at Jerusalem / & thowout all the costes of Iewry / & to the gentylls / þ they shuld repent / & tourne to God / & do the ryghte woikes of repentance / for this cause the Jewes caught me in þ temple & went about to kyll me. Neuertheles I obtained helpe of God & cōsyned vnto this daye wthne linge bothe to small and to great saying none other thing / then those which þ prophetes & Moses dyd saye shuld come / þ Christ shuld suffer / and that he shuld be the fyrst that shuld rise from deeth / and shuld shewe lycht vnto the people / & to þ gentyls. As he thus answered for hym selfe: Iesus sayde vnto a lowde voyce. Paul / thou arte besydes thy selfe. Moche learninge hath made þ mad. And Paul sayde: I am not mad / most dere Iesus: but speake þ wordes of trueth and sobernes. The kynge knoweth of these thynges / before whome I speke frely: nether thynke I þ any of these thynges are hydden from him. For this thyng was not done in a corner. Kynge Agrippa beleuest thou þ prophetes? I wote well thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou byngest me in mynde for to be come & Christen. And Paul sayde: I wolde to God þ not only thou: but also all that heare me to daye / were / not sumwhat only but altogether soche as I am / except these bondes. And when he had thus spoken / the kynge rose vp / & the debite / and Bernice / and they that late with them. And when they were gone aparte / they talked betwene them selues sayinge: This man doeth nothing worthy of deeth / nor of bondes. When sayde Agrippa vnto Iesus: This man myght haue bene lawfed / yf he had not appeared vnto Cesar.

Paul shippinge towarde Rome / Julius the Captayne interceyth hym curteously / at the last they suiter shippinge.

The xxiij. Chapter.

When it was concluded þ we shuld sayle into Italy / they deliuered Paul & certayne other prisioners vnto one named Julius / an vnder captayne of Cessars souldiers. And we entered into a ship of Adramitici / & lawfed fro land / appointed to sayle by the costes of Asia / one Aristarcus out of Macedonia / of the contrie of Thessalia / beinge wth vs. And þ nexte daye we came to Sidon. And Julius curteously entreated Paul / & gaue him lyberte to go vnto his frendes / & to refresh the hym selfe. And fro thence lanchet we / & sayled harde by Cyprus / because the wyndes were contrarye. Then sayled we ouer the see of Cilicia / and Pamphilia / & cam to Myra a cite in Lycia.

And there þ vndercaptayne founde a shippe of Alexander / ready to sayle into Italy / & put vs therein. And when we had sayled slowly many dayes / & scace were come ouer agaynst Cinydon (because þ winde withstode vs) we sayled harde by the costes of Candy / ouer agaynst Salmo / & w moche woike sayled beyonde it / & cam vnto a place called goodpooze. There wher vnto was a cytie called Lasea. When moche time was spent & sayling was now too perdecous / because also þ we had ouerlonge fasted / Paul put the in remembraunce / and sayde vnto the. Syys / I perceaue that this visage wilbe wth hurtes moche damage / not of the saylinge & ship only: but also of our liues. Neuertheles the vnder captayne beleued þ gouerners the master / better then the thing / which were spokē of Paul. And because the hauf was not comodius to wynter in / many toke counsell to departe thence / yf by any meanes they myght attayne to Phenices & there to wynter / wherch is an hauē of Candy / and seuith to the south west & north west wynde. When the south wynde blew / they supposynge to obtayne their purpose lawfed vnto Sidon / and sayled past all Candy.

But anon after / they arose agaynst the purpose / a flawe of wynde out of þ north east. And whē the ship was caught / & could not resist the wynde / we let her go & drave with þ wether. And we came vnto an yle named Claudia / & had moche woike to come by a boote / which they toke by þ bled helpe / vndergerdinge the shippe / fearinge lest we shuld haue falle into Syrtis / & we let doune a beuell & so were carped. The nexte daye whē we were cōssed wth an exceedinge tēpest / they lightened þ ship / & the thyrde daye we cast out wth oure atone handes / þ eachyng of þ shippe. Whē at the last nether sunne nor starre in many dayes appered & no small tēpest laye vpon vs / all hope þ we shuld be saued / was then taken awaye. Then after longe abstinence / Paul

rode

rode forth in the myddes of them and sayde: Syys / ye shulde haue harkened to me / & not haue lawfed from Candy / nether to haue brought vnto vs this harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of any mans lyfe amonge you / save of þ ship only. For ther stode by me this nyght the angell of God / whose I am / & whō I serue / saying: feare not Paul for thou must be brought before Cesar. And lo / God hath geuen vnto the all that sayle with the. Wherfore syys be of good chere: for I beleue God / þ it shalbe euē as it was tolde me. How be it we must be cast into a certayne ylonde.

But when the fourtenth nyght was come as we were caried in Adria about midnyght / the shypmen demed that they appered some countre vnto them: and sounded / and sounde st. xx. faddes. And whē they had gone a lytell further / they sounded agayne / and founde. x. faddes. Then fearynge lest they shuld haue falle on some rocke / they cast. iiii. ankers out of the sterne / and wished for the daye. As the shypmen were about to fle out of the shyp / & had let doune þ bote into the see / vnder a couloure as though they wolde haue cast ankers oute of the for shippe: Paul sayde vnto the vnder captayne and the souldiers: excepte these abyde in þ shyp / ye canot be safe. When the souldiers cut of the rope of the bote / and let it fall awaye.

And in the meane tyme betwixt that and daye / Paul besought the all to take meate / sayinge: this is the fourtenth daye þ ye haue tarped and contynued fasting / receauynge nothing at all. Wherfore I praye you to take meate: for this no dout is for your helth: for ther shal not an here fall from þ heed of any of you. And when he had thus spoken / he toke bread and gaue thanckes to God in pzenlence of the all / and brake it / and beganne to eate. Then were they all of good chere / and they also toke meate. We were all to gether in the shyp / two hundred threescore & sistene soules. And when they had eaten ynough / they lychtēd þ ship / & cast out þ wheate in to the see.

When it was daye / they knew not þ lande / but they spied a certayne hauē wth a banche into the which they were mynded (yf it were possible) to thrust in the ship. And when they had taken vp the ankers / they committed the schies vnto the see / & lawfed þ rudder bondes and hoysed by the mayne sayle to the wynde & drue to lande. But they chaunced on a place / which had the see on bothe the sydes / & thrust in the ship. And the sooze parte sticke fast & moued not but the bynder brake wth the violence of the waues.

The souldiers counsell was to kyll the prisioners / lest any of the / whē he had swome

out shulde fle awaye. But þ vnder captayne wyllynge to saue Paul kept them from their purpose / and cōmaunded that they þ coulde swyme shulde cast them selues fyrst into the see / and scape to lā. And the other he cōmaunded to go / some on bozdes / and some on broken peces of the ship. And so it came to passe / that they came all safe to lande.

The vpper burthen not Pauls hande / he herleth Publius father / and preacht Christ at Rome.

The xxv. Chapter.

When they were scaped / then they knewe that the yle was called Milet. And the people of þ countre shewed vs no lytell kynndes: for they kyndled a fyre & receaued vs every one / because of the present rayne and because of þ colde. And when Paul had gathered a bonnell of syckes / and put them in to the fyre / ther came a byper out of the heet and lept on his hande. When the men of þ countre saue the woyme hange on his hande / they sayde amonge them selues: this mā must nedes be a moetheret: whom (though he haue escaped the see) yet benegaunce suffreth not to lye. But he shouke of the bermen into the fyre & felt no harme. How be it they wyped when he shulde haue swolne / or fallen doune deedly. But after they had looked a greace whyle / and saue no harme come to him / they chaunged their myndes / and sayde that he was a God.

In the same quarters the chiefe man of the yle whose name was Publius / had a lordshippe: the same receaued vs / and lodged vs thre dayes curteously. And it fortuned that the father of Publius laye sycke of a ficuer and of a bluddy lixe. To whom Paul entered in and prayde / and layde his handes on hym and healed hym. When this was done / other also which had dyscales in the yle / came and were healed. And they dyd vs great honoure. And when we departed / they laded vs wth thynges necessary.

After thre monethes we departed in a ship of Alexandry / which had wyntred in the yle / whose badge was Castor & Pollux. And whē we came to Cyrcusa / we taried there thre dayes. And from thence we set a compass / & came to Regium. And after one daye & fourth wynde blew / and we came the next daye to Puttolus: where we founde brethren / & were together we recepyed to tary wth them seue dayes / and so came to Rome. And from thence / when the brethren hearde of vs / they came agaynst vs to Apphyorum / & to the thre tauerne. When soche as saw Paul saue them / he thancked God / & wered boide. And when he came to Rome / the vnder captayne deliuered þ prisioners to the chiefe captayne of the host: but Paul was suffered to fortunate and dwell

at Castor and Pollux. Where we taried thre dayes. And from thence we set a compass. And after one daye & fourth wynde blew. And we came the next daye to Puttolus. Where we founde brethren. And were together we recepyed to tary wth them seue dayes. And so came to Rome. And from thence when the brethren heard of us. They came against us to Apphyorum. And to the three tauerne. When such as saw Paul save them. He thanked God. And were boide. And when he came to Rome. The vnder captayne delivered the prisoners to the chiefe captayne of the host. But Paul was suffered to fortunate and dwell

The Actes.

cruell. The dwel by hym selfe wth one Soudyer that
owner of the kept him.
shippe carped & And it so tuned after thye dayes / I Paul
brage of them / called the chefe of the Jewes to gether. And
not wthoute great consyder when they were come / he sayde vnto them.
e therein thynke Men and brethren though I haue comytted
kyng that these nothyng agaynst I people or lawes of oure
I. Godd wolde fathers: yet was I deliuered prelsoner from
goose because he Jerusalem into the handes of the Romasyns.
honoured them which when they had examined me / wolde
wth I carping haue let me go / because they foud no cause
therof. of deeth in me. But when the Jewes cryed chā

contrary / I was constrained to appeale into
Cesar: not because I had ought to accuse my
people of. For the cause haue I called for
you: euen to se you / and to speake wth you:
because I for I hope of Iſrael / I am bounde
with this chayne.

And they sayde vnto hym: We neither
creaued letters out of Tewry pertainyng
to the/ neither came any of the byethen
that shewed oʒ spake any harme of the. But
we wyl heare of þ what thou thinkest. For
we haue hearde of this secte/ that euery
where it is spoken agaynst. And when they
had apoynted hym a daye/ ther came
many vnto hym into his lodgng. To whō
he expounded and testified the kyngdom
of God/ and preached vnto them of
Jesus: both out of the lawe
of Moyses and also out of the Prophetes/ euē
from mornynge to nyght. And some
belued the thynges which were spokē/
and some be-
leued not.

When they agreed not amonge the felues
they departed / after that Paul had spoken
one worde. Well spake þe holy ghost by Esay
the Prophet vnto oure fathers / saying : * Go
vnto this people & saye: Ye eares shall
ye heare / and shall not vnderstande: and with
ye eyes shall ye see and not perceaue.

For the heart of this people is waxed grosse
and their eares were thicke of hearing / and
their eyes haue they closed: lest they shoulde se
with their eyes / and heare with their eares /
and vnderstande with their heartes / and shoulde
be conuerted / and I shoulde heale them. Be it
knownen therfore vnto you / that this salua-
cyon of God is sent to the gentylis / and they
shall heare it. And when he had sayde that / he
Iewes departed / and had grate despectious
amonge them selues.

And Paul dwelt two yeres full in his lod-
ginge/a receaued all that cam to him/ pre-
achynge the kyngdome of God / and
teachynge those thynges which
concerned the Lorde Iesus
with all confydence/
bnsorboten.

There endeth the Actes of the Apostles.

62 2 20

The Prologe to the Epistle of Saynt Iſ.

Paul to the Romans.

Fas moche as this Epistle is the principall & moost excellent part of the newe Testament: moost pure Euangelion: that is to saye glad tydings and that we call Gospell: and also a light and awaie in vnto the hole scripture: I thinke it meate / p every Christen man not only an owe it by rote & wpothout the booke: but also exercise him selfe therein evermore continually as to the happy lye of the soule. No man verely can rede it to ofte or stude it to well: for the more it is studied the easier it is / the more it is chewed / the plesanter it is / & the more groundely it is searched the pfecter thyng: are to be in it: so great treasure of spiritual thyngs lyeth hyd therein. I will therefore bestow much tyme & labour in this booke.

I will therefore bestowe my labour & diligence / **thow** this lytell preface or prologue / to prepare
 awaye in the vnto: so farforth as **God** shall geue me grace / that it may be the better vnderstande of euery mā. For it
 hath bene bester to euill bartheims glasse / & woder full drcames of Sophisters / & no mā coude syt out þe entente
 & meanynge of it. Which neuer thelesse yet of it selfe / is a hyght lgyht / & sufficient to geue lgyht vnto al þe scripture.
 First we must marke diligently the maner of speakynge of the Apostel / and about all thyngs knowe what þe
 meaneth by the: wordes / the Lawe / Synne / Grace / Faith / Ryghte ouerles / Iellse / Spite / & loke lyke / or els fede
 thou it neuer to ofte / thou shalt but lose thy labour. This word labour maye not be vnderstande here after the com-
 mune maner / & to vse þe auls terme / after the maner of men / or after manys wayes / þe thou woldest saye the lawe here
 in this place were nothynge but lernynge which teacheth what ought to be done and what ought not to be done / as it
 goeth with mannes lawe where þe lawe is fulfilled withoutwarde workes onely / though the hert be neuer so farre
 off. But **God** indygeth the grounde of the hert / & the thoughtes / & secret mouynges of the mynde / and therefore his
 lawe requyret the grounde of the hert & loue from the boosome therof / & is not content with the outwarde worke
 onely / but rebuketh those workes most of all which sprynge not of loue from the ground & loue boosome of the hert /
 though they appere outwardly neuer so honest & good. As **Christ** in þe Gospell rebuketh þe pharises about all other þe
 more open synners / & calleth the hypocrites / that is to saye dissemblers & paynted sepulchres / which pharises yet lyeu
 nymen in pure / as pertynyng to the outward dedes & workes of the lawe / yea þe aul in the thirde Chapter of hym
 Epistell vnto the þe philippians confesseth of hym selfe / & touchynge the lawe he was suche a one as no mā coude
 coplayne on / & not with standyn was yet a murderer of the **Christen** persecuted the / & tomed the to foote / & he cal-
 pelled the to blaspheme **Christ** / & was all to gether mercuries / as many which now sayne outward good workes are
 For this cause the. xxi. þe salme callith all men lyars / because that no man kepeth the Lawe from the grounde
 of the hert / neether can hepe it / though he appere outwardly full of good workes.

For all men are naturally inclined vnto euill & hate the lawe: for synne in oure selues vnliust & tediousnes to do good: but lust & delectacion to do euill: Now where no free lust is to do good: there the botome of the heuie faultfulnes is not the lawe: there no doute is also synne & wraith is beferued before God: though there be neuer so great and outwarde Actes & apperance of honeste lymng. For this cause concludeth sapient Paul in the seconde Chapter: that the Jewes are all synners & transgressors of the lawe: though they make men beleue: that ofe ppoerity of outwarde woikes: how that they fulfill the lawe: and sayeth that he onely which doth the lawe: is righteous before God: meaning thereby that no man with outwarde woikes fulfilleth the lawe.

Thou sayst her to the Jewe teachest a man shulde not breake wedlocke/ yett breakest wedlocke thy selfe/ wherein thou iudgest an other man/ the eia conductest thou thy selfe. for thou thy selfe doest euen þ very same thynges which thou iudgest. As though he wolde saye/ thou lyuest outwardly well in the woorkes of the lawe/ add iudgest them that lyue not to. Thou teachest other men/ lest a moote in an other mans eye/ but art not ware of þ beame þ is in thyne awne eye. For though thou kepe þ lawe outwardly with woorkes/ for feare of rebuke/ shame & punishment/ other for loue of reward. vantage & vayne glory/ yett doest thou all without lust & loue towards the lawe/ & haddest leiter & greates deale other toyle do. yf thou dydest not feare the lawe/ yett inwardly in thyne herte / thou woldest that thine were no lawe/ no nor yett Gods the auctor & begerar of the lawe/ yf it were possible/ to paynefull it is vnto the/ to haue thyne appetites refrayned/ & to be kepte doune. Wherefore then it is a plapne conclusion / that thou seest the grounde and botome of thyne herte/ acte an entimpe to the lawe/ whiche preuaileth it now/ that thou teachest an other mā not to steale/ when thou thyne selfe acte a thefe in thyne herte/ and outwardly doest fayne steale yf thou durst/ though that þ outwardly ordres shulde not awaye beynde with so che pprocytes & billimitars/ but breake forth amonge euen as an euyll scabbie or a poebe cannot all wayes be kept in with violence of medicine.

Thou teacheſt an other mā, but teachſt not thy ſelfe, y^e thou woteſt not what thou teacheſt, for thou underſta-
deſt not the lawe a ryght/ how that it cannot be fulfilled & ſatiſfied, but with an vnſayued loue & affection/ ſo greatly
it cannot be fulfilled with outward dedes & workes outly. Wherefore þ^e lawe encreaſeth ſynne, as he ſayth in þ^e ſcripture The lawe en-
creaſeth ſynne. becauſe that man is an enemy to the lawe, for as moche as it requirerh ſo many thinges cleue contrarye to
his nature/ whereof he is not able to fulfil one poynte or tytle, as the lawe requirerh it. And therefore are we moare
prouoked/ and haue greater liſt to breake it. For which cauſes ſake he ſayth in the ſeuenth Chapter/ that the lawe is
ſpiritual/ as though he wolde ſay, of the lawe were theſe thynges but mans doctrine/ it might be fulfilled/ ſatiſfied and
ſtylled with outward dedes. But now is the lawe goodly, & no mā fulfillerh it/ excepte þ^e all that he doerh/ ſpringe
of loue fro the bowme of the hert. Suche a newe hert & luſty corage vnto the lawe warde/ canſt thou neuer come by requyred perwe
of thyne awne ſtrenght & enforſement/ but by the operation & workynge of the ſpyte. For the ſpyte of God only can hope & lawe
makeſh a man ſpiritual/ & lyke vnto the lawe/ ſo that now he ſeuerly he doerh no thyng of feare or of incre or van-
tages ſake or of payne gloire/ but of a free hert, & of inward liſt. The ſame is ſpiritual/ & to lybe bothe loued and ful-
filled of a ſpiritual hert, & therefore of neceſſite requirerh it the ſpyte that maketh a mannes hert free / and geueth
hym liſt and courage vnto the lawe warde. Where ſuche a ſpyte is not/ there rymapnerh ſynne/ grudgingne & hate-
ſhed agaynſt the lawe/ which lawe neuer the leſſe is good/ ryghteuous and holy.

Acquaynte thy selfe therefore with the manner of keepynge of the Apostles let this now a pfect in thyne hert/
that it is not bothe one to do dedes & woorkes of the lawe & to fulfill the lawe. The woork of the lawe is whatsoever to do the dea
a man doeth or can do of his owne freewill of his owne proper strenght & ensaunge: Not with standynge though des of the lawe
there be neede to grante woorkynge yet as long as they remayne in the herte/vnclaynnes/grudgynge/griefe & to fulfill the
lawe to thymmes compulsion toward the lawe to long as all the woorkes vnprofitable/soth & damnable in the lawe are
syght of God. This meaneth Paul in the thirde Chapter where he sayth/vp the dedes of the lawe shall no fleshe thynges
be iustified in the syght of God. Here by perceived thou that those conuicers are but disceitnes/which teache
a man maye must prepare him selfe to grace & to the fauour of God with good woorkes before he haue pfecte & true
faith of Christ. Now can they prepare the selfe into the fauour of Gods to that which is good/whyle they the fel
lies can do no good/no canot once thinke a good thought or consent to do good/the deuyll boyleth ynne their hertes

Д. III. Империя

The Apologue

Dispersed. Impides & thoughtes captiue at his pleasure. Can thow worshipe God thow wilt thou do which are done with geith
payne & reboules as an euil wyll / with a contrary & grudginge mynd. A holy saynte prosperus how myghty
is the scripture of psall. Psal. 138. thow shalt sounde this here. ps. 138. 12. a twelue hundred yeres go. 12. theoph
To fulfill the lawe. To be the woemen therof & whatsoever the lawe commaundeth with loue. Lu. 10. inward adoring
a delectation and to lyue godly & well. frely / wyllyngly. / without compulsion of a lawe. men as though there were
no lawe at all. Suche lute & c. re lyber to the lawe. cometh only by the worshippe of the spirit in the herte. as he
sayth in the 6. Chap. Now is the spirit now other wyse geue then by sayth only in / we beleeue the promys of God
with out worrerynge. how that God is true. and wyll fulfill all his good promys toward vs. for Christes blood
saue us it is playne in the 6. Chap. I am not ashamed sayth Paul of Christes gladd ydnges. for it is the power
of God unto saluation to many as beleeue. for attence & to gather cum as we beleeue the gladd ydnges preached
to vs / the holy ghost enterech into oure hertes & loosed the bondes of the demyl which be fore possessed oure hertes
in captiuitie. & held them that we coulde haue no lute to the wyll of God in the lawe. And as the spirit cometh by
sayth cometh sayth only. rus to sayth cometh by heareinge the worde of gladd ydnges of God. when Christ is preached. how that he
by heareng the 1. Goddes sonne & man also. deid and risen agayne for oure salue. as he sayth in the. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737.

Wozen we saye/sayth wyngeth the spire/it is not to be vnderstande/that sayth deserueth the spire/oz þ the spire
is not present in vs before sayth. For the spire is ruce in vs sayth is the gyfte & workinge of the spire. But thow
preachynge/the spire begynneth to worke in vs. And as by preachynge the inwe/þe we/he is the fence of God / is by
preachynge the glad tydynge/þe worketh sayth. And now when we becom e are come vnder the caitement of God/
then are we sure of the spire/þy the promys of God & then the spire accompanieth sayth inleparabls/ we be gonne
to seie his wo. wyng. And in sayth certyfyth vs of the spire/also wyngeth the spire wyth her/ vnto the workynge of
all other gyftes of graces/ to the workynge out of the rest of oure saluacion/whyll we haue all to gether one come
lynne/Deeth/hell/s helan/s are come vnto the eternall yng type of glorie. And for this cause saye we sayth wyngeth þ
spire. Here of cometh it/that sayth only iustifyeth/maketh ryghte/þe/so fulfyllth the inwe/for it wyngeth þ the spire
thow/ Chiffes deseruages/ the spire wyngeth lust/looketh the hert/maketh him see/deteth hym as a borte/ a ge
teth him strength to voyche the dedes of the lawe with ioue/and as the lawe requyryth. Then at the last out of the
lawe sayth to washynge in the hert/spynge all good workes by these aynne accorde. What meaneth be in the thirde
Chapter/for after he hath call swape the workes of the lawe/so þ he soundeth as though he woude/þeane a dynamill
the lawe thowm sayth/ he answereth to that myght he layde agaynst/synge/ we destroye not the lawe thowm sayth
but maintayne/soyner oz stablyshe the inwe thowm sayth. What is to saye/we fulfyll the lawe thowm sayth.

Synne. Synne in the scripture is not called that outward worke only compered by the body, but all the whole busines of whatsoever accompanieth man in this world, as it is written upon the outward body, as that wherby the workes springe, as unbeliefe, psonenes, & redines vnto the behests the grounde of the herte, with all the powers, affections, & appetites wherewith we can busynne. And that we saye, that a man then synneth, when he is caried awaye he blouge into synne, all to geather as muche as he is, of that popish inclynacion & corrupt nature wherin he was conceyued & borne. For there is none outward synne compered, except a man be caried awaye all to geather, wth his soule, herte, body, liues & mynde therunto. The scripture loneth singularly vnto the herte, vnto the roote & originall fountainne of all synne, which is unbeliefe in the doctrine of the herte. For as sayeth our lorde Ihesus christ, I syngeth the spire & liueth vnto the outwardes, as unbeliefe only damnethe & hyper saith the spire, psonneth the flesh, & stretcheth by liues vnto the cupil outwardes workes, as happened to Adam and Eua in paradys. Genesis. 3.

For this cause Christ calleth synne unbeliefe, & that notably in the xvi. Chapter of saynt Iohn. The spire sayeth he shall reuenge the worlde of synne, because then beliete not vnto me. And Iohn. 11. he saith. I am the light of the world.

he shall rebuke the woyle of synne, because they beleue not in me. And John. viii. he sayth. I am y^e lycht of y^e world. And therefore in the. xxi. of John he byddeth them, whyle they haue lycht, to beleue in the lycht / that ye maye be the chylidren of lycht; for he that walketh in darcknes wotech not wher he goeth. Now as Christ is the lycht / so is the ignorance of Christ that darcknes wherof he speaketh / in which he y^e walketh, watech not whither he goeth / that is he knoweth not how to wayke a good woyle in the lycht of God, or what a good woyle is. And therefore in the. ix. he sayth, as longe as I am in the woyle, I am the lycht of the woyle. but there cometh nyght whē no mā can woe / whiche nyght is but ignorance of Christ in which no mā can fr to do any woyle that pleureth God. And Paul exhorteth Ephel. iii. that they walke not as other heiden whiche are straungers fr the lycht of God: that is the ignorance that is in the. And agayne in the same Chapter. But off (sayth he) the olde mā which is corrupt thowme the lustes of eygure / that is to saye ignorance. And Rom. xiii. Let vs call awaye the robes of darcknes / that is to saye of ignorance & unbelof. And. i. Petri. I. Fashion not poure shies vnto poure olde lustes of ignorance. And. i. John. i. He that loveth his brother dwelleth in lycht / and he that hateth his brother dwelleth in darcknes & wotech not whither he goeth / for darcknes hath blinded his eyes. By lycht he meaneth the knowledge of Christ by darcknes / the ignorance of Christ. For it is impossible that he that knoweth Christ truly, shoulde hate his brother.

Further more to percerie this thyng more clearly / thou shalt vnderstande / þ it is impossible to surne any surne
at all / except a mā breake the surne commandment before. Now is the surne commandment deuised into two verities. The
Lorde God is one God. & thou shalt loue thy Lorde God with all thyng þert / in all thy soule / with all thy power and
with all thy myght. And the whoule cause why þ surne against any inferiorite / except in þ this loue is not in myne
heart / for were this loue myght in my heart & were full & perfect in my soule / it wold here myne heart frō continuing
bonds any surne. And the whoule & only cause why this loue is not myght in oure hearts / is that we be true not þ surne
partly that oure Lorde God is one God. For will I what these wordes oure Lorde & one God meane / that is to saye /
þ I vnderstande that he made all / & ruleth all / & whateuer is done to me / whether it be good or bad / is þet hy myght
þ he only is the Lorde that ruleth / & doth it / & will that he to what hyng wille / myne / meane / that is to saye / þ hyng
heart desireth & seith the infinite benefites & hyndres of God to me warden vnder those & eternallie belueid þ many
folde countauntes of merce toherwith God hath bounde hyne frō to be myne whylse & all together with all hye
power / loue / merce / & myght / then shuld I loue hym with all myne heart / loue / power / & myght / with of that loue eue
here þs commandementes. So se þe now that as sayth is the mother of all goodness & of all goodnes / so to be be
lofe & grounde & rote of all euill & all euill wordes. If anyl / þe any mā hath forsake surne & is conuerted to þet þe
trust in Christ / and to hepe the lawe of God / both fall at a tyme / he cause is / that the firste theiue negligence hath
shedd the surne & oppressed hye taken from hye the code of hye strength with þe code of hye moderation in God & in
hye warden full desires / in the many folde countauntes of hye in eue.

And before all had bedes as had frutes/there must be unbelife in the herte as in the roote/fountayne/pech & strength of all sprynge. Which unbelife is ignoraunce is called the head of the serpent & of the olde wyg& which the monas saith I haue

To the Kontavlis.

Inf.

will treade vnder foote as it was promysed vnto Adam. Grace & giftes haue this difference. Grace properly is Gods
 favour, true wilke or iudgement which of hym growe selfe without deseruinge of vs he beareth to vs wherby he
 was moued & enclined to graue Christ vnto vs with all his other giftes of grace. Gifte is the holy good & his wyllyng
 whiche he pouerth into the hartes of the/on whiche he hath mercy whom he fauoureth. Though the giftes of the spyrte
 encrease in vs daylye & haue not yet their full perfection yet & though they remayne in vs & currell wylles and spynne
 which fyght agaynst the spyrte so he sayth here in the. vii. chapter / in the. v. to the Galatians & as it was shewen
 before in the. ix. chapter of Gene. of the debate betwene the womans seed & the seed of the serpent yet neuertheless
 Goddys fauoure is so greater & so stronger ouer vs for Christes sake / we are counted for full hole & perfect before
 God. For Goddys fauoure toward vs encreaseth not by selfe recoueringe a tpeill & a tpeill as by the giftes but re-
 ceaueth vs hole & ail to gether in full loue for Christes sake ouer all other causes & meritauntz because that the giftes of
 the spyrte and badwylle betwene the spyrte and euyl wylles are begonne in vs all ready.

Of this now understāde thou the. viij. Chap. where Paul accuseth him selfe as a Spinner & yet in the. viij. chap. saith there is no damnation to the that are in Christ & that because of the grise and because the grise of the (pyre) are become in vs. Spinners we are because the flake is not full hylled and mortified. For the will in us mooue as we be in Christ & have the earnest & beginning of the grise & would sayne he pe seete. God in so longyn & knowyn ble unto vs & he wil not loke on so the spinn & neither wil caste it as spinn but wil orde to be a cooyding course betwee us & Christ & according to his promys. which he hath sayne to be. wherill & spinn he full sayne & mortified by de the.

Fayth is not mis opinion & ydelle no some ymagin & sayne/wher they heare the Royle of the Gospell/which wher Fayth is not &
 they fe that there folowe no good workes no; merdites of liuing/though they heare/ yet ca haupli many thynges woike of man.
 of fayth then they fall fro the righte waye & saye/fayth only iustifieth us a man must haue good workes also/ & he
 woulde righteous & safe. & the cause is when they heare the Gospell & glad tydings & the sayne of their stowe & right
 & certayn ymaginacions & thoughtes in their hertes sayinge/ I haue heard the Gospell/ I remember the Royle/ so I belee
 me. And that thre counte righte fayth/ which auertheleue as it is but vnde y naginacio & sayunge/ & so profoueth it
 not/ neither folowe it haue any good workes & merdites of liuinge. But righte fayth is a thinge wroughte by the holy spghe/ fayth is
 ghoost in wher which chaunge/ th vntueth vs in to a newe nature & begetteth vs a newe in God & maketh vs the loue of the working
 aces of God/ as thou redest in the first of John & lieth the albe add & maketh vs all to ge the newe in the herte of the spghe of
 in pson/ will/ loill & in all oure affections & powers of the soule/ the holy ghoost euer accompanye his & euilghe & best. as in

¶ Fayth is a quietly thinge mighty in workeinge valiantes a stronge since dangerer fearfull a cheere is impossible
that he whiche is aduised therewith shalbe not worke alwayes good worke wthoute ceasinge. He shal not whether
good worke see to be done or not but hath done the all redy per mencid he made of the is alwayes done. For soche
is his nature: nowe quierly fayth in his hearte is quietly mouinge of the spyte. And he serue him ther wth such
serue doeth not good worke in an unquietinge person a faithlesse lobeth reioice about graspinge after fayth a good
maner & woorthy not what fayth a good worke meaneth though he will neuer so many thinge of fayth a good man.

Faith is then a trulye Reddall trust in the fauour of God; whereby we compute sure felices all to gether
 bnto God; that trust is so surely grounded & stablished in oure hearts; that a man wold not once dute of it; Faith what is
 though he should dye a thousand tymes therfore. And such trust wrought by the holy goost through faith; maketh a
 man glad in such benefitts & true herbed bnto God & to all creatures. By the means where of willingly & with out
 compulsion he is glad & ready to be good to every man; to do stryke for every man; to suffer all thynges; that God may be
 honoured & praised; which hath geuen him such grace; so that it is impossible to separat good wayes frō faith; such as
 it is impossible to separat herce & burninge fey. & therfore take heede to thy self; & beware of thys anie fanta
 syes & imaginacions; which to iudge of faiths good works wold seme wylle; when in trode they are as the blinde of all
 thynges most foible. A. Saye God that he wold waite safe to worke faith in thysse heres; or else shal thou remayne
 suretye faithlesse; sayne thou; imagin thou; enforce thou; woldst wil with thy selfe; do what thou woldst or canst.

Righteousnes to euen such sayth is called Goddes righteousness or p righteousness that is of holines before God. Sayth he righte
For it is Goddes gyfte: it altereth a ma & changeith him to a newe spiritual nature & maketh him fre & liue all to trouthe
paye every ma his due. For theow sayth is a man purged of his synes and ovr peth into the love of God
wherby he geueth God his honoure & payeth him that he oweth him & into me he doeth seruise willingly wherewith
sooner he can & payeth every man his due. And che righteousness can natuer & rewoll & wne aboute strength neuer
bringe to pale. For as no ma can geue him selfe sayth he can be not take awaye unlesse how then can he take awaye
eny thing at all. Wherfore it is false ypoctise & lye: what so ever is done w out faith or in unbelieve it is counted in
the xij. Chapter into the Romayns though it appeere neuer so glorious or beautifull our riches.

fliske a quite mynde thou not here underd and as though fliske were only that which pertaineth unto viche
 fliske the spyte that which inwardly pertaineth to the heart; but god calleth fliske here as Christ both John. 14.
 All that is borne of fliske is to weete the whole ma wth lye soule/body wille/wyll/reason whatsoeuer he is as
 both wth in a wylth out; because that these all are all that is in man wth affee the mynde and the fliske. All fliske
 the ruth whatsoeuer (as longe as we are wth out the spyte of god) wth thynke or speke of god of sayth of good
 woordes of spirituall matters. All fliske also all wylth which are done wthout grace wthout p-wylng of fliske
 howe soeuer good holp a spiritually they come to be as thou mayst psee by p. 11. Chapter vnto the Chalcyons where
 god wth wylth wylthpunge of pbois/wit/dreeste/rump a hate/amonge the dedes of the fliske by the. 11. vnto
 the Homapans where he sayth that the lorde by th- reason of the fliske w weate. Whyth is not under stande of vnto
 charye only but of all vnto a most thewful of wnto which is a wnto most for wnto a wnto of fliske

And as thou callest hym: whych is not renewed wth the spyte & borne agayne in Christ: sicke: all hye dedes
of the very myrrours of hye heert & myght hye scriptyng doctrine & consyls of hie thynges hye praynges/rea-
dynges & dwyng in scripture/wydyng of churches/foundyng of abbes & wyng of almshouses/maintenance & what
former be doeth though it seme spiritual: & after the lawes of God: So contrary wyle call hem spiritual which
seme in Christ: all hye dedes whych spynge of fapth/leme they neuer is grose/as the waschyng of the dys-
ciples frer done by Christ: and feters fychyng after the resurreccyone and all thy dedes of matymour are
pure spiritual: & they procede of fapth and what former is done wth in the lawes of God: though it be wrought
by f body/as the very wyppinge of thowes & forbe spyn howe sooner grole they appere outwarde. Wpithout suche
understandyng of these wordes/canst thou neuer understande this epistle of Paul: neither any other place in the holy
scripture. The gods therefore for whosoever under standeth this wordes either wyse/the same understandeth not
Paul: what former be he. Now wylle we prepare oure synners unto the epistle.

As as much as it becometh the pacher of Chrysos glad to pinge / with the same springe of the lawe to re- The 5th Chy.
bair all thyngs to proue all thyngs speme that proc. be not of the sprit e of faith in Chrysos to proue all
them spemes e chylde of which by the same, and how that so speme is thyn nature, and that by nature the
D. b. say

The Prologue

Second Chapter.

Appendix chapter

The introduction
is not / but
heterophony
only and con-
demned.

Fourth chapter.

Outward mo-
bears signes
of inward. such
inward sayth.

Blessed is he
that has his enemies
for enemies from

Chapter

can none other waye do them to synne and therewith to waite the pryde o: man and to bringe him into the knowlege
of him selfe: to impleye & wretchednes that he might desyre helpe. Then he dooth exparte & out and beginneth in the
sy. & Chapter to reuenge vnbefele & grose synnes which all men leaue ydolatre/and as the grose synnes of the heben
were/and as the synnes now are of all the which lye in ignorance without sayth/and without the fauour of Gods
sayth. The wrath of God of heuene appeereth thorow the Gospell vpon all men for theyre vngodlynes & vnholy
ynge. For though it be knowen & sayd vnderstande by the creature/that there is but one God yet is nature of hy
life with out the sperte & grace so corrupte & so poysoned/that men nether can thynke hym/nether worshippe him/ne
ther greeue hym his due honour/but blind the felowes soules with out feelinge in to wofull case/and yettill they come into
worshippe in of ymagines & workinge of thamefull synnes which are abhominable & agaynst nature/s more ouer suffer
the same vnbeked in other/hauinge delectacion & pleasure therein. In the 6. Chapter. he procedeth further and re
buheth all those holy people also which with out luse & loue to the lawe/yeue well on wardly in the face of Ihu/the v
condempne other gladly/as the nature of all ypoctites is/to thinke the selues pure in respecte of open synners/s yet
hate the lawe vnwarily & are full of couetousnes & enuie & of all vilenies. Mat. 23. These are they which despise
the goodnes of Gods accordinge to the hardnes of theyr heertes/here to gether for the selues the wrath of God. For
thermore saynt Iohn is a true expounder of the lawe/suffereth no man to be with out synne/and declareth p all they
are vnder synne which of frewill and of nature will lye wylly suffereth them not to be better then the ope synners
ye be calleth them harde her ted and soche as cannot repent. In the 11. Chapter. he mynglerh both to gether/both the
Iewes & the gentyles & sayth that the one is as the other/both synners & no difference betwene the lawe in this only
that the Jewes had the worde of God committed vnto them. And though many of them belueed not theron yet in Gods
den trath is promysed thereby neither hurtte nor misshede he taketh in his wyte & allegeth the saynge of the 1. Psal.
that God might abyde true in his wordes and ouercome when he is misgred. After that he cometh to his purpose
agayne & proueth by the scripture. that all men without differce or exceptiō are synners & that by the wordes of I lawe
no man is iustified/but that the lawe was gemen to utter & to declare synne onely. Then he becometh & reuerceth the
ryghte waye vnto ryghte wronges/wherby what meanes mu must be made ryghte & safe & sayth. There are all synners &
with out pynle before Gods must be out their awas/destroyage be made ryghte & thowm sayth in Iohn/wherby
hath de serued soche ryghte wronges for vs & is become vnto vs Goddes mercye/for the remission of synnes that
are past/therby prouinge I Chyristes ryghte wronges which cometh ouer the lawe sayth/whereby we only. Which rygh
te wronges sayth he is now declared thorow the Gospells was iustified of vnto by the lawe & the prophetes. For
thermore (sayth he) the lawe is holpe & foinded thorow sayth/though that the wordes therof with all theyr bothe
ser wrought to nought and proued not to iustifye.

In the .viij. Chapter (after that note by the .xij. Chapter) the Synues are opened & the waye of faith vnto righte-
ousnes (sayd) he beginneth to answere vnto euerie obiection and consideration. And by it he putteth forth those
blind reasons whych comenly they saye to iustifye by their owne workes & are made to mane wile they haue & faith
only with out workes. And iustifye sayng: Shall men do no good workes & yet faith only iustifie / what needeth a man
to do by say to do good workes & putteth forth therfore Abraham for an example / sayng: what dyd Abraham with
his workes was all in vayne & his workes to no purpose And so to conclude that Alway with out and before all
workes was iustified & made righteous. In so muche that before the waye of circuncision was paynted of & scrip-
ture & called righteous by his faith only. Gene. x. & so that he dyd not the waye of circuncision say to helpe ther-
by vnto righteousness which yet God commaundeth him to doe & is a good worke of obedience. And in this waye he
make some other workes helpe any thinge at all vnto a mans iustifyinge / but as Abrahams circuncision was an out-
ward signe wherby he declared his righteousness which he had by faith & his obedience & referred vnto the will of
God & then to be all other good workes outward signes & outward fruites of faith & of the spyte which iustifie not
a man / but that a man is iustified all ready before God in ward by the heert/horn faith & thorn the spyte purcha-
sed by Christs blood. & re with now & abideth faith & his doctrine of faith afore rehearsed in the .viij. Chap. and
wingeeth also testimony of Deuils in the .xij. & so which calleth a man blessed / not of workes but in that his spyte is
not reuenged and in that faith is imputed for righteousnes / though he abyde not after made with out good workes /
when he is once iustified. & so we are iustified & receive the spyte say to do good workes / neither were it other waye
possible to do good workes & excepte we had by it the spyte.

For how is it possible to do any thing well in the sight of God while we are yet in captiuitie & bondage vnder the drayle & the drayle possideth vs all to gether & holdeth once he res/ia that we cannot once consent vnto the will of God. No man therefore can peruent the wyte in doinge good but the sperte must first come & moue him out of hys slepe & wile the thunder of the lawe scare him / the wor him his miserable estate & wretchednes / make him abhorre hate him selfe & to desyre helpe / then cōfōrte him agayne with the pleasant rayne of the Gospell that is to saye / the sweete promyses of God in Christ / here by sayth in him to beleue the promyses. Then when he beleueth & promys / as God was mercifull to promys / so to be true to fulfill them / & will geue him the sperte & strength both to loue the will of God & to worke there after so he me that God gysp which accordyng to the scriptures worketh all in all thynges / woech thus in suffryng / saluacion & healt / & a powerth sayth a belefe / hys to loue Goddys will / & strength to fulfill the same into vs / when as water is powred into a vessel / that of his good will & purpose / not of oure deservynges & merites. Goddes mercy in promysyng / & truly in fulfillyng / his promyses (mercy & not woe oure salues. And the cause to all laude & prayse / to begeten vnto God for his mercy & strength / not vnto vs for oure merites & deservynges. After that he stretcheth his example out agaynst all other good workes of & lawe / & concludeth that the Jewes cannot be Alwayns becom because of vniuersal & hindered only / made lesse by the workes of the lawe / but must in heres Alwayns sayth yf they wilke the right wayes of Abraham / say as moche as Alwayns before the lawe / bothe of Moses and also of circumcision / was thowm sayth made righteous / called the father of all them that beleue / & not of them that worke. Moreover the lawe causeth wrath in as moche as no man can fulfill it wryth louse & luste. And as longe as suche grudgyngs / hate & indignacyon agaynst the lawe remaineth in the hertes / is not taken awaye by the sperte that cometh by sayth so longe / no doute the workes of the lawe / declare evidently that the wrath of God is vpon vs & not fauoure. Wherefore sayth only recyrueth the grace promysed vnto Abraham. And these ensamples were not mynst for Abraham (as only sayth he / but for oure also to reioyn yf we beleue / sayth shalbe rehered lyke wyse for ryghteoulnes / as he sayth in the ende of the Chapter.

In the 2. Chapter he sheweth the cruelties of moines of Catholus are perillous to the conscience / inwards
 (as to God) a man / inwards / boldness / trust / confidence / a strange / a lusty mynde / a deadly hope / to trouble / you /
 suffering. For all furthe followe where the right faith is / for the abundance graces (as and gifts of the spirit /
 which God hath given us in Iesu Christe in that he gave him to bye for us yet his enemies. Now haue we then the
 faith only before all moines full of / so that it followeth not yet therefore that a man should be no good worshiper to God
 that the

To the Romayns,

Ici:

that the righte wyse woikes myde not behind: but accompane sayth such as brighten adough the sunnely stre et Good woikes
 are of Ihu and the frutes of the spire. Where þ spire is ther it is alwayes somer & ther are all wayes good frutes & are the frutes
 is to saie: good woikes. Ihu is wiser in that good woikes spryng of the spire & þe spire cometh by sayth & sayth ed. of the spire.
 cometh by hearinge the woide of God: when the gladtydynges & promyses which God hath made to vs in Thys are
 preached to vs & receaued in þ grounde of þ heart. Thus wateringe & doughtinge after that the lawe hath purged vs
 by & hath baned oure consciences. Where þ woibe of God is preached purely & receaued in the herte: there is sayth & þ
 spire of Gods ther are also good woikes of neekyte wyl somer occasid in grue: where goddis woibe is not purely
 preached but mens deuius tradicions/imaginacions/interuencions/ceremonys & supersticion: there is no sayth: & con-
 sequently no spire that cometh of God. And where Goddis spire is not: there can be no good woikes: eis as when an
 applet tre is not: there can growe no applet: but there is vnbeketh the deuils spire & euill woikes. Of this Goddis
 spire & þs frutes haue oure help ppeccours not oure knowen: rather yet taster how sweete thy pare: though I say
 sayne many good woikes of thre awne imaginacions to be iustified with all in which is not oure come of true sayth
 of spirituall loue: or of inward ioye/peace & quietnes of conscience: for as moche as they haue not the woide of God
 so: them that such woikes please God: but they are euen the rotten frutes of a rotten tre.

After that he breketh forth a sunneth at large: & between whence both spynes & righteousnes, death & lyfe come. And he cōpareth Adam & Christ to gether thus: wylle cōsolynge & dysputynge that Christ must needs come as a second Adam to make bo he pers of his righteownes: & to a newe spiritually byth without oure defetyng: & thus as the fyrst Adam made us he: & of spynne & holynesse the bodely generacon without oure defetyng. And hereby is euery duntly knowen & proued to the deir moste: that no man can lyng hym selfe out of spynne vnto righteownes: as more then he coulde haue wylth inde that he was boyme bodely & so that is p. ouer herewith. for as much as th: be: & lare of God which of righte th: id: ha:re holpe: & any thinge coulde haue holpen not only came & brought no helpe wylch by: &nto increas: & spynne becaus: & the euill & popsoned nature is offenred & utterly displeased with the lawe & the more he is fo: bed up th: lawe & becom: is the proued: and see a spe to fulfyll and satisfie by lustes. As the lawe then we se clerly that we muste nedes haue a wyffe to makke vs with bys grace and to helpe nature.

In the vi. be letterly forth the these & principall worke of sayth the batayll of the spyte agaynst the flesh-howe the
spyte labourerch & enforch to hyle & remembrance of spime & luste which remaine in þe fleshe after oure iustifyinge. (The vi. ch. p. 4)
And this chapter teacheth vs that we are not so free fro spime thowwe sayth that we synne hence forth go up and ter.
bourne pole carleles & free of oure leues as though there were now no more spime in vs: yee there in spime remayn-
inge in vs but it is not returned because of sayth & of þe spyte which syghet agaynst it. Wherfore we haue prayou
to do all oure lynes longe to tame oure bodyes & to compell the members to obeye the spyte & not the appetites: like
therby we myghte be lyke vnto Christ & death & resurrection and might fulfil oure baptisme which signifyeth the 13. ap. yme is a
moste thinge of spynes and the new lyfe of grace. For this batayle ceaseth not in be vntill the laste breath and vntill we come betwene
that synne be letterly claspur by the death of the bodye. ne wold a vs

This thinge (I meane to saue the bodye so farth) we are able to do (sayth he) ifeinge we are vnder grace: and not we haue promy-
vnder the lawe: what it is not to be vnder the lawe: he him selfe expoundeth. For not to be vnder the lawe is not to be to moue
to be vnderstand: that euery man maye do what him listeth. But not to be vnder the lawe: is to haue a free hearte: the luste & sy-
ned with the spirit: & that thou haue this inwardly of thyne alone accorde to do that which the lawe commaundeth: in thine remy-
with oute compulsion: he though there were no lawe. For grace that is to hope: Goddis fauour: bringeth vs to spyrte: with iustitie
& maketh vs loue the lawe: so is there nowe no more synne: neither is the lawe nowe any more agaynst vs: with
one vs agayn vs: as we wish it. But to be vnder the lawe: is to deale with & worke of the lawe: to worke about: Not to be bit-
the spyrte and grace: so longe no doute spyrte rayneth in vs: thowme the lawe: that is to say: the lawe declareth & der the lawe
we are vnder spyrte: and that spyrte hath power and dominion ouer vs: ifeinge we cannot fulfyll the lawe: namely in what it me-
in the heart: so as much as no man of nature fauourerth the lawe: confute it there vnto a delecteth therein. Whych we say
ifeinge is exceedinge greater spyrte: that we cannot consent to the lawe: which lawe is nothinge els save the will of god.

¶ This is the ryght freewill that cometh from god the lawe whereof he wryteth unto the ende of this chap. To be under þe
fre that is to be free to do good only with inder to lye well without compulsion of the lawe wherfore thys fre
dome is spyt of all freewill which becometh not the lawe but minneth that which the lawe requyryth & wher
by the lawe is fulfilled that is to wylle and lye a lowe wylle with the lawe is spyled a crucifixe & no more
compelleth us no more. neither hath ought to craue of us any more. Euen as though thou were in detre to an other
man & were not able to paye / two manner wayes myghtst thou be lord. One waye yf he wolde requyre nothyng of
the & kepe thine obligacion. In other waye yf some other good man wolde paye for the & geue þe as much as thou
myghtst satisfye thine obligacion with all. Of this wyse hath Christ made þe fre fro the lawe & therfore is this no
wyse strictly lye to that wyse do nought but that doeth all thynges & is free from the cravynge & detre of the lawe

In the vs. following he the same with a synecdoche of the state of matrimony. As when the husband dyeth / the wife is as hye lyfeth: & the one loveth & departed fro the other / not that & would shulde not have power to marie but an other man / but rather now by &c of all is the fre & hath power to marie unto an other ma / which she coulde not do before / till she was loveth fro hye / & husband. But so are our consciences bound & in danger to the lawe under the Adā the first as long as he is lyfeth in vs. For the lawe declareth & our hearts are bounde & thus we can not be content fro him. But when he is mortified & hyled by the spryte / then is the conscience free & at liberty / not so that & conscience shall now nought do but now by & of all clepeth unto an other / & is to write. Which a wingeth sayth the traces of lyfe. So now: to be under the lawe / as / not to be able to fulfill the lawe / but to be better to it / as not able to paye that which the lawe requyeth. And to be loosed from the lawe / as to fulfill it / as to paye that which the lawe demaundeth / so that it can now bruce forth are the nought. Consequently Paul declareth more largely the nature of synne and of the lawe both that they owe the lawe synne requyeth moueth by: selfe / and gadeth strength. For the old man and corrupte nature / the moare he is forbidden and hepte under the lawe / the moare offended and displeased therof wylth. For as moche as he cannot paye that which is requyred of the lawe. For synne is hys nature and of him selfe / he cannot but synne. Therefore is the lawe death to hym / tormente and martirdome. Not that the lawe is cruell but because that the cruell nature cannot suffice that which is good / cannot abyde that the lawe shulde requyre of hym any good thyng. & lyke as a lyche man cannot suffice that a man shulde be lyfe of hym to stande / to lye and to do other dedes of an whole man. For whyche cause Augustyn shoulde conclude that where the lawe is under stande and perceived of the beile wylth / there it doeth no moare but bringe synne / and bringe vs into the knowldege of our felices / and thereby hyle vs and make vs bounde unto eternall damnacion and detters of the everlastinge wrath of God / even as he well saitheth and under standeth whose conscience is truly touched of the lawe. Juste the danger were we yet the lawe came that we have not what synne mente / neither yet knowe we the wrath of God upon synners / till the lawe hath been red vs. So seeth thou that a man must have some other thyng / & a better and a

The Prologue

gretter & more myghty thinge then the lawe to make him righteous & safe. They shal hinder & not the lawe
on this wyse are blinde go to worke presumptuously supposinge to satisfie the lawe with woordes. For they knowe
not that the lawe requyeth a fer & willinge a lusty & a lowyge herte. Therefore they se not. Whose ryght in the fa-
ce the wyle: haugthy betwene & hyberth hys face so that they cannot beholde the glorie of hys countenance: howe
the lawe is spiritual & requyeth the hert. I maye of myne owne streegh requyte that I do myne curmye no hurt:
but to loue him with all myne herte: to put awaye wylche cleue oute of my mynde: can I not of myne owne streegh
I maye refuse money of myne owne streegh: but to put awaye loue vnto ryche oute of myne herte: can I not do of
myne owne streegh. Also as myne fed aduise yu as to conuenge the wylche wache dede: can I do of myne owne streegh:
but not to desyre in myne hert in an vnpossible vnto me do as to chose whether I wylt haunge or thurs: as yet so flaine
requyeth. Wherfore of a mans owne streegh in the lawe nature fulfilled we wylt haue for myne goddis favour &
to spyrte purchased by Christes bloud. Nowe therfore when I sepe a man maye: do many thinges ouerwardly cleue
agaynst his herte: we wylt vnderstande that man is but duren of dyuers appetites: the greatest appetite ouer come
meth ly: lesse a carpe: th the man awaye wylt wylt with hys. As when I desyre vengeance: so fearre also the incommo-
nience that is lyke to folowe: so fearre he grenter: I as myne: so the appetite & desyreth degeance be gretter: I cannot
but wylt cutte hys: so we se by experience in many maner the rats & theues: which though they be brought into neuer
to grent perell of deth: yet after they haue clamped & othen the same agayne. And comen wylt p. o. oute their lylt
because it is a shame are awaye: why other: which haue the same appetites in their hertes: as myne: as I wylt wape
wyltwardly u: wylt secretly by yngre ouer come of seare mid of shame: and so lyke wyse is it of all other appetites.

Further mouer he becometh woth the spyte & the fleshe seeght to gether in our man and maketh an example of
him selfe that we myght leane to know how to walke a spghte / I meane to kill spure in oure freres. &c. calisth last
the spyte & also the fleshe a lawe betwix. that iske as the nature of Gods lawe is to dycare to edylls & to craue
so the fleshe dyeth & dyeth & craveth & engeth agaynst the spyte. & will haue her lusts satisfied. On a oþer sp
d yeth the spyte & spght & sygheth agaynst the fleshe & will haue his lusts satisfied. And this dryfe dureth in vs no
longe as we lye in some mane & in some less. as the spyte & the fleshe is stronger & the very man hys awne frise
is both the spyte & the fleshe. whych sygheth with his awne selfe vntill spure be vnterly slaine & we all to gether
spure in the way. & hys be eddyfied with such spghtes & hys vnterly not be cause of such fleshe other shewe that
they are lye in fauour woth God. And he sheweth how that the spure remayne in vs hureth not for ther is no
dangere to flym that are in Christ which walke woth the fleshe. And spght agaynst it. And he responndeth more
largely what the nature of the fleshe & of the spyte is & how the spure cometh by a will which spyte maketh vs spi
ritual. namely subdueth & mortifieth the fleshe & crisyeth vs in hys are wetherlesse the sonnes of God / also
behold though that spure rage neuer so moche in us so longe as we knowe the spyte a spghte agaynst spure to kill
& mortifye it. And because no thynge is so good to the mortifyenge of the fleshe as the crosse & tribulation / he exhorteth
vs in oure paysons & afflictions by the afflictions of the spyte which maketh intercession to God for vs myghtely woth
groupes that passe mids betwixt us so that man hyshe cannot edprehends them & woth the mouenpge also of the
creatures woth us of greater dryte that they haue that we were lowed fed spure a corrupcion of the fleshe. And
we that these the chapters / the. vi. vii. do nowe other thynge so moche as to dyne vs into the right walke of

The. 1st. 3. 31. Chapters. Ephe. which is to kill the olde man and ingraue the fleshe. In the. 1st. 3. 31. chapters he treateth of Goddes predestinatio: because it springeth all to gether: whether we be all beleue or not beleue: be lowied frō synne or not be lowied. By which predestinatio once iustifyinge a sinners are cleane take ouer of oure handes & put in the handes of God onely: which thinges is most necessary of all. If we are to worke & to vince tyme: that ys it shode in vs: there woulde of a certeyn no man be sauid: the beuall no doctre woulde become vs. But now is God sure: that his predestinatio chaunge because hym: neither can any man with stand: let him: and therefore haue we hope and trulle agaynst synne.

But yett muste a marche be set vnto those buyet/buye and hye clypning bytters howe sette thep shall go/whiche
spok of all buyet/buyet there hye reason is pre iust topics: a buyet byt from an hye to sette bytome. Le letre
tes of Buddis p. edificatione/whether they be predestination or not. These muste nedes ether call the leues doinge bebeling
into desperation: or els clyp the leues to set them in earnest. But folowe thou the wyde of this epistle: I nout
thy selfe with Christ: Ierne to understande what the lawe & the gospell meane: the offyce of both two: that thou
mayst in the one knowe thy selfe: I hom that thou hast of thy selfe no strenght: but to speme & in the other the grace
of Christ And then se thou speme agaynst thyne selfe the fleshe as the bypist Chapters teache the After that when
thou arte come to the by. chapter & arte vnder the crosse & last ryng of tribulacion: the necessite of predestination wold
teache swete: thou shalt well teile howe predestinatione a thinge it is. For excepte thou haue borne the crosse of aduersyte and
templac: & hast seide thy selfe brought vnto the very bypome of despayre: & vnto beyl gates: thou canst neuer
medle with the sentence of predestination without thyne awne harme: & without secret wearyng & gredgyng inwardly
agaynst God: for other wyse it shall not be possible for the to thinke that God is ryghtheous & iuste. Therefore must
I now be well mortified and the fleshetp wyse brought vnto nought: & for that thou mayst awaye with this thinge:
& dyntche to stronge wyne. Take hede therfore vnto thy selfe: that thou dyntche not wyne: whylke thou art yet but
a lychtynge. For every lychtynge hath hye speme/measure & age: in Christ is there a certayne chyldhod: in which a m

must be content with ynke for a season/untill he waite & change & growe by vnto a perfecte man in Christ: he abie
 125. to eate of more stronge meate. In the xiiij Chapter he geueth exhortacions. For this maner ouercometh he man in all
 hypocrities: & yf he teacheth Christ & the sayth/then exhorteth he to good woorkes: vnto continuall mortifyinge of
 the fleshe. So yf he teacheth he good woorkes in deede: & the true & rynging of Gods maneth all maie possesse to offer
 by/ not maner & beastes as the maner was in the tyme of the lawe: but their more bodies. Noth hyllinge & morty-
 fyinge of the iustes of the fleshe. After that he describeth the outward conuersion of a Christian man: how they
 ought to behaue the thurs in spirituall thinges: how to teache & preache a rule in the segregacion of Christ: to stur
 one to another: to suffer all thinges pacyently: to comyt the worke & vengeance to God: in conclusyō how a Christian
 man ought to behaue him selfe vnto all men: to frendes & to what forner he be. These are the ryght woorkes of a
 true Christian: which springe out of faith. For faith beneeth not home here: further suffereth any man to be wile: And soe

The xij. Chap. A wife man which springeth out of earthly love, which earthly love hath not holpe wth the light of the spirit, may saye to you, howe can I
see. I will dwell in this world, for I will be teacheth to honour the worldly & temporal flowerde. For though I maye have a spynall
make not a man good before God, neither wyl I be him in the herte, yet are they wylde wordes for the furdurance of the
conscience, to maintene peace & to pryncple the soules to defende the good. Therefore ought the good to honour
the temporal flowerde & to haue it in reuerence, though as cōceyng the selues, they neede it not, but woulde misstapne
the wyl of theiue, whiche whiche he do good without man lawe, but by the lawe of the spirit, which governeth the
lowe is the fulfylling of the lawe. Finally he cōprehendeth and knetteth by all in loue. Loue of bre
threne nature bestoweth all that she hath, and euen her owne selfe on that which is loved. Thou needest
not to be a hynde mother to be louynge vnto her only soune. Moche like spynall loue, which hath res
grat bet of

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the her of God meeth this late to trache her to do by. And as in purgynnyng he dyd put forth this do the cause and end of our rightwysnes & saluacyon to be seith by hym forth as an ensample to conseruayn that as he hath done to us then so shal he do to us another.

In the .xiiij. Chap he reacheth to deale soberly in the confiteſſion of the webe in the ſapth which vnderſtand not yet the libertie of Chriſt perfectly enough, & ſaith the of Chriſt loue is not to be ſo libertie as ſapth vnderſtandeth, but vnder the ſuſtainer & enuying of the weathe. For where ſoche conſideraciō is not, there ſolloweth debate & deſpiſing of the Goſpell. It is better therefore to ſay, here ſo webe a whyle, vntill they were ſo ſo; then that the learninge of the Goſpell ſhulde come all to gether vnder ſote. And ſuche too he is the ſingular webe of loue, where loue is perfect; there muſt needs be ſuche a reſpect vnto the weathe, in thinge ſo Chriſt ſheweth a charge to be had about all thinge. In .x. ca. Chap. he ſetteth forth Chriſts anſwere to his diſciple, howe he ſhould

[illegible]

of the last Chapter is a Chapter of redemption wher in he premyngeth a good mansyon for shuld: beware re: p: & heyrp
of the tradidys I doc p: p: of men whych begyle the simple with sophistry & kerynge that is not after the Gospel openly it wyl
g dawaye them from Christ and woold them in woe and feble mynd (as Paul calyth them in the pistle to the Gal: bringeth it to
thyngs) in bradely ceremony: for the entent & theyr woold lyve in fatte pastures & be in victorie: and he taura as the true myr
Christ: yf and avow: Christ and lye in the temple of God: that is to wylt in the confessio of men wher God only standinge of it
his woord and his Christ ought to lyte. Compare the four all maner doctryne of men unto the scripture & se whe
ther they agre or not. And countre thyr selfe whole & all to gether unto Christ: and so shall be wyth hys holy wyte and the last Chap
er.

as he cometh and thus saith or the writings of this Epistle as to proue that a man is iustified by faith onely: which
prophecy one who so denieth to him is not only this Epistle and all that Paul wryteth but also the whole scripture so
locked vp that he shall neuer vnderstande it to his soules health. And to brynge a man to the vnderstandynge and fre-
inge that faith onely iustifyeth: Paul prometh that the hoke nature of man is so psoned & so corrupte: & so bred
concernynge godly lypynge & godly thynkyng that it is impossible for hy to kepe & labe in the sight of God: that
is to saye as loue it and of loue it left to do it as naturally as a man eateth & drinketh: untill he be quenched wth ginspe
& drinke thow so sayth. And by this fynge vnderstande more other thynge then to be recited to God & to be reioiced
wth his fauour & to haue thy spynne forgiven the. As when I saye God iustifieth vs vnderstande thereby that God
for thy sake (the mercie & his ruyngs onely receaue) vs into his mercie: fauour & grace: and forgiueth vs oure
spynnes. And when I saye Christ iustifieth vs vnderstande thereby Christ hath onely reioiced vs bought & deliuered
vs out of the death of God & damnacion: hath wrytten vs wo:nes onely purchased by the mercie the fauour and
grace of God & the forgiuynge of oure spynnes. And when I saye that faith onely iustifyeth vnderstande thereby that
faith is trust in the trueth of God & in his mercie promysed vs so: Christ saith for his deservynge & wo:nes onely
both wryt the soulesure and certaynly that our spynnes be forgiven and we in the fauour of God.
And therefore do before thynge and thy best comfort and thy

And ther moste chiefe thyng is a billis waches and thyng aune wachen. A billis waches onle in thise the
e make satisfaccion for: thyng aune waches not: that is to saye quyeteth thy conscience: y make the laie &
thyng synnes are forgat the: a not thyng aune waches. For the promys of mercy is made the saye A billis waches
laie: a not for: thyng aune waches laie. Wherfore saye God hath not promysed that thyng aune waches shall save
the: therfore saye in thyng aune waches can neuer quyet thy conscience ne certifie the before God (when God co
meth to iudge and to take a rekenyng) that thyng synnes are forgat the. Whereby all them that aune wachen can
neuer satisfie the laie: or paye by: that I owe by. For I owe the laie to lowe by with all myne hert: soule: power &
myght. Which thyng to paye I am neuer able: whyle I am copased with helpe. So: I cannot once begyne to lowe
the laie: or cepe I be byt laie by saye that God loweth me and forgateth me. Finallye that we saye saye onle in
a byt: wight to offende no man. For yf the be true: & Christ onle redem: us: Christ onle bare oure synnes: made
satisfaccion for them and purchasid us the favour of God then must it be true: that & certifi onle in: Christ
redem: us and in the promys of God the saye: made us for: Christes sake: soth onle quyet the conscience & cer
tifie by: that the synnes are forgat. And when they saye a mid must repente for: laie synne: & haue a purpose to synne
no more: as we be can & lowe the laie of God: & ego saye alone misse: yf not, I answer: that and all the argu
mentes are naught: yf the to this. I must repente & be forp: the Gospell must be preached me: and I must beate it
in: I cannot be partaker of mercy: which Christ hath bestowed for me: & ego Christ onle misse: yf not: or Christ
onle hath not made satisfaccion for my synnes. As this is a naughtie argument: so is the other.

Now go to reader, and accompany to the order of psalms wth page, end so be thou. Ifst be holde thy selfe discipline in the lawe of God & let there thy selfe damnation. Secondly wth tyme thine eyes to thine selfe & let there thee crosseage merces of thy moost humble & louinge father. Thirdly remember that thine maker not this attainment that thou shouldest anger God agayne/ neither dyed he for thy ignomies/ that thou shouldest lye still in the rather than fed he the/ that thou shouldest returne, as a fowle/ into thine olde pobbell agayne/ but if thou shouldest be a new creature and thus a new life after the will of God/ and not of the flesh. And be diligent that thou shouldest be diligent & unthankfulness/ thou lose this fauour and merces agayne.

● The end of the prologue to the *Homages*.

The Epistle of the Apostle Saynt Paul to the Romaynes.

Paul declareth his love toward the Romaynes, with what the Gospel is with the cause thereof, & rebuketh the besynnes of the flesh.



The first Chapter.

And the seruauit of Iesus Christ called to be an apostle put a parte to preache the Gospel of God, which he promysed afore by his Prophetes in the holy scriptures & make mention of his sonne, the which was begotten of the fader of Dauid, as pertainyng to the flesh: and declared to be the sonne of God, with power of the holy good that sanctifyeth, hence the tyme that Iesus Christ oure Lorde rose agayne from deeth, by whom we haue receaued grace and Apostolicke ppe to bringe all maner hethen people vnto the obeyence of the sayth, that is in his name: of the which hethen are ye a part also, whych are Iesus Christes by vocacion.

To all you of Rome beloued of God and by calling, as sayntes by callinge. Grace be with you and peace from God oure fader, and fro the Lorde Iesus Christ. I thank my God thorow Iesus Christ for you all, because youre sayth is published throughe out all the worlde. For God is my wytnes, whom I serue with my spete in the Gospel of his sonne, that with sayntes/end it out ceasynge I make mencyon of you all, wapes in my prayers, beseechynge that at one tyme or other, a prosperous iorney by the will of God, might fortune me, to come vnto you. For I longe to se you, that I might

bestowe amonge you some spirytual gyste, & to strenght you with all that is, that I might haue consolatid to gether with you, throughe the comen sayth, which both ye and I haue. I wolde that ye shuld knowe byethen, how that I haue often tymes purposed to come vnto you (but haue bene lett hytherto) to haue some frute amonge you, as I haue amonge other of the Gentys. For I am deterr both to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vnlearned. As the wyse, as moche as in me is, I am redy to preache the Gospel to you of Rome also. For I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluacyon to all that beleue, namelye to the Jewe, and also to the Gentyle. For by it the ryghtewesnes which cometh of God, is opened, from sayth to sayth. As it is witten: the iust shall lyue by sayth.

For the wrath of God apereth from heauyn agaynst all vngodlynes and vnyghtewesnes of men which withholde the truthe in vnyghtewesnes: it ynge, what maye be knowen of God, that same is manifest amonge them. For God ordeyned it vnto the, so that they must pple chenges: that is to saye, bys ceter, nall power and godhed, are vnderstande and sene, by the workes from the creatioun of the worlde. So that they are without excuse, in as moche as what they knowe God, they glorified him not as God, neyther were thankfull but waxed full of vanities in their imaginations, and their foolish hertes were blynded. When they counted themselves wyse, they became folis and turned the gloze of the immortal God, vnto the similitude of the ymage of mortall man, & of bydes, and foure footed beastes, and of serpentes. Herfoze God lefte theye gaue the by vnto their hertes lustes, vnto vncleannes, to defyle their awne boddyes betwene the selues: whych touned bys truthe vnto a lye, & wo:shypped and serued the creatures moze then the maker, which is blessed for ever. Amen. For this cause God gaue them by vnto shammfull lustes. For euerye themen byd chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the men lette the naturall vse of the womā, & bynt in there lust, one to another. And mak vnto wrought filthynes, & receaued in the selues the rewarde of their erroure, as it was accordeynge.

And as it seemed not good vnto the to be a knowen of God, euerye so God deliuered the by vnto a lea:we mynd, that they shulde do the thinges which were not comly, beinge full of all vnyghteous doynge, of fornication, vncleannes, conuetousnes, malicousnes, full of enmye, moztter, debate, dyspette, euyl condycioned, whysperers, backbiters, haters of God, doers

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God, doers of wronge, proude, boisters, byngers by of euyl thinges, disobedient to fader and mother, without vnderstandinge, couenaunte breakers, vnloynges, trucebreakers, and merciles. Which men though they knew the ryghtewesnes of God, how theye which comyt loche thinges, are wo:thp of deeth, yet not only do the same, but also haue pleasure in them that do them. The rebuketh the Jewes, which as touchynge spone are lyke the Grekes, in that theye.

The ii. Chapter. Herfoze arte thou inexcusable O man, whosoeuer thou be, that iudgeth. For in that same wherein thou iudgeth another, thou condemnest thy selfe. For thou that iudgeth doest euyl the same selfe thinges. But we are sure that the iudgement of God is accordeynge to truthe, agaynst them which comyt loche thinges. I thinkest thou this O thou man that iudgeth them which do loche thinges, & yet doest euyl the very same, that thou shalt escape the iudgement of God? Eher despytest thou the riches of his goodnes, pargence & longe sufferance: & remembrest not how the kyndnes of God leueth the to repentaunce?

But thou after thyne harde herte & canot repent, heapest the to gether the treasure of wrath agaynst the daye of vengeance, when shalbe opened the ryghtewes iudgement of God, which will rewarde euery man accordeynge to his dedes: & is to saye, ppayle, honoure & immortalite, to the which contynue in good doynge, and selue eternall lyfe. But vnto the that are rebellious and disobey the truthe, & folowe iniquyte, shall come indignaciō and wrath, tribulacion & angur, the byon the soule of euery man that doth euyl: of the Jewe & also of the Gentyl. To euery man that doth good, shall come ppayle, honoure, and peace, to the Jewe & also to the Gentyl. For ther is no parcialyte w God. But whosoeuer hath synned with out lawe, shall perishe, that is with out lawe. And as many as haue the selues synned vnder the lawe, shalbe iudged by the lawe. For before God they are not ryghteous, which heare the lawe, but the doers of the lawe, shalbe iustified. For ye & the Gentyls which haue no lawe, do of nature the thinges cōtayne in the lawe: then they haunye no lawe, are a lawe vnto them selues, which were the dede of the lawe witten in their hertes: whilst their conscience beareth witnes vnto them & also their thoughtes, accusynge one another of transgysynge, at the daye when God shall iudge the secretes of men by Iesus Christ, accordeynge to my Gospel.

Beholde, thou arte called a Jewe, & trustest in the lawe & reioysist in God, & knowest

his will, & hast experience of good, & bad, in that thou arte informed by the lawe: & beuest that thou thy selfe arte a gyde vnto thy bynde, a lyyght to them which are in darcknes, an informer of them which lache discrecyon, a teacher of vnlearned, which hast the ensample of that which ought to be knowen, and of the truthe, in the lawe. But thou which teachest another, teachest not thy selfe, & thou preacheest a man shuld not steale, and yet thou stealest. Thou sayst, a man shuld not comyt aduocetry, and thou breakest wedlocke, & thou abhorrest ymages, and robbest God of his honoure. Thou reioysist in the lawe, & thouzow byrelynge the lawe, dishonourest God. For the name of God is euyl spoken of amonge the Gentyls, thouzow ye, as it is witten.

Circumcision vnto a payleth, yf thou siepe the lawe. But yf thou break the lawe, thy circumcisiō is made vncircumcision. Herfoze yf the vncircumcised kepe the right thinges cōtayne in the lawe, shall not his vncircumcision be counted for circumcisiō? And shall not vncircumcision which is by nature, yf it kepe the lawe, iudge the, which beynge vnder the letter and circumcisiō, doest transgrede the lawe? For he is not a Jewe, which is a Jewe outwarde. Nether is that thinge a redresson which is outwarde in the flesh. But he is a Jewe which is hyd within, and the circumcisiō of the herte is the true circumcisiō, which is the spete & not in the letter, whose ppayle is not of men, but of God.

The betwene what preferment the Jewes haue, and that both the Jewes and Gentyls are vnder synne, & are iustified only by the grace of God in Christ.

The iii. Chapter. What preferment? then hath the Jewe? Other what auantageth circumsisiō? Surely very moche, first vnto the, was committed the worde of God. What then though some of the dyd not beleue: that their vnbeleue make the promys of God with out effecte? God forbyd. Let God be true, & all men lyars, as it is witten: that thou myghtest be iustified in thy sayynge, & shuldest overcome, when thou art iudged.

Yf oure vnyghtewesnes make the ryghtewesnes of God moze excellent, what shall we saye? Is God vnyghteous, which callethe vengeaunce? I speake after the manner of men. God forbyd. For how then shall God iudge the worlde? If the bettyle of God appere moze excellent, thouzow my lye, vnto his ppayle, to whom I hence forth iudged as a synner: & saye not rather, as men euyl speake of vs, and as some asseyne that we saye, let vs do euyl that good maye come theroof. Whose damnacon is iust. What sayewe then? Are we better then they? No, in no

The Epistle

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are not under the lawe: but under grace? God forbid. Remember ye not how that to whomsoever ye comyt your selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto deeth: or of obedience vnto rightewesnes? God be thanked: that though ye were once the seruantes of synne: ye haue yet obeyed with herte vnto the forme of doctrine wher vnto ye were deliuered. Ye are then made fre fro synne: and are become the seruantes of rightewesnes. I will speake grossly because of the infirmite of your fleshe. As ye haue geue your members seruantes to uncleines & to iniquitie: fro iniquyte vnto iniquyte: euē so now geue your members seruantes vnto rightewesnes: that ye may be sanctified. For when ye were the seruantes of synne: ye were not under rightewesnes. What frute had ye then in tho thinges: wherof ye are now ashamed? For the ende of tho thinge is deeth. But now are ye deliuered fro synne: & made seruantes of God: & haue your frute: & ye shuld be sanctified: & the ende everlastinge life. For the rewarde of synne is deeth: but eternall life is the gyfte of God: thow Jesus Christ oure Lorde.

eternall life is the gyfte of God: thow Jesus Christ oure Lorde.

Christ hath deliuered vs from the lawe and deeth. & out of the fleshe and outwarde man is: and calleth it the lawe of the members.

The vii. Chapter.

Remember ye not brethren (I speake to them that knowe the lawe) how the lawe hath power ouer a man as longe as he endureth: for the woman which is in subiection to a man: is bounde by the lawe to the man: as longe as he lyueth. If the man be deed: he is loosed from the lawe of the man. So then if whill the man lyueth: he couple her selfe to another man: he shalbe counted a wedlocke breaker. But if the man be deed: he is fre fro the lawe: so that she is no wedlocke breaker: though she couple her selfe with another man.

Even so ye my brethren: are deed concerning the lawe by the body of Christ: that we shuld be coupled to another (I meane to the lawe) so him that is rylen agayne from deeth: that we shuld bringe forth frute vnto God. For when we were in the fleshe: the lustes of synne which were stered by the lawe raygned vnto frute in our members: to bringe forth frute vnto deeth. But now are we deliuered fro the lawe and deeth: from that wherunto we were in bondage: that we shuld serue in a newe consuetudine of the sperte: and not in the olde consuetudine of the letter.

What shall we saye then: is the lawe synne? God forbid: but I knowe not what synne meane: but by the lawe. For I had not knowne what lust had meane: excepte the lawe had sayd: thou shalt not lust. But synne took an occasion by the meane of the commaundement: and brought in me all manner of concupiscence. For without the lawe: synne was deed. I once lyued without lawe. But when the commaundement came: synne reyned: and I was deed. And the very same commaundement which was ordeyned vnto life: was made to be vnto me an occasiō of deeth. For synne took occasion by the meane of the commaundement: and so dysceined me: & by the selfe commaundement clewe me. Wherfore the lawe is holy: and the commaundement holy: lust and good.

Was that then which is good: made deeth vnto me? God forbid. Naye synne was deeth vnto me: that it myght appere: how the lawe by the meane of that which is good: had brought deeth in me: that synne which is under the commaundement: might be out of measure synfull. For we knowe that the lawe is spiritual: but I am carnall sold vnder synne: because I wote not what I do. For what I wold: that do I not: but what I hate: that do I. If I do now that which I wold not: I graunte to the lawe that it is good. So then now: it is not I that do it: but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present to me: but I fynde no meane to performe that which is good. For I do not that good thinge which I wold: but that euill do I: which I wold not. Finally if I do that I wold not: then is it not I that do it: but synne that dwelleth in me: doeth it. I fynde then by the lawe: that when I wold do good: euill is present with me. I delite in the lawe of God: concerninge the inner man. But I see another lawe in my members: rebelling agaynst the lawe of my mynde: and subuoyng me vnto the lawe of synne: which is in my members. O wretched man that I am: who shall deliuer me from this body of deeth? I thanke God thow Jesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God: and in my fleshe the lawe of synne.

The lawe of the sperte geueth life. The sperte of God maketh vs Gods children and heires with Christ. The aboundant loue of God can not be separated.

The viii. Chapter.

There is then no damnacion to them which are in Christ Jesus: wherby walke not after the fleshe: but after the sperte. For the lawe of the sperte bringeth life thow Jesus Christ: hath deliuered me from the lawe of synne: & deeth. For what the lawe coulde not do in us moche as it was weak: because of the fleshe: that performed

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synne is the performed God: & sent his sonne in the similitude of synfull fleshe: & by synne damned synne in the fleshe: the rightewesnes requyred of the lawe: myght be fulfilled in vs: wherby walke not after the fleshe: but after the sperte. For they that are carnall: are carnally mynded. But they that are spirituall: are godly mynded. To be carnally mynded: is deeth. To be spirituall mynded: is life & peace. Because that the fleshe mynde is emptye agaynst God: for it is not obedient to the lawe of God: neither can be. So then they that are geuen to the fleshe: cannot please God.

But ye are not geuen to the fleshe: but to the sperte: so that the sperte of God dwel in you. If ther be any man that hath not the sperte of Christ: the same is none of hys. If Christ be in you: the body is deed because of synne: but the sperte is lyfe for rightewesnes sake. Wherfore if the sperte of him that raysed vp Jesus from deeth: dwell in you: euen he that raysed vp your mortall bodies: because that his sperte dwelleth in you.

Therefore brethren we are nowe better: not to the fleshe: to liue after the fleshe. For if ye lyue after the fleshe: ye must dye. But if ye mortifie the dedes of the body: by the helpe of the sperte: ye shal lyue. For as many as are led by the sperte of God: they are the sonnes of God. For ye haue not receaued the sperte of bondage: to feare eny moare: but ye haue receaued the sperte of adoption: wherby we crye Abba father. The same sperte certifieth oure sperte that we are the sonnes of God. If we be sonnes: we are also heires: & heires of the glorie of God: and by hys aneared wherby it is to be that we suffer to gether: & we maye be glorified to gether.

For I suppose that the afflictions of this lyfe: are not worthy of the glorie which shalbe shewed vpon vs. Also the seruent desyre of creatures abyeth to hyng when the sonnes of God shal appere: because creatures are subdued to buyte agaynst their wil: but for his wil which subdueth them in hope. For the very creatures shalbe deliuered fro the bondage of corruption into glorious libertie of the sonnes of God. For we knowe that euery creature groweth with vs also: & triauaileth in payne euen vnto this tyme.

Not they only: but euē we also which haue the first frutes of the sperte: mooue in oure selues a waite for the (adoption) & loke for the deliurancie of oure bodies. For we are saved sayd by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But and if we hope for that we se not: then do we with patience abyde for it. The wyse the sperte also helpeth oure in

firmities. For we knowe not what to desyre as we ought: but the sperte maketh intercession for us with groynyes which cannot be exprest with tounge. And he that searcheth the hertes: knoweth what is the meaninge of the sperte: for he maketh intercession for the sayntes accordyng to the pleasure of God. For we knowe that all thinges worke for the best vnto them that loue God: which also are called of purpose. For those wherby he knowe before: he also ordeyned before: that they shuld be lyke fashioned vnto the shap of his sonne: & he myght be the first begotte sonne amonge many brethren. Wherfore which he appoynted before: the also he called: And wherby he called: them also be iustified: which he iustified: them he also glorified. What shall we then saye to these thinges? If God be on oure syde: who can be agaynst vs: which spared not his awne sonne: but gaue him for vs all: how shall he not with hym giue vs all thinges also? Who shall laye any thinge to the charge of Goddes chosen? It is God that iustifieth: who then shall condemne? It is Christ wherby is deed yee rather wherby is rylen agayne: wherby is also on the ryght hande of God: & maketh intercession for vs. Who shall separate vs fro the loue of God? What tribulacion? or anguysh? or persecucion? or other hunger? ether nakednes: ether perrell: ether swearde? As it is wyrtten: for our sake are we kylled all daye longe: and are also counted as shepe apoynted to be slayne. Nevertheless in all these thinges we ouercome strongly thow his helpe that loued vs. Ye and I am sure that neither deeth: neither lyfe: neither Angells: nor rule: neither power: neither thinges present: neither thinges to come: neither he pyllyne: neither loweth: neither any other creature shalbe able to departe vs fro the loue of God: shewed in Christ Jesu oure Lorde.

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I speake not these thynges as though the word of God had take none effecte. For they are not all Israelites which came of Israel: neither are they all chyldren of Abraham. But in Isaac shall thy seed be called: this is to saye, they which are the chyldren of the fleshe, are not the chyldren of God. But the chyldren of promys are counted the seede. For this is a worde of promys/aboute this tyme will I come/and Sara shall haue a sonne.

Neither was it so with her only: but also when Rebecca was with chylde by one / I meane by our father Isaac/per the chyldren were borne, when they had nether done good nether bad: that the purpose of God which is by election/myght stande/it was layde vnto her, not by reason of workes, but by grace of the caller: the elder shall serue the younger. As it is sayed: Jacob he loued, but Esau he hated. What shall we saye then? is there any rightewesnes to God? God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue compassion. So lieth it not then in a mans will or runninge, but in the mercye of God. For the scripture sayth vnto Pharaoh euen for this same purpose haue I stered the hye to shewe my power on the, & that my name myght be declared thowout all the worlde. So hath he mercy on whom he will/and whom he will he maketh hard herted.

Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? But O man, what arte thou which dispute with God? Shall the worke saye to the worker he made me: or shall thou make me on this sayde? Hath not the potter power ouer the claye? euen of the same lump to make one vessel vnto honoure, and another vnto dishonoure? Euen so, God willinge to shewe his wrath, and to make his power knowne, suffereth with longe patience the vessels of wrath, ordeyned to damnacion, that he myght declare the riches of his glory on the vessels of mercye, which he had prepared vnto glory: that is to saye, of which he called, not of the Jewes only, but also of the gentyls. As he sayth in Osee: I will call them my people, which were not my people: and her beloved, which was not beloved. And it shall come to passe in the place where it was sayd vnto them, ye are not my people: that there shall be called the chyldren of the byrnyng God.

But Elias cryeth concerninge Israel, though the nombre of the chyldren of Israel be as the sande of the see yet shall but a remnant be saved. He synneth the worde hereby, & maketh it short in rightewesnes. For a short worde will God make on erth. And as Elias

sayd before: except the Lord of Saboth had left vs seede, we had bene made as Sodoma, and had bene lykened to Gomorra.

What shall we saye then? We saye that the gentyls which folowed not rightewesnes haue ouertaken rightewesnes: I meane the rightewesnes which cometh of sayth. But Israel which folowed the lawe of rightewesnes could not attayne vnto the lawe of rightewesnes. And wherfore? Because they sought it not by sayth: but as it were by the workes of the lawe. For they haue stumbled at the stumbling stone. As it is sayed: Beholde I put in Syon a stumbling stone, and a rocke which shall make men faule. And none that beleue on him, shall be ashamed.

The vnfaithfulness of the Jewes. Two manner of rightewesnes.

The x. Chapter.

Rethers my hertes desyre a prayer to God for Israel is, that they myght be saved. For I beare them record that they haue a seruient mynre to God warde, but not accordyng to knowledge. For they are ignorant of the rightewesnes which is alowed before God, and go about to stablish the their awne rightewesnes, and therfore are not obedient vnto the rightewesnes which is of balye before God. For this is the ende of the lawe, to fulfill all that beleue.

Moses desyreth the rightewesnes which cometh of the lawe, how that the man which both the thynges of the lawe, shall lyue ther. But the rightewesnes which cometh of sayth, speaketh on this wyle. Saye not in thine hert, who shall ascende into heauen, & therfor all that is nothyng els then to fetch Christ downe. Other who shall descende into the depe? (For nothyng els but to fetch vp Christ fro deeth.) But what sayth the scripture? The worde is nye the, eue in thy mouth, and in thine herte.

This worde is the worde of sayth, which we preache. For yf thou shalt knowe the thyng which that Jesus is the Lord, & shalt beleue with thine hert that God raised hym vp from deeth, thou shalt be safe. For the belefe of the hert in sayth, & to knowe let the with the mouth maketh a man safe. For the scripture sayth: whosoeuer beleueth on him, shall not be ashamed.

There is no difference betwene the Jewe & the Gentyll. For one is Lord ouer all, which is ryche vnto all, & call on him. For whosoeuer shall call on the name of the Lord, shall be saved. But how shall they call on him, on whom they beleue not? how shall they beleue on him, of whom they haue not herd? how shall they hear, vnto a preacher? And how shall they preache, except they be sent? As it is written

Isent that I written: how beautifull are the feete of them which byrnyng glad thynges of peace, and byrnyng glad thynges of good thynges. But they haue not all obeyed to the Gospell. For Elias sayth: Lord who shall beleue our saynges? So then sayth cometh by hearing, & hearing cometh by the worde of God. But as he haue they not herd? No doubt, their sounde wet out into all landes: & their word into the endes of the worlde.

But I demaunde whether Israel byd knowe or not? If yll Moses sayth: I will prouoke the pou to rage, by them that are no people after that, is holde and sayth: I am sounde of them that sought me not, and haue appered to them that called not after me. And agaynst that he sayth: Israel he sayth, all daye longe haue I stretched forth my handes vnto a people that becurthly not, but I speaketh agaynst me.

All the Jewes are not cast away, therfore I demaunde the gentyls that be called, not to be hys mynde, as dede vnto to be hys Jewes, for the indgements of God are depe and secret.

The xi. Chapter.

Saye then: hath God cast awaye his people? God forbid. For eue I herely am an Israelite, of the seed of Abraham, & of the tribe of Benjamin. God hath not cast awaye hys people, which he knewe before. The more ye not what the scripture sayth by the mouth of Elias, how he maketh intercession to God agaynst Israel, saying: Lord they haue kylled thy prophetes, & dygged downe thine altars: & I am left on ly, & they seke to my life. But what sayth the answer of God to him agayne? I haue reserved vnto me few thousande men, which haue not bowed the knee to Baal. Euen so at this tyme is ther a remanant left, thowout the electio of grace. If it be of grace, then is it not of workes. For then were grace no more grace. For then were deservyng no longer deservyng. What then? Israel hath not obtained that he sought. No but yet the electio hath obtained it. The remanant are blinded, accordyng as it is written: God hath geuen the spere of byrnyng: eyes that they shuld not se, & eares that they shuld not heare, eue vnto this daye. And Dauid sayth: Let their table be made a snare to take them with all, & an occasion to faule, & a rewarde vnto the.

Let their eyes be blinded that they se not, & eue vnto this daye. I saye then: haue they therfore stumbled, that they shuld but faule only? God forbid. But thowout the faule is saluacion haue ned vnto the gentyls, for to prouoke the wrath of the gentyls all, wherfore yf the faule of the, be thynges

of the worlde: and the mynre of the gentyls: how moche more shall the gentyls be moche. Shulde it be so, yf all beleue. I speake to you gentyls, in as moche as I am a Jewe, I will magnify myne office, & I myght prouoke the which are my faule, & myght saue some of the. For yf the castinge awaye of them, be the recoueryng of the worlde: what shall the recoueryng of the be, but yf agayne from deeth? For yf one peece be holy, the whole hepe is holy. And yf the rote be holy, the bryanches are holy also.

Though some of the bryanches be broken of, and thou byrnyng a trye of olyue tree, arte graft in amonge the, & made partaker of the rote and fatnes of the olyue tree, dost not thy selfe agaynst the bryanches. For yf thou dost thy selfe, remember that thou bearest not the rote, but the rote the. Thou wilt saye then: the bryanches are broken of, that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of, & thou standest stedfast in sayth. Be not hye mynre, but feare sayng, & God spared not the naturall bryanches, lea they also spare not the.

Beholde the kindnes & rigour of God: on the which fell, rigourousnes: but towards the, kindnes: yf thou continue in his kindnes. For as thou shalt be hert of, & they yf they byde not theyll in vnbeleue, shall be graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, and wast graffed contrary to nature in a true olyue tree, how moche more shall the naturall bryanches be graffed in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd fro you my brythen (lest ye shuld be wyle in poure awne consaytes) that partly byrnyng is happened in Israel, by the fulnes of the grace, & be come in: a to all Israel shall be saved. As it is written: & here shall come out of Syon, & of Iherusalem, a lawe, & shall come awaye the byrnyng of Jacob. And this is my cernaunt vnto them, when I shall take awaye their synnes. As concerninge the gospell they are enemyes for your sake: but as touchinge the electio they are loued for the fathers sake. For herely the gyftes and callinge of God are loche, that it cannot repent him of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thowout the vnbeleue: eue so now haue they not beleued the mercy which is happened vnto you, & they also maye obtayne mercy. God hath wrapped all nacjons in vnbeleue, that he myght haue mercy on all.

Of the depnes of the aboundant mysdome & knowledge of God: how vnsearchable are his iudgements, & hys wayes past findinge out.

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The Epistle

out? For who hath knowen the mynde of the Lord? Or who was his counsellor? other who hath geue vnto him spyt/that he might be recompensed agayne? For of hym/ & thow to him/ & for him are all thynges. To hym be glorie for ever Amen.

The firste conuersation/ lorde and workes of which as beleue in Christ.

The xij. Chapter.

Philp. ii. c.

True seruenge of God is to be in the body vnto obedience of the lawe of God.

Beseche you therfore brethren/ by the mercifullnes of God/ & ye make youre bodies a quicke sacrifice/ whiche is acceptable vnto God: which is youre resonable seruenge of God & satisfyth not your selues lyke vnto this worlde: but be ye charged in your shape/ by the renuyng of your wittes that ye maye feele what thyng is good/ that acceptable/ & persayete wyll of God is. For I saye (thowome & grace & bnto me geue is) to every man amonge you/ & no man esteeme of hym selfe moare then it becometh him to esteeme/ but & he discretely iudge of himselfe/ accordeynge as God hath deale to every man the measure of sayth.

1. Cor. xii. b. & psal. liij. b.

Prophecie taken here for: & expoundynge of it by the places whiche are expounded & it agrees to the op. places & geue all articles of the sayth

Amos v. & psal. lxx. a. & ierem. lxx. b.

As we haue many members in one body/ & all members haue not one office: so we beynge many/ are one body in Christ/ and every man amonge our selues/ one anothers members. & Seruege that we haue diuers giftes accordeynge to the grace that is geuen vnto vs: yet eny man haue it geft of prophecie/ let hym haue it & it be aggreynge vnto the sayth. Let hym that teacheth/ take heed to his doctrine. Let hym that exhorteth/ geue attendaunce to his exhortaciō. If eny man geue/ let him do it wth singlenes. Let hym that ruleth/ do it wth diligence. If eny man shewe mercy/ let him do it wth cheyryng. Let loue be without dissimulation. Hate & which is eny/ and cleaue vnto that which is good. Be hynde one to another wth brotherly loue. In geuynge honoure/ go one before another. Let not that busynesse which ye haue in hande/ be tedious to you. Be seruen in the spete. Applye your selues to the tyme. Reioyce in hope. Be patient in tribulaciō. Continue in prayer. Distribute vnto & necessitye of & sayntes & be ready to harbour. Blesse them which persecute you: blesse but couerle nor. Be merry wth them that are merry. Wepe wth them that wepe. Be of lyke affectiō one to another. Be not hie mynded: but make your selues equall to them of & lower sorte. Be not wise in your awne opiniōs. Recōpse to no mā eny for eny ill. Despise afoze hande thynges honest in & syght of all men. If it be possible/ how best of your parte/ haue peace with all men. Wery beloued auēge not your selues/ but geue roume vnto the wrath of God. For it is writen: vengeaunce

is myne/ & I will rewarde sayth the Lorde. Therefore ye thynke enemye hunger/ sede him: ye thurst/ geue him drynke. For in so doinge thou shalt heape coles of fyre on his heed. Be not overcome of euyl: but overcome euyl wth goodnes.

The obedience of men vnto the rulers. A one fulfilleth the lawe. It is howe to tyme to folowe & to obey the rulers.

The xliij. Chapter.

Euery soule submit him selfe vnto the power of God. For there is no power but of God. The powers that be/ are ordeyned of God. Who soeuer therfore resisteth power/ resisteth the ordinance of God. And they that resist/ shall receaue to the selfe danacyon. For rulers are not to be feared for good workes/ but for euyl. Wilt thou be without feare of the power? Do wel then: & so shalt thou be prayd of the same. For he is the minister of God/ for thy welth. But and ye thou do euyl/ then feare: for he beareth not a sword for nought/ but is the minister of God/ to take vengeaunce on them that do euyl. Wherefore ye must nedes obey/ not for feare of vengeaunce only: but also because of conscience. And euē for this cause paye ye tribute. For they are Goddes ministers/ seruynge for the same purpose. Geue to every man therfore his due: tribute vnto whom tribute belongeth: custōie to whom custōie is due: feare to whom feare is due: honoure to whom honoure pertaineth. Owe nothinge to eny mā: but to loue one another. For he that loueth another/ fulfilleth the lawe. For these commaundementes: thou shalt not comit aduouty: thou shalt not kill/ thou shalt not steale: thou shalt not beare false witness: thou shalt not despyse & so forth (ye there be eny other commaundement) they are all comprehended in this sayynge: Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therefore is loue the fullfyllinge of the lawe.

And this also we knowe/ I meane & season/ howe that it is tyme & we shuld now awake out of slepe. For now is our saluacyō neare then whē we beleued. The nyght is passed and the daye is come. Let vs therfore cast away the dedes of darcknes/ and let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in tynge and dymchynge: neether in chamburyng and wantonnes/ neether in styple & enuynge: but put ye on the Lord Iesus Christ. And make not pryncypall for the desyre/ to fulfyll the lustes of it.

And the weakes ought not to be despyed. For mā shuld offend anothers conscience. Agayne/ for outwarde thynges shuld be no man condemne another.

The weakes ought not to be despyed. For mā shuld offend anothers conscience. Agayne/ for outwarde thynges shuld be no man condemne another.

To the Romayns.

1. c. viij.

The iij. Chapter.

In that is weak in & sayth/ receaue vnto you/ not in disputynge a troublinge bys conscience. One be leueth & he maye eate all thyng. Another which is weak/ eateth carbis. Let not him that eateth/ despyse him that eateth not: And let not him which eateth not/ iudge him that eateth. For God hath receaued hym. What arte thou that iudgest another in iudges leueth? Whether he stande or faule/ that is vnto the ipertayneth vnto his master: ye he that lieth. For God is able to make him stande.

Christian putterly differet by wylde daye & daye. Another mā couereth all dayes alpye. & he that obserueth one daye moze than another/ doth it by the Lordes pleasure. And he that obserueth not one daye inuare then and eateth/ doth it to please the Lorde also. He that eateth/ doth it to please the Lorde with all/ and geueth God thankes. And he that eateth not/ eateth not to please the Lorde with all/ and geueth God thankes. For none of vs lyueth by awne seruante: whether doth any of vs dye by awne seruante? If we lyue/ we lyue to be at the Lordes wyll. And if we dye we dye at the Lordes wyll. Whether we lyue therfore or dye we are the Lordes. For Christ therfore dyed for us/ and rose agayne/ and requied that he myght be Lorde both of dede and quicke.

But why dost thou then iudge thy brother? Why dost thou despyse thy brother? We shalbe all brought before the iudgement seate of Christ. For it is writen: as truly as I lyue sayth the Lorde/ all knees shall bowe to me/ and all tonges shall geue a knowledge to God. So shal every one of vs geue accountes of him selfe to God. Let vs not therfore iudge one another eny moze.

But iudge thus rather/ that no man put a stumblinge blocke or an occasion to faule in his brothers waye. For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. If thy brother be greued by thy meate/ now walke wth thy meate/ for whom Christ dyed. Cause not your & treasure to be euyl spoken of. For the kyngdome of God is not meate & drynke: but rightewynesse/ peace & love in & holy goost. For whosoever in these thinges serueth Christ pleaseeth well God/ & is commended of men.

Let vs folowe the thinges which make for peace/ & thynges wherewith one maye edifye another. And praye not the worke of God for a lytel meates sake. All thynges are pure: but it is euyl for & mā/ which eateth with hurte of his conscience. It is good neether to eate

neither/ neether to dymche wyne/ neether eny thyng/ wherby thy brother troubleth/ euen faileth/ or is made weak. Hast thou sayth? haue it with thy selfe before God. Happy is he that condepneth not him selfe in & thyng wherby he alloweth. For he that maketh conscience/ is dymned if he eate: because he doth it not of sayth. For whatsoeuer is not of sayth/ that same is synne.

The fupmyre and scapines of the weakes ought to be to me with all loue and hyndnes/ after the example of Christ.

The xij. Chapter.

Which are stronger/ ought to beare the fraynes of them which are weak. & not to stonde in oure awne consaytes. Let every man please his neyghbour vnto his welth and edifyng. Christ pleased not him selfe: but as it is writen: he is stronge & can beare and theyr manner weaknes. Whatsoeuer thynges are writen: to afoze tyme/ are writen for oure learninge/ that we thowome pacynce & comfote of the scripture/ myght haue hope.

The God of pacience & consolacion/ geue vnto every one of you/ & ye be lyke mynded one to another after the ensample of Christ Iesu: that ye all agreynge to gether/ maye with one mouth prayse God & father of our Lorde Iesus. Wherefore receaue ye one another as Christ receaued vs/ to & prayse of God. And I saye that Iesus Christ was a minister of & circumsion for the truth of God/ to conferme the promyses made vnto the fathers. And let the gentylis prayse God for his mercy/ as it is writen: for this cause I will prayse the amonge the gentylis/ and syng in thy name. And agayne he sayth: reioyce ye gentylis with his people. And agayne/ prayse the Lorde all ye gentylis/ & laude him all nacions. And in another place & sayth: ther shalbe & rote of Jesse/ & he shall ryle to raygne ouer the gentylis: in him shall & gentylis trust. The God of hope fylle you wth all soye and peace in beleuynge: that ye maye & ryche in hope thowome the power of the holy goost. For I myselfe am full certified of you my brethren/ that ye your selues are full of goodnes and fylled wth all knowledge/ & are able to exhorte one another. Wherefore I haue some what boldly writen vnto you/ as one that putteth you in remembraunce/ thowome & grace & is geuen me of God/ that I shuld be the mynister of Iesu Christ amonge the gentylis/ and shuld minister the gladtynges of God/ that the gentylis myght be an acceptable offerynge sanctified by the holy goost. I haue therfore wherof I maye reioyse in Christ Iesu/ in the thinges which pertaine to God. For I dare not speake of any of the

Things

The Epistle

thynges whych Christ hath not wrought by
me, to make þe Gentyls obediēt, with worde
and dede, in myghty tygnes & wonders, by þe
power of the tytyle of God: so that from Je-
rusalem and the colles rounde aboute vnto
Ilyricum / I haue fylled all countres wth
the gladde tydynges of Christ.

E So haue I enforced my selfe to preache
Gospel/ not where Christ was named/ lest I
shuld haue bylt on another mannes founda-
cyon: but as it is wytten: To whom he was
not spokẽ of/ they shall se: & they that hearde
not/ shall vnderstande. For thys cause I ha-
ue bene ofte let to come vnto you: but now
sernge I haue no moare to do in these coun-
tries/ and also haue bene despyous many yea-
res to come vnto you/ when I shall take my
iorney into spayne/ I wyll come to you. I
trust to se you in my iorney/ & to be brought
on my waye thitherwarde by you/ after that
I haue somewhat enforced you.

Now go I vnto Ierusalem/and minister
vnto the saynctes/ for it hath pleased them of
Macedonia and Achaia to make a certayne
distribution vpon þ þ poore * * saynctes which
are at Ierusalem. It hath pleased thē verely/
and their debtors are they. for yf the Gentylis
be made partetakers of their spirituall thyn-
ges/ their dutie is to minister vnto thē in car-
nall thinges. I whē I haue performed thys/ &
haue brought thē thys frute sealed. I will co-
me backe agayne by you into Spayne. And
I am sure whē I come/ that I shal come wth
aboundaunce of the blessinge of þ Gospell of
Christ. I beseeche you brethren for oure Lorde
Jesus Christes sake/ & for þ loue of þ sprete/
that ye helpe me in my busynes wth youre
prayers to God for me/ that I maye be deli-
uered from them which beleue not in Iewry
and that this my seruice/ which I haue to Je-
rusalem/ maye be accepted of the saynctes/
þ I maye come vnto you with ioye/ by þ will
of God/ & maye wth you be refreshed. The
God of peace be with you: Amen,

A chapter of salutations. He warneth the to beware
of mens doct: the/ & commendeth vnto them certayne
godly men/ that were louers and brethyren in t^rueth.

The 1st Chapter.

Comme[n]de vnto you Phebe oure
 syster (whiche is a minister of þe
 congregacion of Cenchrea) that ye re-
 ceau[e] her in the Lorde as it becom-
 meth ^a saynctes / & that ye assyst her in what
 soeuer busynes she needeth of youre ayde.
 For she hath suckered many / & myke awone
 selte. Grete Dyssca & Aquila my helpers in
 Christ Iesu whych haue for my lyfe layde
 doune their awone neckes. vnto which not I
 only geue thankes / but also þe congregacion
 of þe Gentylis. Lyke wyse grete þe congregaciō

þ is in their house. Salute my welbeloued
 Epenetes/whych is the fyrst* frute amonge
 the of Achaia. Grette Mary which bestowed
 moche labour on vs. Salute Andronicus &
 Junia my cosyns/ whych were prisioners w
 me also/ whych are well taken amonge the
 Apostles/& were in Christ befoze me. Grette
 Amplias my beloued in the Lorde. Salute
 Urban our helper in Christ/& Stachys my
 beloued. Salute Appell approued in christ
 Salute them which are of Aristobolus hou
 holde. Salute Herodion my kynsmā. Grette
 the of the hou holde of Narcissus whych are
 in the Lorde. Salute Triphena & Triphosa/
 which women dyd labour in the Lorde. Sa
 lute the beloued Persis/which laboured mo
 che in the Lorde. Salute Rufus chosen in þ
 Lorde/& his mother & myne. Grette Alinertus
 & Phlegon/Herman/Patrobas/Hermen
 & the brythen which are with them. Salute
 Philoilogus & Julia/Pereus & hys syster/&
 Olympia/& all the saynctes which are with
 them. Salute one another with an holy kisse
 The congregacions of Christ salute you.

I beseeche you brethren, marke the whych
cause diuision & geue occasions of euyl/co-
trary to the doctryne which ye haue learned:
& auoyde the. For they that are riche/scrue
not the Lorde Iesus Christ: but their awne
bellies, & wth swete preachyng & flatterynge
wordes deceaue þe hertes of the innocentes.

For youre obedience* extendeth to all men. I
am glad no dout of you. But yet I wolde ha-
ue you wyle into that which is good/ & to be
innocent as concerning euyl. The God of
peace treade Sata under youre fete woortly.
The grace of oure Lord Iesu Chriſt be w you

Timotheus my worke fellow/a Lucius a
Galon and Sopater my kinde/salute you.
¶ Tertius salute you/which wrote this epi-
stle in the Lorde. Gaius myne hoste and the
hoste of all the congregacions/saluteth you.
Erastus the chamberlayne of the cytie salu-
teth you. And Quartus a brother.saluteth
you.The grace of oure Lorde Iesu Chyist be
wyth you all:Amen.

To him that is of power to stablish the you
accordinge to my gospel a preachinge of Je
sus Christ in bitteringe of the mystery which
was kept secret sence þe worlde beganne, but
now is opened by the scriptures of prophesie
at the commaundement of the euergloryng
God, to steepe by obedyence to the sayth, pu
blyshed amonge all nacjons: To the same
God, which alone is wise, be prayse thow we
Jesus Christ for ever, Amen.

To the Romans.

Sent from Corinthum by Phoebe the
was the minister into the congre-
gation at Cenchrea.

13
* First frute:
that is the frute
that was couen-
ted to Eoa.

£

花

• But those
 have the love
 people bring
 to judge & pro-
 phetes and to
 solve the ac-
 cord to know
 ledge only for
 all abundance
 is not after
 true knowl-
 edge in disal-
 of God.

Caligula

**a* What saync
tes signifie in
the Scripture
Ioh. Act. x. c.**

**Soapnotes
to the Act, R.C.**

To the Corinthians.

The fyyst Epistle
of Saynct Paul the Apostle to the
Cozynthians.

He commendeth the Corinthians / exhorteth them
to be of one mynde / and rebuketh the diuision þat was
amonge them. Worthy wysdome is folowes before
God/for there is no wysda, but in the belyfed crosse
of God.



The First Chapter.

Aul by vocacyon an A-
postle of Iesus Christ thorow
the will of God / and brother
Sostenes.

Iunto the congregacion of
God which is at Corinthum.
by To them that are sanctified in Christ Jesu/
of * saynctes by callenge/ with all þe call on þe
to. name of oure Lorde Iesus Christ in every
place/both of theys and of oures.

Grace be with you and peace frō God our
father, and from the Lorde Iesus Chriſt.

¶ I thanke my God all wayes on youre be
halfe/for the grace of God which is geue you
by Iesus Christ/ & in all thinges ye are made
ryche by him, in all lernynge and in all know
ledge/ euen as the testimony of Iesus Christ
was cōfirmed in you/ so that ye are behynde
in no gyfte/ & wayte for the apperyng of oure
Lorde Iesus Christ which shall strenght you
vnto the ende/ that ye maye be blamelesse in
the daye of oure Lorde Iesus Christ. ¶ For
God is saythfull by whom ye are called vnto
¶ I sellpwyppes of his sonne Iesus Christ oure
Lorde. I beseeche you brethzen in the name of
oure Lorde Iesus Christ/ that ye all speake
one thyng & & there be no dissencion amōge
you: but be ye knyt to gether in one mynde &
in one meanynge: It is shewed vnto me (my
brethzen) of you/ by them that are of þe house

of Cloe/that ther is strepe amonge you. And
this is it that I meane: how that comenige
amonge you/one sayeth:I holde of Paul:ano-
ther I holde of Apollo: the thyrde I holde of
Cephas: the fourth I holde of Christ. Is
Christ deuided? was Paul crucified for you?
ether were ye baptised in the name of Paul?
I thanke God that I christened none of you/
but Crispus and Gaius/lest eny quide saye
p I had baptised in myne awne name. I bap-
tised also the house of Stephana. Forther-
more knowe I not whether I baptised eny
man oꝝ no.

For Christ sent me not to baptise / but to
preache the Gospel / not wth w^{is}dom of
wordes / lest the crosse of Christ shulde haue ^{the preaching of}
bene made of none effect. For the preaching ^{the crosse is the}
of the crosse is to them that perishe folowes ^{power of God}
but vnto vs which are saued it is the power
of God. For it is w^{rit}ten: I will destroye the
w^{is}dom of the wise / And will cast awaye
the vnderstandynge of the prudent. Where is
the wise? Where is the scribe? Where is the
searcher of this worlde? Hath not God made
the w^{is}dom of this worlde folowes?

For when the worlde thowme wysdome
knewe not God / in the wysdome of God: it
pleased God thowme foliynes of preachinge
to saue them that beleue. For the Jewes re-
quyre a sygne / & the Grekes seke after wys-
dome, But we preache Christ crucified / vnto
the Jewes an occasyon / of fallynge / & vnto
the Grekes foliynes: but vnto them which
are called both of the Jewes and Grekes /

we preache Christ the power of God and the
wyldome of God. For the folpynes of God
is wyse then men: & the weakenes of God is
stronger then men. Wherfore loke on poure
callynge how that not many wyse men after
flesche / not many myghty / not many of hye
degge are called: But God hath chosen the fo-
lyshe thynges of the worlde / to confounde
the wyse. And God hath chosen the weake thynges
of the worlde / to confounde the myghty.
And byle thynges of the worlde /
a thynges which are despysed, hath God cho-
sen / yee and thynges of no reputacyon / for to
brynge to nought thynges of reputacyon /
that he shoulde reioyce in his presence. And
vnto him partayne ye / in Christ Iesu / which
of God is made vnto vs wyldome / and also
rightewynesse / & sanctifyng and redempcyon.
That accordynge as it is wyrtten: he whych
reioyceth / shoulde reioyce in the Lorde.

It is not eloquence and glorious paynted wordes
of worldly wysdome that can edifye & churche soules
unto Christ: but the playne wordes of the scripture:
for they make mencion of him and his crosse.

Iríc.

of preaching of
the cross is the
power of God

a* the Gree
 kes synnyfe
 some time they
 a lone nation
 only, as in the
 Actes. vi. 9.

Some time
all the Gen-
tles / as here /
and Rom. 1. 6.

which he dothe
not as he shuld
do / to forgetten
hym & not in-
puted vnto him
Iere. viij.
Rom. viij. c.

Chapter.

2.6. 20th

Table

The Epistle

Perfect are
they that under
have the lawe.
Faith & worke
sculpe / & pro-
fesse them.

The spirite
vnderstandeth
gebyllynges
The naturall
man is not re-
mued in this
cōsperceaur
the thynges of
God.

Encl. 1. b.
200m, x 60

The .ii, Chapter.

I am of Apollo / are ye not carnall? What
 is Paul? what chynge is Apollo? Only my-
 nisters are they by whom ye befeurd / eue as
 ¶ Lord gaue euery mā grace. I haue plāted/
 Apollo watred: but God gaue the encrease.
 So then, nether is he ¶ planteth eny thing:
 neither he ¶ watreth / but God ¶ gaue the en-
 crease. He that planteth & he ¶ watreth / are
 nether better then the other. Euery man yet
 shall receaue his rewarde accordynge to hys
 labour. We are Goddes labourers / ye are
 Goddes husband / ye / ye are Goddes byldynge.
 Accordynge to the grace of God geuen vnto
 me / as a wyfe byder haue I layde the founda-
 cyon. And another byle thereon. But lett
 euery mā take hede how he byldeth byd. ¶ For
 other foundacion can no mā laye / then that
 which is layde / which is Iesus Christ. If eny
 mā byle on this foundacion / golde / syluer /
 pprecious stones: tymber, haye or stobie: eue-
 ry mannes woche shall appere. ¶ For of the
 daye shall declare it / and it shall be thewed in
 fyre. And the fyre shall trye euery mannes
 woche what it is. If eny mannes woche ¶
 he hath byle upon / byre / he shall receaue a re-
 warde. If eny mānes woche burne / he shall
 suffice losse / but he shall be safe hym selfe: ne-
 uerthelesse yet as it were thowow fyre.
 ¶ Are ye not ware that ye are the temple of
 God / & how that the sprete of God dwelleth
 in you? ¶ If eny man desyle the tēple of God /
 hym shall God destroye ¶ For the tēple of God
 is holy / which temple ye are. Let no man de-
 ceauē hym selfe. If eny mā seme wyfe amōge
 you / let him be a sole in this worlde / that he
 maye be wyfe. ¶ For the wysdō of this worlde
 is folyshnes with God. ¶ For it is wyrtten: he
 compaseth the wyfe in their craftynes. And
 agayne / God knoweth the thoughtes of the
 wyfe that they be bayne. Therfoze let no mā
 reioyce in men. ¶ For all thynges are poures /
 whether it be Paul / ether Apollo / ether Ce-
 phas: whether it be ¶ woild / ether fyre / ether
 deeth / whether they be p̄sent thynges or
 thyngs to come: all are poures: & ye are Chri-
 stes / & Christ is Goddes. ¶
 ¶ The preachers are but mynisters. Judgement be-
 longeth only vnto God.
 ¶ The first Chapter. ¶

**The preachers are but ministers. Judgement be-
longeth only unto God.**

Et me this wyle eGeme be

Dr. Faythful told
that practically
no matter of not
himself.

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To the Corinthians.

Inc.

Uche, b. Chapter.

Do take one of you hangings but. To go to law

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Now therefore there is utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? why rather suffer ye not your selves to be robbed? nay, ye youze selves do wronge; & robbe; & that the vntuetye. Do ye not remember how that the vnrighteous shall not inheret the kingdom of God? Be not deceived. For neither fornicatours / neither worshippers of images / neither who mongers / neither weaklings / neither abusers of the felues with & mēshpnde / neither theues / neither couetous / neither drunkenardes / neither cursed speakers / neither pillers / shall inheret the kingdom of God. And soche were ye heretofore: but ye are washed: ye are sanctified: ye are justified by the name of the Lord Iesus / & by the spirit of our God.

All thynges are lawfull vnto me: but all thynges are not profitable. I maye do all thynges: but I will be vntoought vnder nomis power. Meates are ordeyned for the belly / & the belly for meates: but God shall destroye both it & them. Let not the body be applyed vnto fornicacion / but vnto the Lord: & the Lord vnto the body. God hath rayled by the Lord / & shall rayle by his power.

Whether remember ye not / that your bodies are members of Christ? Shall I now take members of Christ? & make the members of an harlot? God forbid. Do ye not understand that he which coupleth hym selfe with an harlot / is he come one body? For two (sayth he) shall be one fleche. But he that is ioyned vnto the Lord / is one spete.

He fornicatyon. All synnes & a mā dothe / are without the body. But he that is a fornicator / synneth agaynst his awne body. Where knowe ye not how that your bodies are the temple of the holy ghost / which is in you / whō ye haue of God / & how that ye are not your awne? For ye are dearly bought. Therefore glorifye ye God in your bodies and in your spetes / for they are Goddes.

Of marriage / virgynite & wyddowehode.

The viij. Chapter.

Concerning the thynges wherof ye wrote vnto me: it is good for a man / not to touche a woman. Nevertheless to a boyde fornicacion / let every man haue his wyfe: & let every woman haue her husbande. Let the mā geue vnto the wyfe due beneuolence. As the wyfe hath not power ouer her awne body: but the husbande. And as the wyfe & husbande hath not power ouer his awne body: but the wyfe. As the body drawe not your felues one from another / except it be in consent for a time / for to geue your felues to fastynge & prayer. And afterwarde come

agayne to the same thyng / lest Satan tempt you for your incontinencie.

This I saye of fauoure / and not of commaundement. For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God / one after this manner / another after that. I saye vnto the vnmarrid men and wyddowes: it is good for the yf they abyde euen as I do. But and yf they cannot abstayne / lett them marry. For it is better to marry then to burne.

Vnto the marryed commaunde not I / but the Lord: that the wyfe separate not her selfe fro the man. If she separate her selfe / lett her remayne vnmarrid or be reconcyled vnto her husbande agayne. And let not the husbande put away his wyfe from hym.

To the remnaunt speake I a not the Lord. If eny brother haue a wyfe & belueth not / yf he be content to dwell with hym / lett hym not put her away. And if woman which hath to her husbande an insidell / yf he consent to dwell with her / lett her not put hym away. For the vnbelyuynge husbande is sanctified by the wyfe & the vnbelyuynge wyfe is sanctified by the husband. As was your christen bnciene: but now are they pure. But and yf the vnbelyuynge departe / lett hym departe. A brother or a sister is not in subiection to soche. God hath called vs in peace. For how knowest thou o woman / whether thou shalt saue & mā or no? Other how knowest thou o man whether thou shalt saue & woman or no? but euen as God hath distributed to every man.

As the Lord hath called every person / so let him walche: and so orden I in all congregacions. If eny man be called bynne circumsised / lett him abde nothyng thereto. If eny be called vncircumsised: lett hym not be circumsised. Circumcision is nothyng / vncircumcision is nothyng: but the keeping of the commaundementes of God is all together.

Let every man abyde in the same state wherin he was called. Arte thou called a seruauant? care not for it. Nevertheless yf thou mayst be free / vse it rather. For he & is called in the Lord bynne a seruauant is the Lord freeman. As the wyfe be that is called bynne free / is Christ seruauant. Ye are dearly bought / & be not mēnes seruantes. Brethren let every man wherin he is called / therein abyde with God. As concerninge virgyns / I haue no commaundement of the Lord: yet geue counsell / as one & hath obtayned mercie of the Lord to be saythfull. I suppose if it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But & yf thou take a wyfe

as thyselfe / knowe thou synnest not. As the wyfe of a virgin marry / she synneth not. Neuerthelste soche shall haue trouble in their flesh: but I saue you.

This I saye / brethren / the tyme is shorte. It remaineth that they which haue wyues / be as though they had none / and they that were be as though they were not: and they that resoyce / be as though they reioyced not: & they that bye / be as though they possessed not: and they that vse this world / be as though they bled it not. For the fashion of this world goeth away. I wolde haue you without care. The synge mā careth for the thynges of the Lord: how he maye please the Lord. But he & hath married / careth for the thynges of the world: how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The synge woman careth for the thynges of the Lord: & she maye be pure both in body & also in spete. But she that is married / careth for the thynges of the world: how she maye please her husband. This I saye for your profit / not to tangle you in a snare: but for which is honest & comly vnto you / & ye maye quietly cleaue vnto the Lord without separacion.

If eny man thinke that it is vncomly for this virgin / yf she passe the tyme of marriage / and yf so neede requyre / lett hym do what he listeth / he synneth not: lett the be couplyd in marriage. Nevertheless he that purpoeth surely in his herte / hauing none neede: but hath power ouer his awne will: & hath so decreed in his herte / that he will kepe his virgin / both well. So then he & to yneth his virgin in marriage / doth well. But he & to yneth not his virgin in marriage / doth better. The wyfe is bounde to the lawe as long as her husband lyueth. If her husband slepe / she is at liberty to marry with whō she will / only in the Lord. But she is happyer yf she so abyde / in my iudgement. And I thinke herely that I haue the spete of God.

He which is the & vse their liberte to the seruand of othe: and the way how men ought to behaue them toward soch as be weak.

The iij. Chapter.

Aske of thynges dedicate vnto gods / we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifyeth. If eny mā thinke & he knoweth eny thyng / he knoweth nothyng yet as he ought to know. But yf eny mā loue God / & same is knowe of him.

To speake of meate dedycat vnto gods / we are sure & ther is none ydill in the world: and that ther is none other God but one. And though ther be that are called Goddes / whether in heauē other in erth (as ther be gods many and lordes many) yet vnto vs is there

but one God / which is the father / of whō are all thynges / and we in hym: and one Lord Iesus Christ by whom are all thynges / and we by hym. But every man hath not knowledge. For some suppose that ther is an ydill batyll this house / and eate as a thyng offered vnto the ydole / and so their consciences beynge yet weak / are defyled. Meate maneth is not acceptable to God. Neither yf we eate / are we & better. Neither yf we eate not / are we the worse.

But take hede that your liberte cause not the weak to faule. For yf some man se the which hath knowledge / yf at meate in the ydols temple / shall not the conscience of him be purged / which is weak / be boldened to eate those thynges which are offered to the ydole? And so thowth thy knowledge shall & weak be: & ther perishe for whōm Christ dyed. When ye synne so agaynst the brethren / & wounde their weak consciences / ye synne agaynst Christ: wherfore yf meate hurt my brother / I will eate no fleshe while the world standeth / because I will not hurte my brother.

Loue for beareth the thyng that & maye do by the lawe. He exhorteth the to runne on soch in the course that they haue begonne.

The iij. Chapter.

Am I not an apostle? am I not free? haue I not sene Iesus Christ oure Lord? Are ye not my work in the Lord? If I be not an apostle vnto you / yet am I vnto you. For the seale of my apostleshippe are ye in the Lord. Myne answer to them that aske me / is this. Haue we not power to eate and to drynke? Other haue we not power to leade about a sister to wyfe / as well as other apostles / and as the brethren of the Lord & Cephas? Other only I and Barnabas haue not power this to do? Who goeth a warfare eny tyme at his awne cost? who planteth a vineyarde / & eateth not of the frute? Who sedeth a flocke & eateth not of the mpyche?

Saye I these thynges after the maner of men? Or sayth not the lawe the same alio? For it is wyttē in the lawe of Moses: Thou shalt not mouell the mouth of & ore that treadeth out the corne. Both God take thought for oure sakes: for oure sakes no doute this is wyttē: that he which careth / shulde eate in hope: & that he which thowseth in hope / shulde be partaker of his hope. If welowe vnto you spiritual thynges: is it a great thyng yf we reape your carnall thynges? If other be partakers of this power ouer you / wherfore are not we rather?

Nevertheless we haue not used this power: but suffice all thynges lest we shulde

The Epistle

hinder the Gospell of Christ. Doye not understande how that they which minister in the temple/have their synngge of the temple? And they which wayte at the altar/are partakers with the altar. Euen so also dyd the Lorde owayne that they which preache the Gospell/shulde lyue of the Gospell. But I haue used none of these thynges.

De p wretched of loue to his neyghoure/hath his reward. **N**ether wrote I these thynges that it shuld be so done vnto me. For it were better for me to dye/then that any man shuld take this re-loyngge from me. In that I preache the gospell/I haue nothyngge to reioyce of. For necessity is put vnto me. Who is it vnto me yf I preache not the Gospell? If I do it is a good wyll/I haue a reward. But yf I do it agaynst my will/an office is comitted vnto me. What is my reward then? Merely that when I preache the Gospell/I make the Gospell of Christ free/that I misule not myne auctoryte in the Gospell.

For though I be free fro all men/ yet haue I made my selfe seruaunt vnto all men/that I myght wyne the moo-vnto the Jewes/I be came as a Jewe/to wyne the Jewes. To them that were vnder the lawe/ was I made as though I had bene vnder the lawe/to wyne them that were vnder the lawe. To the p were with out lawe / became I as though I had bene with oute lawe/when I was not w oute lawe as pette pnyngge to God / but vnder a lawe as concernynge Christ/to wyne the that were with oute lawe. To the weakhe became I as weakhe/to wyne the weakhe. In all thyngge I fastyoned my selfe to all men/to saue at the lest wape some. And this I do for the Gospells sake / that I myghte haue my parte therof.

Perceaue ye not how p they which runne in a course/runne all/ yet but one receaueth the reward. So runne p ye maye obtayne. Every man p pouerth masteries/abstyneth fro all thynges. And they do it to obtayne a corruptible crowne:but we to obtayne an vncorruptible crowne. I therfore so runne / not as at an vncertaine thyngge. So syght I/not as one that beatech the ayer: but I tame my body/and byynge it into subiection/ lest after p I haue preached to other/ I my selfe shuld be a cast awaye.

He searcheth them with the ensamples of the olde Testament/and exhorteth them to a Godly conuersacion.

The .x. Chapter.

Brethren I wolde not that ye shuld be ignorant of this / how p oure fathers were all vnder a cloude/ & all passed throgh to see/ & were all baptised vnder Moyses/in the cloude & in the see: & did all eate of one spirituall meate/and

dyd all dryncke of one maner of spirituall dryncke. And they dryncke of that spirituall roche that folowed them/ whych roche was Christ. I But in many of them had God no delyste. For they were ouerthrowen in the wyldernes.

These are ensamples to vs. For we shulde not lust after euill thynges/as they lusted. Nether be ye woxypppers of ymages as were some of the accorde as it is wytted: The people late dount to eate a dryncke/ & role by agayne to playe. Nether let vs comit fornicacion* as some of them comitted fornicacion/ & were destroyed in one daye. xxiij. thousande. Nether let vs tempte Christ/ as some of them tempted/and were destroyed of serpentes. Nether murmure ye as some of the murmured & were destroyed of the destroyer.

All these thynges happened vnto them for ensamples/ and were wytted to put vs in remembrance/whom the ends of the worlde are come vpon. Wherfore let them that thyn- neth he standeth/take hede lest he fall. Ther hath none other temptacion taken you/but soche as foloweth the nature of man. But God is saythfull / which shall not suffer you to be tempted aboue your strenght:but shall in the myddes of p temptation make awaye to escape out. I wherfore my deare beloved fle from woxyppinge of ydols.

I speake as vnto them which haue discre- tion/ludge ye what I saye. Is not the cuppe of blessing which we drie/partakynge of the bloude of Christ? is not the brede which we breake/partetakeynge of the body of Christ? because that we (though we be many) yet are one brede & one bodye in as moche as we all are partakers of one brede. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice/partetakers of the altar? What saye I then? that the ymage is eny thyngge? or that it which is offered to ymages is eny thyngge? Nay but I saye/that these thynges which the gentyls offer/they offer to deuyls/ & not to God.

I And I wolde not that ye shulde haue fellowshippe with the deuyls. Ye can not dryncke of the cup of the Lorde/ & of the cup of the deuyls. Ye cannot be p partakers of the Lordes table/and of the table of deuylles. Either all we prouoke the Lorde: Or are we stronger then he? All thynges are lawfull vnto me/ but all thynges are not expedient. All thynges are lawfull to me/ but all thynges edifye not. Let no man seke hys awne profit: but let euery man seke anothers welthe.

What soeuer is solde in the market/that eate/ & aske no questions for conscience sake for the erthe is the Lordes / & all that therein is. If eny of them which beleeue not/ byd you to a

To the Corinthyans.

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to a feast/ & yf ye be disposed to go /whatsoeuer is set before you: eate/ askynge no question for conscience sake. But and yf eny man saye vnto you: this is dedycate vnto ydols/ eate not of it for hys sake & shewed it / & for hurtynge of conscience. The erthe is the Lordes and all that therein is. Conscience I saye/not thynne:but the conscience of that other. For why shulde my liberte be iudged of another mannes conscience. For yf I take my parte with thankes: why am I euill spoken of for that thyng wherfore I geue thankes.

I whether therfore ye eate of dryncke / or whatsoeuer ye do/ do all to the prayse of God. I se ye geue none occasion of euill/nether to the Jewes/nor yet to the getyls/nether to the congregacion of God: euen as I please all men in all thynges/ not sekyng myne awne profit/ but the profit of many/ & they might be saued. folowe me as I do Christ.

He rebuketh them for p abuse and misorde that they had aboute the Sacrament of the body and bloude of Christ/ & bringeth the agayne to the first institution.

The .xi. Chapter.

Comende you brethren that ye remember me in all thynges/ & kepe the ordinaunces euen as I deliuered them to you. I wolde ye knew that Christ is the heed of euery man. And the ma is the womans heed. And God is Christes heed. Every man praynge of prophesyinge hauing eny thyngge on his heed/ shameth hys heed. Every woman that prayeth of prophesith bare headed/difhonesteth hys heed. For it is euen all one/and the very same thyngge/ euen as though she were shauen. If the woman be not couered/let her also be shouen. If it be shame for a woman to be shouen of shauen/let her couer her heed.

A man ought not to couer his heed/for as moche as he is the ymage and gloze of God. The woman is the gloze of the man. For the man is not of the woman/ but the woman of the ma. Nether was the ma created for the woman sake: but the woman for the manes sake.

For this cause ought the woman to haue power on her heed/for the angels sakes. Neuer thelesse nether is the ma without the woman/ nether the woman without the ma in the Lorde. For as the woman is of the man/ euen so is the man by the woman: but all is of God.

Iudge in youre selues whether it be comely p a woman praye vnto God bare headed. O els doth not nature teach you/ & it is a shame for a man/ yf he haue longe heere: & a prayle to a woman/ yf she haue longe heere: for her heere is geue her to couer her withall. If ther be any man amonge you that lusteth to stryue let hym knowe p we haue no soche custome/ nether the congregacions of God.

This I warne you of/and commende not that ye come to gether: not after a better maner but after a worse. I saye of all when ye come to gether in the congregacio/ & heare there is dyfencyon amonge you: & partely beleue it. For ther must be secrets amonge you/ that they which are perfect amonge you/ myght be knowen. When ye come to gether/ a man can not eate the Lordes supper. For euery ma begynneth afore to eate his awne supper. And one is hogre/ & another is dryncke. Haue ye not houses to eate & to dryncke in? O els despyse ye the congregacio of God/ and shame them that haue not: what shall I saye vnto you? Shall I prayle you? In this prayle I you not.

I that which I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same nyght in which he was betrayed/ toke bread: & thanked & brake/ & sayde. Take ye/ & eate ye: this is my body which is broken for you. This do ye in the remembrance of me. The ins- After the same maner he toke the cup/ when cyon of the supper was done/ sayinge: This do as oft as Sacrament ye dryncke it/ in remembrance of me. For as often as ye shall eate this brede/ and dryncke this cup ye shall shewe the Lordes deeth/ tyll he come. Wherfore whosoever shall eate of this brede/ or dryncke of the cup vnto worthely/ shalbe gylype of the body & bloude of the Lorde. Let a man therfore examen hym selfe / & so let hym eate of the brede & dryncke of the cup. For he that eateth of dryncketh vnto worthely/ eateth & dryncketh hys awne damnacyn/ because he maketh no differre of the Lordes body. I for this cause many are weakhe & syck amonge you/ & many slepe. If we haue truly iudged oure selues/ we shuld not haue bene iudged. But when we are iudged of the Lorde we are chastened/ because we shulde not be damned with the worlde. Wherfore my brethren wher ye come to gether to eate/ & saye one another. If any ma hogre/let him eate at home/ & ye come not to gether vnto condemnacio. Other thynges will I set in order wher I come.

The dyfetyer of the gyftes of the holy goost/ send to the confort & edyfyng of one another/ & the members of a mans body serue one another.

The .xii. Chapter.

Spirituall thynges brethren I wolde not haue you ignorant. Only the spirit teacheth that I ye knowe that ye were gentyls/ & went youre wayes vnto domine ydols/ eue as ye were ledde. Wherfore I declare vnto you p no ma speaking in the wyete of God/ befieth Iesus. Also no man can saye that Iesus is the Lorde: but the holy goost. Ther are dyfetyes of gyftes berely/ yet but one sprete. And ther are dyfetyes of admyning/ yet but one Lorde. And ther are dyfetyes of

The Epistle

To the Corinthians,

Ixxiiij.

The gifts of
of spirit are
given us to do
service to our
brethren

Roma. xii. 4.
Eph. iii. 6.

divers manners of operations / & yet but one
God whereby worketh all thynges that are
wrought in all creatures. The gyftes of * & p
spete are given to every man / to profit the
congregation. To one is given to knowe the
spete / the utterance of wisdom. To ano-
ther is given the utterance of knowledge
by the same spete. To another is geue sayth
by the same spete. To another the gyftes of
helpinge by the same spete. To another po-
wer to do miracles. To another prophesye.
To another iudgement of spetes. To a no-
ther diuers tnges. To a nother & interpreta-
tion of tonges. And these all worketh euen
the selfe same spete / deuidynge to euery ma
seuerall gyftes / euen as he will. ¶

¶ For as the body is one / & hath many mem-
bers / and all & members of one body though
they be many / yet are but one body: eue so is
Christ. For in one spete are we all baptysed
to make one body / whether we be Jewes or
Gentyls / whether we be bonde or fre / & have
all dronke of one spete. For the body is not
one member / but many. ¶ I & sote saye: I am
not the hande / therfore I am not of the body:
is he therfore not of the body? And yet I care
saye: I am not the eye: therfore I am not of
body: is he therfore not of & body? ¶ All the
body were an eye / where were then the feet?
¶ All where hearinge: where were the hande
lynges? But now hath God disposed the mem-
bers every one of the in & body / at his owne
pleasure. ¶ If they were all one member: where
were the body? ¶ Now are there many mem-
bers / yet but one body. And the eye can not
saye vnto & hand / I have no neede of the: noz
the heed also to & feet / I have no neede of you.
¶ Yet rather a great deale those members of
body whereby seeme to be most feble / are most
necessary. And vnto those members of & body
which we thinke least honest / put we most ho-
nestie on. And our ingodlye parties haue
most beauty on. ¶ For our honest members
neede it not. But God hath so disposed & body /
that he hath geue most honour to & parte whereby
laked / lest there shuld be eny stryfe in & body:
but that the members shuld indifferently care
one for another. And yet one member suffer /
all suffer with him: yet one member be had in
honour / all members be glad also.

¶ Ye are & body of Christ / & members one of
another. And God hath also ordeyned in the
congregation / first the Apostles / secondarily
prophetes / thridly teachers / then them that
do miracles: after that / the gyftes of hea-
lyng / helpers / gouerners / diuersite of edges.
¶ Are all Apostles? Are all Prophetes? Are
all teachers? Are all doers of mirack? ¶ Haue
all the gyftes of healyng? Do all speake in
tonges? Do all interpret? ¶ Couet after the

best gift. And yet the waye vnto you is a more
excellent waye.

¶ The nature and condicions of loue.

The xiiij. Chapter.

¶ Though I speake with the tonges of
men & angels / & yet had no loue / I
were eue as soundyng brasse: or as
a tymbyng cymball. And though
I coude prophesye / & vnderstande all secretes /
and all knowledge: yet / yet I had not all sayth /
to & I coude moue mountayns oute of their
places / & yet had no loue / I were nothyng.
And though I bestowd all my good / to fede
the poore and though I gaue my body euen
that I burned / & yet had no loue / it profiteth
me nothyng.

Loue suffreth longe & is courteous. Loue
enuyeth not. Loue doth not frowardly / swell-
eth not / dealeth not dishonestly / seeth not
her a wrong / is not prouoked to anger / thinke
not euill / reioyseth not in iniquite: but re-
ioyseth in the truth / suffreth all thyngs / be-
leueth all thyngs / hopeth all thyngs / endureth
in all thyngs. ¶ Though & prophesyinge saye /
other tonges shall cease / or knowledge vnto
nysse awaye / yet loue falleth neuer awaye.

¶ For our knowledge is imperfect & our
prophesyinge is imperfect. But which of which
is perfect / is come / then that which is imper-
fect / shall be done awaye. ¶ When I was a
childe / I speake as a childe / I vnderstande as
a childe / I ymagined as a childe. But as I
was a man / I put awaye chyldishnes.
¶ Now we se in a glasse / euen in a darke spea-
kinge: but then shall we se face to face. ¶ Now
I knowe imperfectly: but then shall I knowe
euen as I am known. ¶ Now abydeth sayth /
hope / and loue / euen these thye: but & these
of these is loue.

¶ Paul the apostle of proper interpretation
or preachinge excellently the gyftes of tonges / and how
they ought to be used.

The xiiij. Chapter.

¶ About for loue & conet spiritual
gyftes: and most chieffly for to pro-
phesye. For he that speaketh in
tonges / speaketh not vnto men /
but vnto God. For no man heareth him. ¶ Now
beit in the spete he speaketh misteries. But
he that & prophesie / speaketh vnto men /
to edifyinge / to exhortacion and to comforte.
¶ He that speaketh with tonges / profiteth him
selfe: he that prophesie / edifieth the congre-
gacion. ¶ I wolde that ye all spake in tonges:
but rather that ye prophesied. For greater is
he that prophesie / then he that speaketh in
tonges / except he expounde it also: that the
congregation maye haue edifyinge. ¶ Now bre-
thren / yet I come vnto you speakinge with
tonges: what shall I profit you / except I
speake

speake to you / other by reuelacion or know-
ledge / or prophesyinge / or doctrine.

¶ Forouer what thing without lyfe: geue
sounded: whether it be a pype or an harpe: ex-
cept they make a distinction in the soundes:
how shall it be known what is pyped or har-
ped? And also if the trompe geue an vncer-
taine voyce / who shall prepare hym selfe to
frighte? ¶ Euen so lykwys when ye spake in
tonges / except ye speake wordes that haue
signification / how shall it be vnderstande
what is spoken? ¶ For ye shall but speake in
the ayer.

¶ Many kyndes of voyces are in & world /
and none of them are without signification.
¶ If I knowe not what the voyce meaneth / I
shall be vnto him that speaketh / an alien / a
stranger / as moche as ye couet spiritual gif-
tes / see that ye maye haue plenty vnto the
edifyinge of the congregation.

¶ Wherefore let him that speaketh with tonges
praye that he maye interpret also. ¶ If I praye
in tonges my spete prayeth: but my mynde
is without frute. ¶ What is it then? ¶ I will
praye with the & spete / & myll praye with
mynde also. ¶ I will synge with the spete / and
myll synge with the mynde also.

¶ For els when thou bledest with the spete /
how shall he that occupieth the roume of the
heart / saye: And at the geuyng of than-
kes / saye he vnderstandeth not what thou
sayest. ¶ Thou verely grieuest thines well / but
the other is not edified. ¶ Thank my God / I
speake with tonges more then ye all. ¶ Yet
I leue I leue in the congregation / to speake
true wordes with my mynde to the informa-
cion of other rather then ten thousand wordes
with the tonges.

¶ Brethren / be not chyldren in wytte. ¶ Now
be it as concerning malicioussnes / be chyldish
but in wytte be perfect. ¶ In & lawe it is writ-
ten with other tonges / and with other styppes
wylly I speake vnto this people / & yet for all
that / will they not heare me / sayth the Lord.
¶ Wherefore / tonges are for a sygne / not to the
that beleue: but to them that beleue not. ¶ Con-
trary wyse / prophesyinge serueth not for the
that beleue not: but for them whereby beleue.

¶ If therfore when all the congregation is
gathered come to gether / and all speake with tonges /
ther come in they that are vnlearned or they
which beleue not: will they not saye & ye are
out of youre wises? ¶ But & yet all prophesye /
and ther come in one & beleue not / or one
vnlearned / he is rebuked of all men / & is iud-
ged of every man: & so are the secretes of his
heart opened / and so falleth he doune on his
face / and worshippeth God / and sayth that
God is with you in dede.

How is it then brethren? ¶ When ye come to
gether / euery man hath his songe / hath his do-
ctrine / hath his songe / hath his reuelacion /
hath his interpretation. ¶ Let all thyngs be done
vnto edifyinge. ¶ If eny man speake with ton-
ges / let it be two at once or at the most thye
at once and that by course / and lett another
interpret it. ¶ But yet ther be no interpreter /
lett him kepe silence in the congregation / &
lett him speake to him selfe and to God.

¶ Let the prophetes speake two at once / or
thye at once / & lett the other iudge. ¶ If eny re-
uelacion be made to another that sitteth by /
lett the first holde his peace. ¶ For ye maye all
prophesye one by one / that all maye learne: &
all maye haue comforte. ¶ For the spetes of &
prophetes are in the power of & Prophetes.
¶ For God is not cauiler of stryfe: but of peace /
as he is in all other congregacions of & saynct.

¶ Let your wyues kepe silence in the con-
gregacions. ¶ For it is not permitted vnto the
to speake: but let they be vnder obedience / as
sayth & lawe. ¶ If they wyl learne eny thinge /
lett the aske their husbandes at home. ¶ For it
is a shame for women to speake in the congre-
gacion. ¶ Pronge the worde of God vnto you:
¶ Whether came it vnto you only? ¶ If eny man thin-
ke hym selfe a prophet / either spiritual: lett
him vnderstande / what thynges I wyte vnto
you. ¶ For they are & commaundmentes of the
Lord. ¶ But & yet eny man be ignorant / lett hym
be ignorant. ¶ Wherefore brethren couet to pro-
phesye / & forbyd not to speake with tonges.
¶ And lett all thyngs be done honestly & in order.
¶ The reuerenccion of the deid.

The xv. Chapter.

¶ Brethren as pertaininge to & god: I
will whych I preached vnto you /
which ye haue also accepted / and
in the whych ye continue / by the
which also ye are saved: ¶ do you to wit / ac-
ter what maner I preached vnto you / yet ye
kepe it / except ye haue beleued in bayne.

¶ For first of all I deliuered vnto you that the first ym-
which I receaued: how & Christ dyed for our tye of oure
synnes / agreeynge to the scriptures: and that
he was buried / & & he arose agayne & thirde
daye accordyng to the scriptures: and that he
was sene of Cephas / then of the twelue. ¶ After that
ter that he was sene of moothen fyue hun-
dred brethren: after that of which many remayne
vnto this daye / and many are fallen a slepe.
¶ After that appered he to James / then to all
the Apostles.

¶ And last of all he was sene of me / as of one
that was borne oute of due tyme. ¶ For I am
left of all the apostles / which am not wo-
thy to be called an Apostle / because I perfe-
ctured the congregation of God. ¶ But by the
grace of God I am that I am. ¶ And his grace
which

1. Tim. 2. 8. with
Gene. 18. 6

The woman
must be in sub-
jection to her
husband.

The Epistle

which is in me/was not in bayne: & but I la-
boied more abundantly then they all/
yet not I/ but by grace of God which is with
me. whether it were I or they/ so we plea-
che/and so haue ye beleued.

Resurrection. If Christ be preached how that he rose
from the dead: how saye some that are amonge
you/that there is no resurrection of the dead?
If there be no rylfynge agayne of the dead: then
is Christ not rylfen. If Christ be not rylfen/
then is oure preaching bayne/ & your fayth
is also in bayne. Ye and we are founde false
wytneffes of God. For we haue testified of
God/ how that he ryled by Christ whom he
ryled not by/ yf it be so that the dead ryle not
agayne. For yf the dead ryle not agayne/ then
is Christ not rylfen agayne. If it be so that
Christ rose not/ then is poure fayth in bayne/
& yet are ye in poure synnes. And therto they
which are fallen a slepe in Christ are per-
ished. If in this lyfe only we beleue on Christ/
then are we of all men the miserablest.

Christ rylfen. But now is Christ rylfen from the dead/ &
is be come the fyrst frutes of them that slepe.
For by a man came deeth/ and by a man came
the resurrection of the dead. For as by Adam
all dye: euen so by Christ/ shall all be made
alyue/ and euerie man in his owne order.
The fyrst is Christ/ then they that are Christ-
is at his comyng. Then cometh the ende/
when he hath deliuered by the kyngdome to
God the father/ when he hath put doune all
rule/ auctorite & power. For he must raygne
tyll he haue put all his enemyes vnder his
fete. The last enemye that shalbe destroyed/
is deeth. For he hath put all thinges vnder his
fete. But when he sayth/ all thinges are put
vnder him/ it is not as if he had receyved/
which dyd put all thinges vnder him. When
all thinges are subouged vnto him: then shall
the sonne also him selfe be subiect vnto him
that put thinges vnder him/ that God maye
be all in all thinges. Other els what do they
whych are baptysed ouer the dead/ yf the dead
ryle not at all? Why are they then baptysed
ouer the dead? Ye & why stonde we in leoper-
dy euerie houre? By oure reioysyng which I
haue in Christ Iesu oure Lorde/ I dye day-
ly. What I haue fought to beastes at Ephe-
sus after the maner of men/ what awanta-
geth it me/ yf the dead ryle not agayne? Lett
us eate and dryncke to morrow we shall dye.
Be not deceived: malitious speakinge/ cor-
rupte good maners/ awake truely out of sle-
pe/ & synne not. For some haue not the know-
ledge of God. I speake this to poure rebuke.

Colim. cly. a.
Colim. cly. b.
Colim. cly. c.
Colim. cly. d.

Colim. cly. e.
Colim. cly. f.
Colim. cly. g.
Colim. cly. h.
Colim. cly. i.
Colim. cly. j.
Colim. cly. k.
Colim. cly. l.
Colim. cly. m.
Colim. cly. n.
Colim. cly. o.
Colim. cly. p.
Colim. cly. q.
Colim. cly. r.
Colim. cly. s.
Colim. cly. t.
Colim. cly. u.
Colim. cly. v.
Colim. cly. w.
Colim. cly. x.
Colim. cly. y.
Colim. cly. z.

But some man will saye: how aryle the dead?
with what bodies come they in? Thou saile/
that which thou sowest is not quickened ex-
cept it dye. And what sowest thou? Thou so-

west not that body that shalbe: but bare come
(I meane ether of wheat/ or of some other)
and God geueth it a body at his pleasure/ to
euerie seed a seuerall body.

All flesh is not one manner of flesh
but there is one manner flesh of man/ a nother
manner flesh of beast/ & a nother manner flesh
of synners/ & a nother of byrdes. Ther are ce-
lestiall bodies/ & ther are vodies terrestriall.
But the glory of the celestiall is one/ & the glo-
ry of the terrestriall is a nother. Ther is one
manner glory of the sunne/ & a nother glory of
the moone/ & a nother glory of the starres. For
one starre differeth fro a nother in glory. So
is the resurrection of the dead. It is sowen in
corruption/ and rylfeth in incorruption. It is
sowen in dishonoure/ & rylfeth in honoure. It is
sowen in weaknes/ and rylfeth in power. It is
sowen a naturall body/ and rylfeth a spyrituall
body. Ther is a naturall bodye and ther is a
spyrituall bodye: as it is wyrted: the fyrste man
Adam was made a quynge soule: and the last
Adam was made a quynge soule. How
be it/ that is not the fyrst which is spyrituall: but
the which is naturall/ & then the which is spyr-
tuall. The fyrst man is of the earth/ earthy: the
seconde man is the Lorde from heauē. As is the
earthly/ soche are they that are earthy. And
as is the heuēly/ soche are they that are heuēly.
And as we haue borne the ymage of the earthy/
so shall we beare the ymage of the heuēly.

This saye I by brethren/ & flesh & blood
cannot inheret the kyngdome of God. Neither
doth corruption inheret incorruption. Be-
hold I shewe you a mystry. We shall not all
slepe: but we shall all be chaunged/ & that in
a momēt/ & in the twinklinge of an eye/ at the
sownde of the last trompe. For the trope shall
blow/ & the dead shall ryle incorruptible/ &
we shall be chaunged. For this corruptible
must put on incorruptibilite: & this mortall
must put on immortallite.

When this corruptible hath put on incor-
ruptibilite & this mortall hath put on immor-
tallite: then shall be brought to passe the sayinge
that is wyrted. Deeth is consumed into victo-
ry. Deeth where is thy synge? Hell where is
thy victo-ry? The synge of deeth is synne: &
the strength of synne is the lawe. But thankes
be vnto God which hath genen us victo-ry/
thorow oure Lorde Iesus Christ. Therefore
my deare brethren/ be ye steadfast and immo-
uable/ alwayes ryche in the woordes of the
Lorde/ for as moche as ye knowe how that
poure labour is not in bayne in the Lorde.

The putte them in remembrance of the gathering/
for the poore Christen at Jerusalem/ and conclude
his Epistle with the salutations of certayne louyng
brethren.

The xviij. Chapter.

Of the

To the Corinthians.

Lxxiii.

The seconde epistle of Saynet Paul the Apostle to the Corinthians.

The consolation of God in trouble. The love of
Paul toward the Corinthians/ and his excuse that
he came not vnto them.

The fyrste Chapter.

Paul an Apostle of Ie-
su Christ by the wyll of God/
and brother Timotheus.
vnto the congregacion of
God/ which is at Corinthum
with all the sayntes which
are in all Achaia. Grace be with you & peace
from God oure father/ and from the Lorde
Iesus Christ.

Blessed be God the father of oure Lorde
Iesus Christ/ the father of mercy/ & the God
of all comforte/ whych comforteth us in all
oure tribulacion/ in so moche that we are able
to comforte the which are troubled/ in what-
soeuer tribulacion it be/ with the same com-
forte/ wherewith we oure selues are comforted
of God. For as the afflictions of Christ
are plenteous in us/ euen so is oure conscia-
cion plenteous by Christ.

Whether we be troubled for poure con-
solacion & saluacion/ whych saluacion sheweth
her power in us/ soffre the same afflictions/
whych we also suffre: or whether we be comforted
for poure consolacion & saluacion: yet our
hope is stedfast for you/ in as moche as we
know how that as ye haue your parte in afflic-
cions/ so shall ye be partakers of consolacion.

Brethren I wolde not haue you ignorante
of oure trouble/ whych happened vnto us in
Asia. For we were greued oute of measure
passyng strength/ so greatly that we despayred
euen of lyfe. Also we receaued an answer of
deeth in oure selues/ & that because we shuld
not put oure trust in our selues: but in God/
whych ryled the dead to lyfe agayne/ & whych
deliuered us fro so great a deeth/ and both de-
liuer. On whom we trust/ that yet here after
he will deliuer/ by the helpe of poure prayer
for us/ & by the meanes of many occasions/
thankes maye be geuen of many on oure be-
halfe/ for the grace geuen vnto us.

Oure reioysyng is this/ the testimony of
oure conscience/ that in synghenes and godly
purenes & not in fleshy wyldom/ but by the
grace of God/ we haue had oure conuersaciō
in the world/ & most of all to you wardes. We
wyrt no nother thinges vnto you/ then that ye
reade & also knowe. Ye and I trust ye shall
synde us vnto the ende/ eue as ye haue soffre
us partly: for we are poure reioysyng/ euen
as ye are oures in the daye of the Lorde Iesus.
Amen.

Paul the gatheringe for the sayntes/
as I haue ordeyned in the congrega-
cions of Galacia/ euen so do ye.
vpon some sondaye let euerie one
of you put a lyde at home & laye by whatso-
euer he thinketh mete/ that ther be no gathe-
ryngs when I come. When I am come/ who-
soeuer ye shall allowe by poure letters/ them
will I sende to bringe poure liberalite vnto
Jerusalem. And yf it be mete that I go/ they
shall go with me. I will come vnto you after
I haue gone ouer Macedonia. For I will go
thorow out Macedonia. With you parauen-
ture I will abyde a whyle: or els wynter/ &
ye maye bringe me on my waye whither-
soeuer I go.

I will not se you now in my passage: but
I trust to abyde a whyle with you/ yf God
shall suffre me. I will tary at Ephesus un-
tyll whistontyde. For a greate doxe & a frute
full is opened vnto me: & ther are many ad-
uersaries. If Timotheus come/ se he be id-
out seare to you. For he worketh the wo-
rke of the Lorde as I do: let no man despyle him:
but conuaye hym forthe in peace/ that he
maye come vnto me. For I loke for hym to
the brethren.

To speake of brother Apollo: I greatly de-
sired him to come vnto you with the brethren/
but his mynde was not all to come at this
tyme. How be it he will come when he shall
haue conuenient tyme. Watche ye/ stonde fast
in the sayth/ quyte you lyke men/ & be stryde.
Let all poure busynesse be done in loue.

Brethren/ ye knowe the house of Stepha-
na/ how they are the fyrst frutes of Achaia/
and that they haue appoynted the selues to
mystrye vnto the sayntes: I beseeche you that
ye be obedient vnto soche & to all that helpe
and laboure. I am gladd of the comyng of
Stephana/ Fortunatus and Achaicus: for
that whych was lackyng on poure parte/
they haue supplied. They haue comforted my
spyte and poures. Loke therfore that ye know
them that are soche.

The congregacions of Asia salute you.
Aquila and Priscilla salute you moche in the
Lorde and so doeth the congregacion that is
in their house. All the brethren grete you. Grete
ye one another with an holy kysse. The salu-
tacion of me Paul with myne awne hande.
If any man loue not the Lorde Iesus Christ/
the same be Anathema maranatha. The gra-
ce of the Lorde Iesus Christ be with you all.
My loue be to you all in Christ Iesu Amen.

The end of the fyrst epistle to the Corinthians.
Sent from Philippios/ by Stepha-
na and Fortunatus/ & Achaicus/
and Timotheus.

The thirde
chapter of
the seconde
epistle of
Paul the
apostle to
the Corin-
thians.

The.ii. Epistle

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare / & to haue passed by you into Macedonia / & to haue come agayne oute of Macedonia vnto you / and to haue bene ledde forth to Icthyre warde of you. When I thus wyle was mynded: did I ble lyghtnes? Or thinke I carnally those thinges which I thinke: that with me shuld be? yee yee / & naye naye. God is saythfull: for oure preaching to you / was not yee & naye. For Gods sonne Iesus Christ which was preached amonge you by vs (that is to saye / by me and Siluanius and Timotheus) was not yee and naye: but in him it was yee: & for all the promises of God / in him are yee: and are in him Amen / vnto the laboure of God thowome vs. For it is God which stablished vs and you in Christ / & hath annoynted vs / which hath also sealed vs / & hath giuen the earnest of the sprete into oure hertes.

He sheweth the cause of his absence and exhorteth them to forgiue the man that was fallen: & to receiue him agayne with loue.

The.ii. Chapter.

I Call God for a recorde vnto my soule / & for to saue you wyth all that came not eny moare vnto Corinthum. Not that we be lordes ouer your sayth: but helpers of your loye. For by sayth ye stande. But I determined this in my selfe / that I wold not come agayne to you in heuynes. For yf I make you loye / who is it that shuld make me glad / but & same whych is made loye by me? And I wrote this same epistle vnto you / lest yf I came / I shuld take heuynes of the / of whom I ought to reioyce. Certainly this confidence haue I in you all / & my loye is & loye of you all. For in great affliction and anguyshe of hert I wrote vnto you with many teares: not to make you loye / but that ye myght perceaue the loue whych I haue / most specially vnto you.

If eny man hath caused sorow / the same hath not made me loye / but partly: lest I shuld greue you all. It is sufficient vnto the same man that he was rebuked of many. So & now contrarie wyle ye ought to to forgiue him and comforte him: lest that same persone shuld be swallowed by wyth oure moche heuynes. Wherefore I exhort you & loue maye haue strenght ouer him. For this cause here I ydred I wyte / that I myght knowe & proue of you / whether ye shuld be obedient in all thynges. To whom ye forgiue eny thyng / & forgiue also. And hereby yf I forgaue eny thyng / to whome I forgaue it / for your sakes forgaue I it / in the roume of Christ / lest Satan shuld pteuent vs. For his thoughtes are not vnknown vnto vs.

where I was come to Troada for Christes Gospels sake (& a great doze was opened vnto me of the Lord) I had no rest in my sprete / because I founde not Titus my brother: but toke my leaue of them and went awaye into Macedonia. & thence he vnto God whych alwayes geueth vs the victorie in Christ / & openeth the sauer of his knowledge by vs in every place. For we are vnto God the sweete sauoure of Christ / both amonge the that are sauerd / & also amonge the which perishe. To the one parte are we & sauour of deeth vnto deeth. And vnto & other part are we & sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are which choppe & chawge with the woide of God: but euil out of purenes / & by the power of God / & in & syght of God / so speake we in Christ. He prayeth the preaching of the Gospel about & preaching of the lawe.

The.iii. Chapter.

I began to prayse oure selues agayne. Wee we as some oth / of Epistles of recommendacion vnto you: or letters of recommendacion from you: ye are oure epistle wytted in oure hertes / which is vnderstande & red of all men / in that ye are known / how that ye are the epistle of Christ / mynistred by vs and wytted / not with ynke: but with the sprete of the lypinge God / not in tables of stone: but in fleshy tables of the herte. Suche trust haue we thowome Christ to God wath / not that we are sufficient of oure selues to thynke eny thyng as it were of our selues but oure abienes commeth of God / which hath made vs able to minister & newe testamēt / not of & letter / but of & sprete. For & letter killeth / but & sprete geueth lyfe. For the mynistacion of deeth thowome the letters figured in stones was glorious / so & the chyldren of Israel coude not beholde the face of Moses for & gloze of his countenaunce: which gloze neuerthelesse is done awaye / why shall not & mynistacion of & sprete be moche moze glorious? For yf & mynistange of & obediēciacion be glorious: moche moze doth & mynistacion of ryghtewynnes excede in gloze. For no dout & which was there glorified is not once glorified in respecte of this excedinge gloze. When yf & which is de tropt was glorious: moche moze shall & which remayneth / be glorious.

Seyng then that we haue soche trust / we ble great boldnes & do not as Moyses / which put a bayle ouer his face that the chyldren of Israel shuld not se for what purpose that seruēd which is put awaye. But these myndes were blinded for vntill this daye remayneth the same coueringe vntill awaye in & olde & which is testament

To the Corinthyans.

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the very con testant when they reade it / which in Christ is put awaye. But euē vnto this daye when Moyses is redde / & bayle bageh before their hertes. Neuerthelesse whē they come to the Lord / the bayle shalbe taken awaye. The Lord no dout is a sprete. And where & sprete of the Lord is / there is libertie. But we all beholde the gloze of the Lord with his face open / and are chaunged vnto the same similitude / from gloze to gloze / euē of the sprete of the Lord.

A true preacher is diligent / he corrupteth not the woide of God: he preacheth not him selfe / but truly the honours of Christ yee though it be with the perill of his lyfe.

The.iiii. Chapter.

I herfore tryng that we haue soche an offyce / euē as mercy is come on vs / we saynte not: but haue cast fro vs the clothes of vnholynesse / & walke not in craftynes neither corrupte we the woide of God: but walke in open truth / & reposit oure selues to euery mannes conscience in the syght of God. If oure Gospel be yet hyd / it is hyd amonge the & are lost / in myndes of the which beleue not / lest the light of the glorious gospel of Christ which is the ymage of God shulde shyne vnto them. For we preache not our selues / but Christ Iesus to be & Lord / and oure selues your seruantes / for Iesus sake. For it is God & commanded the lyght to shyne out of darknes / which hath shyned in oure hertes / for to geue the lyght of the knowledge of the gloze of God / in the face of Iesus Christ.

But we haue this treasure in erthly vessels / the excellent power of it myght appere to be of God / and not of vs. We are troubled on euery syde / yet are we not without hope. We are in pouertie: but not utterly without comfort. We are persecuted: but are not forsaken. We are cast doune: neuerthelesse we perseuereth the help of God. And we all wayes beare in our bodies & dynges of the Lord Iesus / & the lyfe of Iesu myght appere in oure bodies. For we which lyue / are alwayes deliuered vnto deeth for Iesus sake / that the lyfe also of Iesu myght appere in oure mortall fleshe. So then deeth wozyeth in vs / & lyfe in you. Seyng then that we haue & same sprete of sayth / accordyng as it is wytted: I beleue / and therfore haue I spoken. We also be lene / & therfore speake. For we knowe & he which is rayfed by the Lord Iesus / shall rayse vs also by the mynistacion of Iesus / and shall set vs vp with you. For all thyngs do I for your sakes / that the plenteous grace by thanches of God. What geuen of many / maye redounde to the prayse of God.

wherefore we are not wretched / but though oure outward man perishe / yet the inward man is renewed daye by daye. For oure creature tribulacion which is momentary and lyght / prepareth an excedyng & an eternall waight of gloze vnto vs / whill we loke not on the thinges which are sene / but on & thinges which are not sene. For thynges which are sene / are temporall: but thynges which are not sene / are eternall.

The rewards for suffering trouble

The.v. Chapter.

I knowe slyly yf oure erthly mansion / wherein we now dwell were destroyed / that we haue a buildinge ordeyned of God / an habitacon not made with handes / but eternall in heauen. And herfore I gygh we / despying to be clothed with oure mansion which is from heauē: so yet yf that we be founde clothed / and not naked. For as long as we are in this tabernacle / we gygh and are greued / for we wold not be vnclouthed / but wold be clothed byon / & mortallite myght be swallowed by of lyfe. We & hath ordeyned vs for this thyng / is God: which very same hath geue vnto vs & earnest of the sprete.

Wherefore we are alwaye of good chere / & knowe well that as long as we are at home in the body / we are absent from God. For we walke in sayth and se not. Neuerthelesse we are of good comfort / and had leuer to be absent from the body and to be present with the Lord. Wherefore / whether we be at home or vnto home we endeuoure oure selues to please him. For we must all appere before & iudgemente seate of Christ / & euery man maye receaue the wozyes of his body accordyng to that he hath done / whether it be good or bad.

Seyng then that we knowe / how the Lord is to be feared / & we are saynt wyth men. For we are knowne well ynough vnto God. I trust also that we are knowe in your consciences.

We prayse not oure selues agayne vnto you / but geue you an occasyon to reioyce of vs / & ye maye haue some what agayn the / which reioyce in the face / & not in the herte. For yf we be to seruēt / to God are we to seruēt. If we hepe measure / for your cause we measure. For the loue of Christ constraineth vs / because we thus iudge / yf one be deed for all / & then are all deed / & & he died for all / that they which lyue / shuld not hence forth lyue vnto them selues / but vnto hym which dyed for them and rose agayne. Wherefore henceforth knowe we no man after the fleshe. In somothe though we haue knowne Christ after the fleshe / now hence forth knowe we him so no moare. Wherefore yf our but at him.

Christen see / vnto us / we knowe him / and / lyue not / for he knowe we him so no moare. Wherefore yf our but at him.

The.ij. Epistle

any man be in Christ, he is a new creature. All thynges are passed awaye/ beholde all thynges are become newe. Nevertheless all thynges are of God/ which hath reconciled vs unto him selfe by Iesus Christ/ & hath geue[n] vnto vs the office to preache & attone[m]ent. For God was in Christ/ and made agrement wth the world & him selfe/ and imputed to preache. Not their synnes vnto them: & hath committed to vs the preachinge of the attone[m]ent. Now then are we messengers in & rounne of Christe/ as though Godd had besetche you thowto be atone with God: for he hath made hym to be synne for vs/ which knew no synne/ that we by his meanes shuld be that ryghte-nes which before God is allowed.

¶ An exhortacion to receaue the worde of God with thankfulness. The Corinthians are comend[ed] for their obedience and loue towardes Paul.

¶ The.iiij. Chapter.

¶ As helpers therfore exhorter you/ that ye receaue not grace of God in bayne. For he saith: I haue heard the in a tyme accepted: and in the daye of saluacion/ haue I sickered the. Beholde now is & well accepted tyme: beholde now is that daye of saluacion. Let vs geue no man occasion of euill/ that in oure office be founde no fault: but in all thynges let vs behaue oure selues as the mynistrers of God.

¶ In moche pacie[n]ce/ in affliction/ in necessite/ in anguyshe/ in streyes/ in p[er]sonal/ in streye/ in laboure/ in watching/ in fasting/ in purenes/ in knowlege/ in longe suffering in hope/ in & holy good/ in loue vnspayed/ in the wordes of trouth/ in & power of God/ by the armour* of rightewesnes of & ryghte hande & on the lyfte/ in honoure & dishonour/ in euill repute & good repute/ as defraile/ as uers & yet true/ as vnknewen/ & yet knowen: as dyinge/ & beholde we yet lyue: as chastised/ & not killed: as sozowng/ & yet alwaye merry: as poore/ & yet make many riche: as hatinge no thyng/ & yet possesse all thynges.

¶ O ye Corinthians/ oure mouth is open vnto you. Oure hert is made large: ye are in no straye in vs/ but are in a straye in youre owne bowelles: I promyse you lyke reward to me/ as to my childre. Set your selues therfore at large/ & I heare not a strangeres voke with & vnbeleuers. For what fellowship hath ryghtewesnes with vnyghtewesnes? What company hath light with darcknes? What corde hath Christ with Bellial? ether what part hath he that beleueth/ with an infidell? how agreeth the temple of God with ymages? And ye are the temple of that lyuinge God/ as sayde God. * I wyll dwell amonge them &

walke amonge them/ & wyll be their God: & they shalbe my people. Therfore come out fro amonge the/ and separate youre selues (sayth the Lorde) and touche none vnclene thinge: so wyll I receaue you/ and will be a father vnto you/ and ye shalbe my sonnes and daughters/ sayth the Lorde almyghty.

The exhorteth them to receaue the promyses of God thankfully. The Corinthians are comend[ed] for their obedience and loue towardes Paul.

The.iiij. Chapter.

¶ Exhorter that we haue soche promyses derely beloued/ lett vs cleanse oure selues fro all filthynes of the fleshe & spere/ & growe by to full holynes in the feare of God. Understand vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before that ye are in oure hert/ to be & lyue wth you. I am very bolde ouer you/ & reioyce greatly in you. I am fylled with comfote & am excedyng sopeful in all oure tribulacions. For when we were come into Macedonia/ oure fleshe had no rest/ but we were troubled on euery syde. Outwarde was fightinge/ inward was feare. Nevertheless God that comforteth the abjecte/ comforted vs at the comynge of Titus.

And not with his comynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/ youre mourning/ youre feruent mynde to me ward: so that I now reioyce & moze. Wherfore though I made you sozowly with a letter/ I repent not: though I dyd rep[er]t. For I perceaue that & same epistle made you sozowly/ though it were but for a season. But I now reioyce/ not that ye were sozowly/ but that ye sozowed that ye repented. For ye sozowed godly: so & in nothyng ye were hurte by vs. For godly sozowe causeth repentaunce vnto saluacion not to be repented of: when woefully sozow causeth deeth.

Beholde what diligence thys godly sozowe that ye toke/ hath wrought in you: ye it caused you to cleare youre selues. It caused indignacion/ it caused feare/ it caused desyre/ it caused a feruent mynde/ it caused punishment: for in all thynges ye haue shewed your selues that ye were cleare in that matter. Wherfore though I wrote vnto you/ I did it not for hys cause that dyd hurte/ neither for hys cause that was hurte: but that oure good mynde whych we haue towardes you in the sight of God/ myght appere vnto you.

Therfore we are comforted/ because ye are comforted: yet and excedyngly & moare ioyed we/ for the tope that Titus had: he cause hys spere was refreshed of you all. I am therfore

To the Corinthians.

Lxxvi.

for/ not now a shamed though I boasted my selfe to him of you. For as all thynges which I preached vnto you are true/ eue so is oure boasting/ that I boasted my selfe to Titus in all/ founde true. And now is his inward affection moare abundant towardes you/ wher he remembreth the obedience of euery one of you: how with feare and trembling ye receaued him. I reioyce that I maye beholde ouer you in all thynges.

The putteth the in remembrance to helpe the poore synners at Jerusalem/ accordyng as & Macedonia dyd.

The.iiij. Chapter.

¶ Do you to wit b[re]th[er]e/ of & grace of God which is geuen in the congregacions of Macedonia/ how & the aboundance of their reioysing is/ & they are tryed with moche tribulacion. And therfore though they were excedyng poore yet haue they geuen excedyng richly/ & that in synghenes. For to their powers (I beate the corde) ye and beynde their power/ they were wyllynge of their owne recorde/ & prayed vs with great instance/ that we wolde recorde their benefite/ and suffice them to be partakers wth other in ministringe to the synners. And thys they dyd/ not as we looked for: but gaue their owne selues first to the Lorde/ & after vnto vs by the wyll of God: so that we coulde not but desyre Titus to accompysh the same beniuolence amonge you also/ eue as he had begonne.

Now therfore/ as ye are ryche in all parties/ in sayth/ in worde/ in knowlege/ in all feruentnes/ & in loue/ which ye haue to vs: eue so let that ye be plenteous in this beniuolence. This saye I not as commaundyng: but because other are so feruent/ therfore proue your loue/ whether it be perseyt or no. Ye knowe the lyberalite of oure Lorde Iesus Christ/ which though he were ryche yet for youre sakes he came poore: that ye thowto his pouertie/ myght be made ryche.

And I geue counsell here to. For thys is excedyng good for you/ which beganne/ not to do on ly: but also to wyll a yere a go. Now therfore performe the dede: that as ther was in you a redyng to wyll/ euen so ye maye performe & dede/ of & which ye haue. For yf ther be synners a wyllynge mynde/ it is accepted accordyng to that a man hath/ & not accordyng to that he hath not.

It is not my mynde that other be set at ease/ and ye brought into comb[us]tion: but that ther be equalite now at this tyme/ that your aboundance sucke their lacke: & their aboundance maye supplie your lacke: that ther maye be equalite/ agreyng to that which is writen. * He that gathered moche had neuer the more aboundance/ & he that gathered ly-

tell had neuer the lesse. Whates be vnto God/ which put in the hert of Titus the same good mynde towardes you. For he accepted the request ye rather he was so well willing/ that of his owne accorde/ came vnto you.

We haue sent with him & brother/ whose laude is in the gospel thowto out all the congregacions: & not so only/ but is also chosen of the congregacions to be a felowe with vs in oure tomye concernyng this beniuolence & is mynistrer by vs vnto the prayse of the Lorde and to stee by youre prompt mynde.

For thys we extue/ that any man shulde rebuke vs in this plenteous distribucio[n] that is mynistrer by vs/ and therfore make prop[er]tion for honest thynges/ not in the sight of God only/ but also in the sight of men.

We haue sent with the a brother of oures whom we haue ofte tymes proued diliget in many thynges/ but now moche moze diliget. The grete confidence which I haue in you/ hath caused me thys to do: partly for Titus sake which is my felowe and helper as concernyng you/ partly because of other which are oure b[re]th[er]en and the messengers of the congregacions/ & the gloze of Christ. Wherfore shewe vnto them proufe of youre loue/ & of the reioysyng that we haue of you/ that the congregacions maye se it.

In this Chapter both he the same that he dyd in the Chapter goyng before/ that is/ moueth them to helpe & poore b[re]th[er]en at Jerusalem.

The.ij. Chapter.

¶ If the ministringe to & synners is but superfluous for me to write vnto you. For I knowe youre redyngnes of mynde/ wherof I boast my selfe vnto the of Macedonia/ & say & Achaya was prepared a yere a go/ & your feruentnes hath prouoked many. Nevertheless yet haue I sent these b[re]th[er]en/ lest oure reioysyng ouer you shulde be in bayne in this behalfe/ and that ye (as I haue sayde) prepare your selues lest parauenture yf they of Macedonia come with me/ and fynde you vnprepared/ the booke & I made in this matter/ shuld be a shame to vs. I saye not vnto you.

Wherfore I thought it necessary to exhorter the b[re]th[er]en/ to come before hande vnto you for to prepare your good blessinge promysed & soze/ that it myght be redy: so that it be a blessinge/ & not a defraudinge. For his yet remember/ howe that he whych soweth lytell/ shall reape lytell/ & he & soweth plenteously shall reape plenteously. And let euery man do accordyng as he hath purposed in his hert/ not growyngly/ or of necessity. For God lo- ueth a chearfull geuer.

God is able to make you ryche in all graces/ that ye in all thynges hauinge sufficient

Scale. x. p. 1.

unto a benediction/may the riches be unto all man-
ner good work/as it is written. * He hath spar-
sed abroad and hath given to the poor/his
righteousness remaineth for ever. He is syn-
deth the lower seed / shall multiply breed for
seed / & shall multiply your seed & increase
the fruites of your righteousness. * That on
all parties/ye may be made rich in all syn-
glenes/ which causeth thozow us / thanks
giving unto God.

For the office of this ministracion/not on-
ly supplyeth the neede of the sayntes/but al-
so is aboundant here in/that for this lauda-
ble ministringe/thanks myght be given to
God of many/which prayse God for the obe-
dience of your professinge the Gospell of
Christ/& for your singlenes in distributynge
to the & to all men/& in their prayers to God
for you/longe after you/for the aboundant
grace of God given unto you. Chances be
unto God for his bountifull grace.

He toucheth the false Apostles/& defendeth his au-
thorite and callinge.

The i. Chapter.

Paul my selfe beseeche you by the
meekenes & softnes of Christ which
when I am present amonge you
am of no reputacion/ but am bold
towards you beinge absent. I beseeche you &
I neede not to be bolde when I am present/ in
that same confidence/wherewith I am suppo-
sed to be bolde/ agaynst some which repete
as though we walked carnally. Neuerthe-
lesse though we walke copased with fleshe/
yet we warre not fleshye. For the weapons
of our warre are not carnall thynges/ but
thynges mighty in God/to cast downe stronge
holdes/wherewith we overthrowe ymagina-
cions/and every hye thyng that exalteth it
selfe agaynst the knowledge of God & bringe
into captiuitie all vnderstandynge to the obe-
dience of Christ/& are redy to take vengeance
on all disobedience/when your obedience
is fulfilled. Like ye on thynges after & bet-
ter apperaunce.

If any man trust in him selfe & he is Chris-
tes/let the same also confesse of hym selfe/
& as he is Christes/euen so are we Christes.
And though I shuld boast my selfe some what
more of our auctorite which & Lord hath
given us to edifie and not to destroye you/it
shulde not be to my shame. This saye I / lest
I shuld seme as though I went about to ma-
ke you a straye with letters. For the epistles
(sayth he) are stronge/but his bodily presen-
ce is weakke/& his speache is rude. Let hym
that is soke thinke on this wyse/that as we
are in wordes by letters when we are absent
soke are we in dedes when we are present.

For we cannot fynde in our hartes to ma-

ke our selues of the nombre of the / or to com-
pare our selues to the / which laude the sel-
ues/neverthelesse whill they measure the sel-
ues to the selues/& compare the selues with
the selues/they vnderstande nought. But we
will not reioyce aboute measure: but accor-
ding to the quantite of the measure which God
hath distributed vnto vs/a measure that reacheth
euen to you. For we stretche not out
our selues beyonde measure as though we
had not reached vnto you. For euen to you haue
we come with the gospell of Christ/& we boast
not our selues out of measure in other mens
labours. For we hope/when your sayth is
increased amonge you/to be magnified accor-
dyng to our measure/more largely/and to
preache the gospell in those regions which are
beyonde you:& not to reioyce of that which
is by another mans measure prepared all re-
dy. Let hym & reioyceth/reioyce in & * Lord.
For he that praiseth him selfe/is not allowed:
but he whom the Lord praiseth.

Paul (vnder suffer aunce) commendeth him selfe/and
defendeth his auctorite agaynst the false prophetes.

The ii. Chapter.

Wide to God/ye coulde suffre me a
lytell in my folowes/ye & I praye
you for beare me. For I am gelous
ouer you with godly gelousy. For
I coupled you to one man/to make you a cha-
stite virgyn to Christ. But I feare lest as I set
pent begyled eue thozow his subtiltie/euen
so your wythes shuld be corrupte wth & sin-
glenes that is in Christ. For yf he & cometh/
preache a nother Jesus then him whome we
preached: or yf ye receaue another spytethen
by which ye haue receaued: either another gos-
pell then & ye haue receaued/ye myght right
well haue bene content. I suppose & I was
not behynde the chiefe Apostles. Though I be
rude in speakinge/yet I am not so in know-
ledge. How be it amonge you we are knoweto
the utmost what we are in all thyngs. Wd
thezin synne/be cause I submyted my selfe/
& ye might be exalted / & because I preached
to you the gospell of God fre: I robbed other
cōgregacions/& toke wages of the to do your
seruice wth all. And whil I was present wth
you/& had neede/ I was greuous to no man for
which was lackinge vnto me / the byrth
which cam from Macedonia/supplied: & in
all thynges I kept my selfe that I shuld not
be greuous to you:& so will I kepe my selfe.

If the truely of Christ be in me / this re-
ioyng shall not be takē from me in the re-
gions of Achaia. Wherfore? Because I loue
you not? God knoweth. Neuerthelesse what
I do / that wyll I do to cutt away occasions
from them which desyre occasion / that they
myght be founde lyke vnto vs in that wherin
they

they reioyce. For these false apostles are dis-
creetfull wo:kers/and fasten thyn selues
lyke vnto & Apostles of Christ. And no man-
uayle/for Satan him selfe is chaunged into
the fasten of an angell of lycht. Wherfore it
is no great thinge/though his ministers fasten
thyn selues as though they were the mi-
nisters of ryghtewlnes: whose ende shalbe
accorpyng to their dedes.

I saye agayne/lest any man thinke & I am
follysh: or els eue now take me as a follysh
I maye boast my selfe a lytell. That I speake
I speake it not after the wayes of the world
but as it were follyshly/whill we are now to
me to boasting. Wherfore that many reioyce
after the fleshe/I will reioyce also. For ye
suffre soles gladly/because that ye your sel-
ues are wise. For ye suffre eue yf a man bringe
you into bondage: yf a man deuoure: yf a man
take: yf a man exalt him selfe: yf a man synne
you on the face. I speake as concerninge re-
buke/as though we had bene weakke.

How be it wherin soeuer any man dare be
bolde/I speake follyshly/I dare be bolde also.
They are Chyres/so am I: they are Israell-
tes/eue so am I. They are the seede of Abrah-
ham/eue so am I. They are the ministers of
Christ/I speake as a follysh/I am more: In la-
bours more aboundant: In stryppes aboute
measure: In prison more plenteously: In
deeth ofte. Of the 3 times I was recea-
ued I every tyme. I stryppes saue one. Christe
was I beten with roddes. I was once stoned
I suffered thynge whypwache. Night & daye
haue I bene in the depe of the see. In some-
tynges often: in perils of waters: in perils of
robbers: in perils of myne owne nacion
in leopordies amonge the hethen. I haue bene
in perils in cities/in perils in wilderness
in perils in the see/in perils amonge false
brythens/in labours & trouble/in watchynge
often/in hunger in thynge/in fastynge often
in colde & in nakednes. And beynde & thynges
which outwardly happen vnto me/I am con-
fessed daily/& do care for al cōgregacions/who
is sicke/& I am not sicke: who is hurte in &
sayth & my hart burneth not: I must neede
reioyce/I will reioyce of myne infirmities.

Paul is taken vp into the thyrde heauen/& heareth
wordes not to be spoken of.

The iii. Chapter.

He God and father of our Lord
Jesus Christ/whych is blessed for
euermore/knoweth that I lye not.
In the cite of Damascus/& go-
uerner of the people vnder kynge Aretas/
I layde watche in the cite of the Damascens/
and wolde haue caught me/and at a wyndo-
we was I let downe in a basket thozow the
wall/and so escaped bys handes.

It is not expedient for me now to reioyce
Neuerthelesse I will come to visions & reue-
lacions of the Lord. I knowe a man in Christ
aboue. xiiij. yeres agoe (whether he were
in the body I cannot tell/ or whether he were
out of the body I cannot tell (God knoweth)
whych was taken vp in to the thyrde heauen.
And I knowe the same man (whether in the
body/ or out of the body. I cannot tell (God
knoweth) how that he was takē vp into hea-
uyn: and hearde wordes not to be spoken/
whych no man can utter. Of this man will I
reioyce/ of my selfe will I not reioyce/ excepte
it be of myne infirmities. And yet though I
wolde reioyce/ I shulde not be a follysh: for I
wolde saye & trouble. Neuerthelesse I spare/
lest any man shulde thinke of me aboute that
he seyth me to be/ or heareth of me.

And lest I shuld be exalted out of measure
thozow the aboundance of reuelacions/ther
was geue vnto me. * Vnquyetnes of & fleshe
he/ the messenger of Satan to buffet me: be-
cause I shulde not be exalted out of measure.
For this thinge besought I the Lord thynge
that it myght departe from me. And he sayde
vnto me: my grace is sufficient for the. For my
strength is made perfect thozow weaknes: in
which I glory gladly therfore wth I reioyce of my
weaknes/that the strength of Christ maye dwell
in me. Wherfore haue I delectacion in in-
firmities in rebukes/ in neede/ in persecucions
in angust/ for Christes sake. For when I
am weakke/then am I stronge.

I am made a follysh in boasting my selfe. Ye
haue compelled me: I ought to haue bene co-
mended of you. For in nothyng was I unte-
rified vnto the chiefe Apostles/ though I be no
thyng: yet the tokens of an Apostle were
wrought amonge you in all patience/ wth
signes & wonders/& mighty dedes. For what
is it wherin ye were inferiours vnto other con-
gregacions excepte it be therein that I was not
greuous vnto you. For geue me this to longe
done vnto you. Beholde now the thyde tyme
I am redy to come vnto you: & yet wyll I not
be greuous vnto you. For I seke not yours/
but you. Also the chyldren ought not to lare
by for the fathers and mothers: but the fa-
thers and mothers for the chyldren.

I will very gladly bestowe/& wishe besto-
wed for your soules: though the more I lo-
ue you/ & lesse I am loued agayne. But he it
& I geued you not: neuerthelesse I was crafty
to take you in gyle. Wd I fill you by any
of them which I sent vnto you? I desired Ci-
tus/& with him I sent a brother. Wd Citus
defraude you of any thyng? walked we not
in one spyte? walked we not in like steppe?
Agayne thinke ye & we excuse our selues:
we speake in Christ in the sight of God.

R. b. But

The Epistle

The Epistle of
Saynet Paul the Apostle vnto
the Galatians.

about rebuketh the because they were fallen awaye
from the Gospell. Where his awne conversion may
witness his office and Apostolhippe and declareth him
self to be equal with the true Apostles.



The Fifth Chapter.

Doul an apostle not of
men; neither by man, but by
Jesus Christ; and by God the
father which rayled him from
deeth: and all þyethzē which
are with me.

unto the congregations of Galacia.

Grace be wth you and peace from God the
father/ and from oure Lozde Iesus Ch^{ist};
wh^{ch} gaue him selfe fo^r oure synnes/ to de-
liuer vs from this p^{re}sente euill wo^{rl}d/ tho-
ro^ugh the will of God oure father/ to whom be
p^{ra}ys^e fo^r eu^{er} and eu^{er}. Amen.

¶ marvaile that ye are so soon turned fro
him that called you in the grace of Christ, on
to another Gospell: whych is nothyng els,
but that ther be some which trouble you/and
intende to peruert the Gospell of Christ. Ne-
uertheless though we our selues/oz an an-
gell from heauen/ preache any other Gospell
vnto you/then that which we haue preached

hnto you, holde hym as a curfed. As I sayde
before, fo saye I now agayne, yf eny man
preache eny other thinge hnto you, then that
ye haue receaued, holde hf accursed. Preache
I man's doctrine o; Gods? Other go I about
to please men? If I flodped to please men, I
were not the seruaunt of Chzist.

7 I certifie you brethren, & the Gospell
which was preached of me, was not after
the manner of men, neither received I it of man
neither

But we do all thinges heartly deuoured for
your edifyinge. For I feare lest it come to
passe/ that when I come/ I shall not fynde
you soche as I wolde: & I shall sounde vnto
you soche as I wolde not: I feare lest ther be
sounde amōge you debate/ enuynges/ wach
stryte / backbytnges / whysspernges / swe-
linges and discorde. I feare lest when I come
agayne/ God brynge me towe amōge you/ &
I be constrained to bewayle many of them
whiche haue synned all redy/ and haue not re-
pentēd of the vnclennes/ fornicacion & wan-
tannes which they haue committed.

¶ He promyleth to come vnto them and exhorteth the
to to orde them selues th at he may synde them par-
fecte: and of one mynde.

The xix. Chapter.

Now come I the thyrd tyme into
you* in þe mouth of two or thye wit-
nelles shall euery thinge stande. I
told you befoze/ & tell you befoze:
& as I sayde whē I was present with you þe
seconde tyme/ so wyte I now bringe absent
to thē whych in tyme past haue synned/ & to
all other: þe yf I come agayne/ I will not spa-
re/ tēge that ye seeke experyence of Christ
which speaketh in me/ which amonge you is
not weake/ but is mighty in you. And verely
though it came of weaknes that he was cru-
cified, yet sheweth he thowgh the power of God.
And we no dout are weake in hē: but we shal
liue wth him/ by þe myght of God amōge you.

Prove your selves whether ye are in the
faith or not. Examine your owne selves:
knowe ye not your owne selves howe **¶** Je-
sus Christ is in you / except ye be cast awa-
yes? **¶** I trust that ye shall knowe **¶** we are not
cast awaies. **¶** I desyre before God **¶** ye do no
evill / not that we shuld seme commendable
but **¶** ye shuld do that which is honest: a let
us be counted as leaue persons. We can do
nothinge agaynst **¶** strueth / but for **¶** strueth.
We are glad wh^{er} we are weak / a ye ströge.

Whys also we will be soz/ euen that ye were
perfect. Therfore wryte I these thinge/ being
absent/ lest when I am p'sent/ I shuld be
sharpenes accordeynge to the power whych
I orde hath geuen me/ to edifye/ & not to be-
troye. Finallye brethren fare ye well/ be per-
fect/ be of good comforte/ be of one mynde/
lyue in peace/ & ꝑ God of loue a peace/ walke
with you. Greete one another in an holy kisse.

6. Lorde Iesus Christ/a the loue of God/a the
fellowshippe of h holy good be to you al Ameen.

**The end of the seconde epistle to the
Corinthians.**

**Sent from Philippus a citie in Ma-
cedonia, by Titus and Lucas,**

To the Galatians.

Lebſſ.

neither was I taught it: but receiued it by
 ¶ reuelaciō of Iehus Chriſt. For ye haue heard
 of my conuerſacion in tyme paſt/ in the Jewes
 wayes/ how I beyonde meaſure I per-
 ſecuted the congregacion of God/ & ſpoiled
 it: and preuailed in the Jewes ſaye/ aboue
 many of my cōpanions/ which were of mine
 owne nacion/ and was a moche more ſeruēt
 māyntēet of the tradicions of the elders.

But whē it pleased God/ which seperated
me from my mother & wombe/ & called me by
his grace/ for to declare his sonne by me/ & I
shuld preache him amonge the heethen: inme-
diatly I comened not of p^r matter w^hat he
and bloud/ nether returned to Ierusalem to
them whych were Apostles befoze me: but
went my wayes into Arabia/ & came agayne
unto Damasco. Then after thye yeare/ I re-
turned to Ierusalem to se Peter/ and abode
with hym. 15. dayes: no nother of the Apost-
les sawe I/ save James the Lordes brother.
The thinges whych I write/ beholde/ God
knoweth I lye not.

After that I went into the costes of Syria
 & Cilicia: & was unknowne as touching my
 person vnto the congregacions of Jewrye/
 which were in Christ. But they heard only
 that he which persecuted vs in tyme past/now
 preacheth the sayth which before he destroyed.
 And they glorified God on my behalfe. ¶

The witnesseth Peter in the face/and proueth that
the lawes circumcison are not necessary to saluatio.

The H. Chapter.

Then. thus. peares ther after / I wet
bp agayne to Ierusalē with Bar-
nabas / and toke wth me Titus
also. Ye & I were bp hy reuelacion
& comend wth the / of the Gospell which I
preache amonge the Gentylis: but betwene
oure selues / wth them whych were counted
chese / lest it shuld haue bene thought that I
shuld runne o; had runne in bayne. Also Ti-
tus whych was wth me / though he were a
Greke / yet was not cōpelled to be circiscised
& that because of incōmers beyng falsse bze-
thzen whych came in amōge other to tpye out
oure libertie whych we haue in Christ Iesus
that they myght bringe vs into bondage. To
whō we gaue no tōume / no nor so; & space of
an houre / as concerninge to be brought into
subleccyon: and that because that the trueth
of the Gospell myght continue wth you.

Of the which seemed to be great (what they were in tyme passed it maketh no matter to me: God looketh on no mans person) neuertheless they which seemed great / added nothing to me. But contrary wyle / when they sawe the Gospell ouer the bndictiō was committed vnto me / as the Gospel ouer the circumcission was vnto Peter: so he that was

myghty in Peter in the Apostleshippe ouer
the circuityon; the same was myghty in me
amonge the Gentyls: and therfore whē they
pcecaused the grace that was geuē vnto me/
then James/ Cephas & John/ whych seemed
to be pylers/ gaue to me and Barnabas the
ryght handes and agreed with vs/ þat we shuld
pzeache amonge the Genten/ & they amonge
the Iewes: warninge only that we shulde re
member the poore. whych thinge also I was
diligent to do.

And when Peter was come to Antioche/ to
 I withstode him in the face/soz he was woꝝ to
 thy to be blamed./soz per that certayne came to
 from James/he ate wyth the Gentylis. But to
 when they were come/he withdrew and sepa- to
 rated him selfe/fearynge the whych were of to
 the circumcisyon. And the other Jewes dis- to
 sembled lykewyse/in so moche that Barna- to
 bas was bzought into their simulaciō also. to
 But when I sawe/þ they went not the right to
 waye after the trueth of the Gospell/I sayde to
 vnto Peter befoze all men/ yf thou beynge to
 a Jewe/lyuest after the māner of the Gētyls to
 and not as do the Jewes:why causest thou þ to
 Gentylis to lyue as do the Jewes? the which to
 are Jewes by nature/and not synners of the to
 Gentylis/ knowe that a man is not iustified to
 by the dedes of the lawe: but by the sayth of to
 Iesus Chyist. And therfoze we haue beleued to
 on Iesus Chyist/ that we myght be iustified to
 by the sayth of Chyist/and not by the dedes of to
 the lawe:becaūse that by the dedes of þ lawe to
 no fleshe can be iustified.

If then whyll we seke to be made ryghte-
wes by Christ/we oure selues are founde sin-
ners, is that then Christ & minister of synne?
God forbyd. For yf I bylde agayne & whych
I destroyed, then make I my selfe a treaspa-
ser. ** But I thozow the lawe/ am deerd to the
lawe: that I might lyeue vnto God. I am cru-
cifyed with Christ. I liue betterly: yet now not
I/ but Christ lyueth in me. For & lyfe whych
I now lyeue in the flesche/ I lyue by the fayth
of the sonne of God/ which loued me/ & gaue
hym selfe for me. I despyle not the grace of
God. For yf ryghtewelnes come of & lawe/
then Christ dyed in vayne.

He rebuketh the unbelief of the Galatians ⁱⁿ by
proving the unperfectness of the law, & declareth ^{the}
newer theologic that it was not gotten for nought.

The .11. Chapter.

Foill the Galathians, who hath bewitched you & ye should not beleue truly? To whō Iesus Christ was described before & eyes / & amonge you crucified. & his only worde I learne of you / receaued ye & sprete by & dedes of flaine, or els by preachinge of the fayth? Are yelo vntoyle /

The Epistle

To the Galathians.

xxx.

Gene. xxi. 8.
Rom. iiij. 9.
Jacob. 2. 2.

The lawe cur-
sed: but, sayth
blessed.

(For sayth) on
the lawe is not
of sayth: but the
man that fulfill-
eth the thynges
contayned in the
lawe, shall be
blessed.

Child was re-
surrected for our
sakes: that is,
every one that
hangech on tree,
that is, bles-
sed was puny-
shed and flayn
for our synnes.

The lawe ge-
ueth no life: but
threateneth
death.

knowe/ that after ye haue begonne in the
fleshe ye wolde nioe ende in the fleshe?
So many thynges ye haue suffered in bayne/
ye that be bayne, which ministred to you the
fleshe/and woeth myacles amonge you
doth he it thozow the dedes of the lawe/oz by
preachynge of the sayth? *Euen as Abrahā
beleued God/and it was ascribed to hym
for ryghtewesnes. Vnderstande therfore that
they whych are of sayth/the same are & chyl-
dren of Abrahā.

For the scripture saue afoze hande/that
God wolde iustifye the Hethen thozow sayth
and therfore shewed before hande glady-
nges vnto Abrahā: In the shall all na-
tyons be blessed. So then they whych be of
sayth/are blessed wth saythfull Abrahā.

For as many as are vnder & dedes of the la-
we/are vnder malediccyon. For it is wrytten
that sayth cursed is every man that contem-
neth not in
all thynges which are wrytten in the boke of
the lawe/to fulfill them. That no man is ius-
tified by the lawe in the sight of God/is eu-
dent. For the iuste shall lyue by sayth. The
lawe maketh the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

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eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

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eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

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eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

ue. & Before that sayth came/we were kept
vnder the lawe/unto & sayth which
shuld afterwarde be declared.

Wherfore the lawe was oure scolemaster
vnto the tyme of Christ/that we myght be
made ryghtewes by sayth. But after that
sayth is come/now are we no leger. *Vnder
a scolemaster. For ye are all & sonnes of God
by the sayth whych is in Christ Iesus. For
all ye that are baptised/haue put on Christ.
Now is ther no Jewe neyther Gentyl: ther is
neither bondener fre: ther is neyther man
neer woman: but ye are all one thyng in Christ
Iesu. If ye be Christes/then are ye Abrahā's
seed/and heyes by promes.

Paul sheweth that thozow Christ we be deliuered
from the lawe and rebueth the vnthankfulnes of
the Galathians.

The iij. Chapter.

As I saye that the heye as longe
as he is a chylde/ differeth not from
a seruaunt/ though he be Loyde of
all/ but is vnder puters and gouer-
ners/ vntill the tyme appointed of & father.
Euen so we/ as longe as we were chyl-
dren/ were in bondage vnder the ordinaunces of &
woylde. But whē the *tyme was full come/
God sent his sonne bozne of a womā & made
bonden vnto the lawe/ to redeme them whych
were vnder the lawe: that by thozow electiō
myght receaue the inheritaunce that belon-
geth vnto & naturall sonnes. Because ye are
sonnes/ God hath sent the sprete of his sonne
into oure hertes/ whych cryeth Abba father.
Wherfore now/ thou art not a seruast/ but
a sonne. If thou be the sonne/ thou arte also
the heye of God thozow Christ.

For withstandinge/ when ye knewe not
God ye dyd seruite vnto them/ whych by na-
ture were no Goodes. But now saynge ye
knowe God/ye rather are knowne of God.
How is it & ye tourne agayne vnto & weake
and beggarly ceremonyes, wher vnto agayne
ye desyre afreshe to be in bondage? Ye ob-
serue dayes/ and monethes/ & tymes/ & yeres
I am in care of you/ lest I haue bestowed on
you labour in bayne.

Wherfore I beseech you/ be ye as I am: for
I am as ye are. Ye haue not hurte me at all.
Ye knowe/ how thozow infirmitie of & fles-
he/ I preached the Gospell vnto you at the
temptacion whych I suffered by reason of my
fleshe/ ye despyled not neyther
abhorred: but receaued me as an Angell of
God: yee as Christ Iesus. How happy we-
re ye then? For I heare you recozde, that ye
had bene possible ye wolde haue plucked out
poure awne eyes/ and haue geuen thē to me.
Am I therfore become poure enemy/ be-
cause I tell you the trueth.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
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eth the thynges contayned in the lawe, shall
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from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

The tyme
full come/ was
the tyme of
Christ's coming/
whych made an
ende of & lawe
& deliuered vs
from the curse
of the lawe.

The tyme
full come/ was
the tyme of
Christ's coming/
whych made an
ende of & lawe
& deliuered vs
from the curse
of the lawe.

Wedgatyng
ceremonyes

They are gelous ouer you amiste. Yee/ they
intende to exclude you/ that ye shuld be fer-
uent to them warde. It is good alwayes to
be feruent/ so it be in a good thyng/ and not
only when I am present with you.

Whych I tell chyl-
dren (of whom I traueyle
in bary agayne/ vntill Christ be fastened in
you) I wolde I were with you now/ & coule
chaunge my boyce: for I stande in a doute of
you. Tell me ye & desyre to be vnder the lawe?

For it is
wrytten that Abrahā had two sonnes/ the
one by a bode mayde/ & other by a fre womā.
Yee and he whych was of the bonde woman
was bozne after & fleshe: but he whych was
of the fre woman/ was bozne by promes.

Whych thynges betoken mystry. For these
women are two testaments/ the one from &
mounce Syna/ whych genyeth vnto bon-
dage/ whych is Agayn. For mounce Syna is
called Agayn in Arabia/ and bozdyeth vpon &
cille/ whych is now Ierusalem/ and is in bon-
dage with her chyl-
dren.

But Ierusalem/ whych is a boue/ is fre:
whych is the mother of vs all. For it is wryt-
ten: reioyce thou baren/ that bearest no chyl-
dren/ bryake forth & crye/ thou & trauelest not. For
the desolate hath many moo chyl-
dren then she whych hath an husband. Wherfore we are
after the maner of Isaac/ chyl-
dren of promes. But as then he & was bozne carnally/ perse-
cuted hym that was bozne spirytually. Euen
so is it now. Neuerthelesse what sayth the
scripture: put awaye the bonde woman and
her sonne. For the sonne of the bonde woman
shall not be heye wth the sonne of & fre womā.
So then byethen we are not chyl-
dren of the bonde woman: but of the fre woman.

For the lawe is not of sayth: but the man that fulfill-
eth the thynges contayned in the lawe, shall
lyue in them. But Christ hath deliuered vs
from the curse of the lawe/and was made a
curse for vs. For it is wrytten: cursed is
every one that hangeth on tree/that is, bles-
sed was puny-
shed and flayn
for our synnes.

For the lawe is not of sayth: but the man that fulfill-
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sed was puny-
shed and flayn
for our synnes.

uen doth leuen the whole lomp of doore.

I haue trust towarde you in the lawe/ that
ye wyl be none other wyse mynded. He
that troubleth you/ shall beare his iudgement
whatsoeuer he be. Wherfore ye I yet preache
circumcysion: whych do I then yet suffer perse-
cucion? For then had the offence whych the
crosse geueth/ ceased. I wolde to God they
were seperated from you/ whych trouble you
Wherfore ye were called into (libertye) only
let not poure libertye be an occasiō vnto the
fleshe/ but in loue serue one another. For al
the lawe is fulfilled in one woide/ whych is
this: thou shalt loue thyne neyghbour as thy
selfe. If ye byte & deuoure one another: take
hede lest ye be consumed one of another.

I saye walke in the sprete/ and fulfill
not the lustes of the fleshe. For the fleshe
lyueth contrary to the sprete/ and the sprete
contrary to the fleshe. These are contrary one
to the other/ so that ye cannot do that whych
ye wolde. But and ye be ledde of & sprete/ then
are ye not vnder the lawe. The dedes of
the fleshe are manifest/ whiche are these/ ad-
uocacye/ fornicacion/ vnclennes/ wantonnes
poyloury/ witchcraft/ hatred/ barlaunce/ en-
uylous/ wrauth/ crye/ seccion/ sectes/ enuyng
nurth/ ozonkennes/ glottory/ & soche like
of the whiche I tell you before as I haue tolde
you in tyme past/ that they whych comyt
soche thynges/ shall not inherite/ the kyng-
dome of God. But the frute of the sprete is/ loue/ loye/ peace/ longe sufferinge/ gentlenes/ goodnes/ saythfulnes/ meknes/ temperacye/ appetytes and lustes.

For the frute of the sprete is/ loue/ loye/ peace/ longe sufferinge/ gentlenes/ goodnes/ saythfulnes/ meknes/ temperacye/ appetytes and lustes.

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For the frute of the sprete is/ loue/ loye/ peace/ longe sufferinge/ gentlenes/ goodnes/ saythfulnes/ meknes/ temperacye/ appetytes and lustes.

The frute of the
sprette is/ loue/
loye/ peace/ longe
sufferinge/ gentlenes/
goodnes/ saythfulnes/
meknes/ temperacye/
appetytes and lustes.

The frute of the
sprette is/ loue/
loye/ peace/ longe
sufferinge/ gentlenes/
goodnes/ saythfulnes/
meknes/ temperacye/
appetytes and lustes.

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sprette is/ loue/
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sufferinge/ gentlenes/
goodnes/ saythfulnes/
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loye/ peace/ longe
sufferinge/ gentlenes/
goodnes/ saythfulnes/
meknes/ temperacye/
appetytes and lustes.

The Epistle of Saynet Paul the apostle unto the Ephesians.

The everlastinge dytynance and election of God
in sou pinge all men thozow Christ Iesus his sonne.
We are ordered but o good wo:kes. The dominion of
Christ.



The first chapter.

Paul an apostle of Iesu
Christ by the will of God.
To the sayntes/which are
at Ephesus/and to the which
believe on Iesus Christ.

Grace be with you & peace
from God our father/and from the Lorde
Iesus Christ. Blessed be God the father of
oure Lorde Iesus Christ/which hath blessed
us with all manner of spirituall bledynges in
heavenly thynges by Christ/acco:dyng as
he had chosen us in hym/before the founda-
cion of the worlde was layde/that we shoulde
be sayntes/and without blame before hym/
thozow loue. And ordeyned us before thozow
Iesus Christ to be hepyes unto him selfe/ac-
co:dyng to the pleasure of his will to the prayse
of the glo:ye of his grace where with he hath
made us accepted in the beloved.

By whom we have redemption thozow his
bloude/euē the forgyuenes of synnes/acco:dyng
to the riches of his grace/which grace
he shed in us abundantly in all wyldome/
and prudence. And hath opened unto us
the mystry of his wyll acco:dyng to his
pleasure/a purposed & same in hym selfe/to
have it declared whē the tyme were full come/
that all

that all thynges/bothe the thynges which are
in heuen/and also the thynges which are in
erthe/shoulde be gathered to gether/euen in
Christ:that is to saye/in hym in whō we are
made hepyes/a were thereto predestinate ac-
co:dyng to the purpose of him which wo:keth
all thynges after the purpose of his awne will:
that we which before beleued in Christ shoulde
be unto the prayse of his glo:ye.

In whom also ye (after that ye hearde the
wo:de of truth/I meane the Gospell of your
saluacion/wherein ye beleued) were sealed
with the holy sprete of promys/whych is the
 earnest of oure inheritaunce/to redeme the
purchased possession/and that unto the laude
of his glo:ye.

Wherefore euē I (after that I hearde of the
sayth which ye haue in the Lorde Iesu/a loue
unto all the sayntes) cease not to geue than-
kes for you/makinge mencion of you in my
prayers/the god of our Lorde Iesus Christ
and the father of glo:ye/might geue unto you
the sprete of wyldome/and open to you the
knowledge of hym selfe/and lychten the eyes
of your myndes that ye myght knowe what
that hope is/where unto he hath called you/
what the riches of his glorious inheritaunce
is upon the sayntes/a what is the exceeding
greatnes of his power to us warde whych
he beleue acco:dyng to the wo:kinge of the
myghty power/which he wrought in Christ
when he rayled him from the dead/a lycht hym
on his ryght hande in heuēly thynges/aboue
all rule/power/and myght and dominacion
above all names that are named/not in this
worlde only/but also in the worlde to come:
he hath put all thynges vnder his fete/a hath
made hym aboue all thynges/the herd of the
congregacyō whych is his bodye/a the fulnes
of hym that fylleth all in all thynges.

Paul sheweth the what manner of people they were
before their conuersion/a what they are now in Christ.

The ii. Chapter.

And you hath he quickened also
when ye were dead in trespasses and synne/
in the which in tyme passed ye wal-
ked/acco:dyng to the course of this
worlde/a after the gouernment & ruleth in the
ayr/the sprete that now wo:keth in the childre
of vnbelyfe/amōge whych we also had oure
conuersacion in tyme past/in the lustes of oure
fleshe/and fulfilled the wyll of the fleshe/a
of the mynde/and were naturally the childre
of wyath/euen as well as other.

But God which is ryche in mercy thozow
his greates loue wherewith he loued us/euen
when we were dead by synne/hath quickened
us to gether in Christ (for by grace are we sa-
ued) and hath rayled us vp to gether a made
us sytte to gether in heuēly thynges thozow

Christ Iesus/for to shewe in tymes to come
the exceeding riches of his grace/in hyndnes
to us made in Christ Iesu. For by grace are
we made safe thozow fapth/and that not of
your selues. For it is the gyfte of God/and
cometh not of wo:kes/lest any man shoulde
boast hym selfe. For we are his wo:kinge/whych
created in Christ Iesu vnto a good wo:kes/
vnto the which God ordeyned us before/that
we shoulde walke in them.

Wherefore remember that ye beyng in tyme
passed geuys in the fleshe/a were called vnto
circumcision to them which are called circū-
cision in the fleshe/whych circumcision is made
by handes: Remember I saye/that ye were
at that tyme without Christ/a were reputed
aliens frō the comen wyth of Israel/and
were strangers from the testamētes of
promys/a had no hope/a were with out God
in this worlde. But now in Christ Iesu/ye
which a while ago were farre of/are made
nye by the bloude of Christ.

For he is oure peace/which hath made of
both one/a hath broken downe the wall that
was a stoppe betwene us/and hath also put
away thozow his fleshe/the cause of ha-
tred/that is to saye/the lawe of commaunde-
mentes containyd in the lawe wyrtten/for
to make of twayne one newe mā in hym selfe
so makinge peace: and to recōde both vnto
God in one bodye thozow his crose/and ac-
twe haired therby: a came and preached peace to
you which were a farre of/a to them that were
nye. For thozow hym we both haue an open
waye in/into one sprete vnto the father.

Now therfore ye are no moare stran-
gers and forēers: but cytyzens wyth the
sayntes/and of the housholde of God: a are
bylt vpon the foundacō of the Apostles &
Prophetes/Iesus Christ beyng the heed
corner stone/in whom euery byldinge cou-
pled to gether groweth vnto an holy temple
in the Lorde/in whom ye also are bylt to ge-
ther/and made an habitacyon for God in the
sprete.

He sheweth the cause of his prisonment/bespreth the
not to saynte because of his trouble/and prayeth God
to make them stedfast in his sprete.

The iii. Chapter.

In this cause I Paul am in prison
of Iesus Christ for your sake/for the
which are bethe: If ye haue hearde
of the ministracyō of the grace of God
which is geue me to you warde. For by reue-
lacion shewed he this mystry vnto me/as
I wrote aboue in seauē wo:des/wherby whē
ye rede/ye may knowe myne vnderstandinge
in the mystry of Christ/whych mystry in tymes
passed was opened vnto the sonnes of mā/as
it is

Nothinge bel
pish can be
a new creature

Col. 1. 12
Rom. 8. 1

1 Cor. 1. 1

1 Cor. 1. 1

1 Cor. 1. 1

The Epistle

To the Ephesians.

lxxi.

It is now declared into his holy Apostles & Prophets by the Spirit: that the Gentils shulde be inheritours also/ and of the same body/ and partetakers of his promises that is in Christ/ by the meanes of the Gospell/ whereof I am made a minister/ by the gyfte of the grace of God geuen vnto me thozow the wofhinge of his power.

Vnto me the lest of all saynctes is this grace geuen/ that I shulde preache amonge the Gentils the vnsearchable riches of Christ and to make all men se what the seylshipp of the mystery is/ which from the beginning of the worlde hath bene hyd in God whych made all thynges thozow Iesus Christ/ to the intent/ that now vnto the rulers and powers in heauen myght be knowne by the congregacion/ the manyfolde wysdome of God/ accordinge to the eternall purpose/ whych he purposed in Christ Iesu oure Lorde/ by whome we are bolde to shewe nye in the trust/ whych we haue by fayth on hym. Wherefore I beseeche that ye saynt not because of my tribulacions for your sake/ which is your prayse.

For this cause I bowe my knees vnto the father of oure Lorde Iesus Christ/ whych is father ouer all that is called father in heauen/ to the riches of his glorye/ that ye maye be strengthened with myght by his Spirit in the inner man/ that Christ maye dwell in your heartes/ fayth heretofore by sayth/ that ye beinge roted and grounded in loue/ myght be able to comprehend with all saynctes/ what is that breadth & length/ & depth/ & height/ and to knowe what is the loue of Christ/ whych loue passeth knowledge/ that ye myght be fulfilled with all manner of fulnes whych cometh of God.

Vnto hym that is able to do exceedinglye abundantlye aboue all that we aske or thinke accordinge to the power that worketh in vs by his prayse in the congregacion by Iesus Christ/ thozowout all generacions from tyme to tyme. Amen.

He exhorte them vnto mekenes longe sufferynge/ vnto loue and peace/ every one to serue and edifie another with the gyfte that God hath geuen hym/ to be ware of straunge doctrine/ to kepe alwey the olde conversation of grete/ & to walke in a new lyfe.

The. iij. Chapter.

Wherefore whych am in bondes for the Lorde sake/ exhorter you/ that ye walke worthy of the vocacion wherewith ye are called/ in all humylenes of mynde/ and mekenes/ & longe sufferynge/ forbearinge one another thozow loue/ and that ye be diligent to kepe the unitie of the Spirit in the bonde of peace/ beinge one body/ and one Spirit/ euen as ye are called in one hope of your callinge. Let there be but one Lorde/ one sayth/ one baptisme.

one God and father of all/ which is aboue all thozow all/ and in you all.

Vnto every one of vs is geuen grace accordinge to the measure of the gyfte of Christ. Wherefore he sayth/ He is gone by an hye and hath ledde captiuitie captiue/ and hath geuen gyftes vnto men. That he ascended/ what meaneth it/ but that he also descended fyrst into the lowest partyes of the erth/ He that descended/ is euen the same also that ascended by/ euen aboue all heauens/ to fulfill all thynges.

And the very same made some Apostles/ some Prophets/ some Euangelistes/ some Sheperdes/ and some Teachers/ that the saynctes myght haue all thynges necessarye to worke a minister with all/ to the edifyinge of the body of Christ/ tyll we eueny one in the unitie of sayth/ and knowledge of the sonne of God/ growe by vnto a perfecte man/ after the measure of the age of the fulnes of Christ. That we hence forth be no more chyliden/ waueringe and carped with every wynde of doctrine/ by the wylgnes of men & craftynes/ wherby they laye a wayte for vs to decaie vs. But let vs folowe the truth in loue/ and in all thynges growe in him which is the head/ that is to saye Christ/ in whome all the body is coupled and knet together in euery foynt wherewith one mynystrerth to another/ accordinge to the operacion as euery parte hath his measure/ and increaseth the body/ vnto the edifyinge of it selfe in loue.

This I saye therfore and testifie in the Lorde/ that ye hence forth walke not as other Gentils walke/ in banntye of their mynde/ blinded in their vnderstandinge/ beinge strangers fro the lyfe whych is in God thozow the ignorancye that is in thym/ because of the blindnes of their hartes/ which beinge past repentance/ haue geuen them selues vnto wantannes/ to worke all manner of vncleannes/ euen with greedines. But ye haue not so learned Christ/ as to be ye haue heard of him and are taught in hym/ euen as the truth is in Iesu. So then as concerninge the conuersacion in tyme past/ laye from you that olde man/ which is corrupte thozow the decaubleness/ & and be ye renewed in the Spirit of your myndes/ and put on that new man/ whych after the ymage of God is shapen in ryghtewlnes and true holynes.

Wherefore put awaye lyinge/ and speake euery man truth vnto his neyghbour/ for as moche as we are members one of another. Be angrey but synne not: let not the sonne go doune vpon your wrath/ neither geue place vnto the wrath. Let hym that stole/ steal no moare/ but let hym rather laboure with his handes some good thyng/ that he maye haue to geue vnto hym that needeth.

Let no

Let no filthy communicacion procede out of your mouthes: but that which is good to edifye with all/ when neede is: that it maye haue the fauour with the hearers. And greue not the holy Spirit of God/ by whome ye are sealed in paynte of redemption. Let all bitterness/ fearnes and wrath/ rorynge & curyspe/ be put awaye from you/ with all malitiousnes. Be ye courteous one to another/ and mercifull/ forgeyunge one another/ euen as God for Christes sake forgaue you.

Exhorteth them vnto loue/ warneth them to beware of vncleannes/ couetousnes/ folysh talkynge & false doctrine/ to be circumspecte/ to a voyde dyuetye/ to reioyse and to be thankfull towards God/ to submit the selues one to another. He teacheth how women shulde obeye their husbandes/ how strongly men ought to loue their wyues.

The. v. Chapter.

We folowers of God as dere chyliden/ & walke in loue euen as Christ loued vs/ & gaue hym selfe for vs/ an offeringe & a sacrifice of a sweete lauour to God. So the fornicaciō all vncleannes or couetousnes be not once named amonge you as it becometh saynctes: neither folyshnes/ neither folysh talkynge/ neither gestynge/ which are not coly: but rather geuynge of the hart. For this ye knowe that no whoremonger/ either vncleane person/ or couetous person/ which is the worshypper of ymages/ hath any inheritance in the kyngdome of Christ & of God. Let no man decaie you by bayle wordes. For thozow such thynges cometh the wrath of God vpon the chyliden of vnbelyfe. We not therfore copayons with the. Ye were once dercknes/ but are now lyght in the Lorde.

Walke as chyliden of lyght. For the fruite of the Spirit is in all goodnes/ ryghtewlnes & truth. Accept that which is pleasyng to the Lorde: & haue no fellowshipe with the vnfruitfull workes of dercknes: but rather rebuke them. For it is shame euen to name those thynges whych are done of the in secrete: but all thynges/ when they are rebuffed of the light/ are manifest. For whatsoeuer is manifest/ that same is lyght. Wherefore he sayth: awake thou that sleepest/ and stonde by from death/ and Christ shall geue the lyght.

Take heede therfore that ye walke circumspectlye/ not as folys: but as wyle/ redemyng the tyme: for the dayes are euill. Wherefore be ye not vnywylle/ but vnderstande what the will of the Lorde is/ & be not dysonckerd with hym in is excelle: but be fulfilled with the Spirit/ speakinge vnto your selues in psalmes & hymns/ & spiritual songes/ singinge & makinge melodye to the Lord in your hartes/ & geuyng thanks all wayes for all thynges vnto God the father/ in the name of oure Lorde

Iesus Christ/ submitting your selues one to another in the feare of God.

Women submit your selues vnto your husbandes/ as vnto the Lorde. For the husbande is the wyues head euen as Christ is the head of the congregaciō/ & the same is the saueroure of the body. Therfore as the congregacion is in subiection to Christ/ likewise let the wyues be in subiection to their husbandes in all thynges. Husbandes loue your wyues euen as Christ loued the congregaciō/ & gaue hym selfe for it/ to sanctifye it/ & cleanse it in the word of water thozow the worde/ to make it vnto hym selfe/ a glorious congregacion without spot or wrinkle/ or any soche thing: but that it shuld be holpe without blame. So ought men to loue their wyues/ as their owne bodies. He that loueth his wyfe/ loueth hym selfe. For no man euer yet hated his owne fleshe: but nozifeth & cheriseth it/ euen as the Lorde doth the congregacion. For we are members of his body/ of his fleshe/ & of his bones. For this cause shall a man leaue father & mother/ and shall continue with his wyfe/ & two shalbe made one fleshe. This is a great secrete/ but I speake bitwene Christ and the congregacion. Nevertheless do ye so that euery one of you loue his wife truly euen as hym selfe. And let the wife se that she feare her husbande.

How chyliden shulde behaue the selues towards their fathers and mothers: like vnto the fathers towards their chyliden: seruantes towards their masters/ agayne masters towards their seruantes as exhortacion to the spiritual battayle/ and what weapons Christen men shulde fight with all.

The. vi. Chapter.

Chyliden obey your fathers & mothers in the Lorde: for so is it ryght. Honour thy father & mother/ & is the fyrst comaundment that hath any promys/ & thou mayst be in good estate/ and lyue longe on the erthe. And ye fathers moue not your chyliden to wrath: but bringe the by with the Lorde & informaciō of the Lorde. Seruantes be obedient vnto your carnall masters/ with feare & treblinge in singlenes of your hartes/ as vnto Christ: not with seruice in the eye syght/ as men pleasers: but as the seruantes of Christ/ doinge the wyll of God from the herte with good will/ seruinge the Lorde/ and not men. And remember that whatsoeuer good thyng ye maye doeth that Christ hath put shall be receaue agayne of the Lorde/ where he be bonde or fre. And ye masters/ do as for al thynges the same thynges vnto them/ puttinge awaye threateninges: and remember that euen your master also is in heauen/ neither is there any respecte of person with hym.

Finallye my brethren/ be stronge in the Lord & in the power of his myght. Put on the armour

The Epistle

The Epistle of Saynet Paul the Apostle vnto the Philippians.

moure of God/that ye maye stande stedfast
agaynst the crafty assaults of the deuyl. For
we wreite not agaynst fleshe & blood: but
agaynst rule/ agaynst power/ and agaynst
worldly rulers of the darkness of this world
agaynst spetuall wickednes/ for heauenly
thynges.

The Armon
reol God folo
weh berpte
foes of a d
fast purpose
to folowe
pell/ sayth/
wherwith ou
re consequences
are at pra. e
ter it hath co
ne felt Chri
f helmet of sa
uand wherch
hope/ f word
God which is
f swerde, &c.

For this cause take vnto you the armour
of God/that ye maye be able to resyst in the
euill dape/ & stande perfect in all thynges.
Stande therfore/ and poure loynes gird
aboute wth berpte/ haunge on the brest
plate of ryghtewesnes/ and shoo wth ho
wes prepared by f Gospel of peace. Aboue
all take to you the shelde of sayth/ wherwith
ye maye quenche all the fyre dattes of the
wyled. And take the helmet of saluacion/
and the swerde of the spete/ wherch is the
woyde of God. And praye all wayes wth
all manner prayer and supplicacyon: that
in the spete: and watch therunto wth all in
stance and supplicacion for all sayntes and
for me/ that biteraunce maye be geuen vnto
me/ that I maye open my mouth boldly to
bitter the secretes of f Gospel/ wherof I am
messenger in bondes/ f therin I maye speake
frelly/ as it becommeth me to speake.

But that ye maye also knowe what con
dicion I am in and what I do/ Tichicus my
deare brother and saythfull mynster in the
Lorde/ Shall shewe you of all thynges/ wh
I sent vnto you for the same purpose/ that
ye myght knowe what case I stande in
& that he might cōfōrt your hertes.

Peace be wth the brythren &
loue wth sayth/ from God
the father & fro the Lorde
Jesu Christ. Grace be
wth all them which
loue our Lorde
Jesu Christ
in purenes.
Amen.

Sent from Rome vnto the Ephe
sians by Tichicus.

22 23

The exhorteth the to increas in loue in knowlege & ex
perience of Godly thynges: maketh mencio of his pre
sionment at Rome/ is glad to heare Christ preached/ is
content ether to dye or lyue/ and prayeth them to lede
a Godly conuersacion/ to be of one mynde/ and to fear
no persecucion.



The fyfte Chapter.

Paul and Tymotheus
the seruantes of Jesu Christ.
To all the sayntes in Christ
Jesu which are at Philippios
with the Bishops & Deacons
Grace be wth you and
peace from God our father/ and from the
Lorde Jesus Christ.

I thanke my God wth all remēbrance
of you/ all wayes in all my prayers for you/
& praye wth gladnes/ because of the fellow
shipp wherch ye haue in the Gospel from the
first dape vnto now: and am surely certified
of this/ that he which beganne a good woyle
in you/ shall go forth wth it vntill f dape
of Jesus Christ/ as it becometh me so to iud
ge of you all/ because I haue you in my herte
and haue you also every one companions of
grace wth me/ even in my bondes/ as I de
fende and stablyshe the Gospel.

For God beareth me recorde how greatly
I longe after you all fro the very herte rote
in Jesus Christ. And this I praye/ that your
loue maye increace more and more in know
ledge/ and in all fealynge/ that ye myght ac
cepte thynges most excellent/ that ye myght
be pure and soche as shulde hurte no mānes
conscience/ vntill the dape of Christ/ fylled
wth the

To the Philippians.

Lxxxi.

with the frutes of ryghtewesnes/ which fru
tes come by Jesus Christ vnto the glory and
laude of God. I

I wolde ye understode brythren that my
busynes is happened vnto the greete further
inge of the Gospel. So that my bandes in
Christ/ are manifest thozow out all the iud
gemēt hall & in all other places: In so moche
that many of the brythren in the Lorde are
boldned thozow my bandes & dare more lar
gely speake the woyle without feare. Some
ther are which preache Christ of enuise & stry
fe/ and some of good will. The one parte pre
acheth Christ of stryfe and not purely/ suppo
sing to adde more aduersitie to my bandes.
The other parte of loue/ because they se that
I am set to defend the Gospel.

What then? So f Christ be preached all
maner wayes/ whether it be by occasyon/ or
of true meaninge/ I therin to ye: ye and wyl
loze. For I knowe that this shall chaunce to
my saluacio/ thozow your prayer & myn
stryng of the spete of Jesu Christ/ as I her
ceip loke for/ & hope that in nothing I shalbe
ashamed: but that wth all confidence/ as all
wayes in tymes past/ euē so now Christ shal
be magnified in my body/ whether it be tho
row lyfe/ or els deeth. For Christ is to me
lyfe/ and deeth is to me auantage.

If it chaunce me to lyue in the fleshe/ that
is to me frutefull for to worche/ and what to
choke I wote not/ I am constrained of two
thynges: I desyre to be knowled and to be wth
Christ/ which thinge is best of all. Neuerthe
lesse to abyde in f fleshe is moare nedfull for
you. And this am I sure of/ f I shall abyde/
& wth you all continue/ for the furtheraunce
and lope of your sayth that ye maye moare
aboundantly reioyce in Jesus Christ thozow
me/ by my commynge to you agayne.

Only let your conuersacion be/ as it be
cometh the gospel of Christ: that whether I
come and se you/ or els be absent/ I maye yet
heare of you/ & ye continue in one spete/ & in
one soule/ labourynge as we do/ to mayntay
ne the sayth of the gospel & in nothing fea
ringe your aduersaries: which is to the a
ken of perdition/ & to you of saluacion and f
of God. For vnto you it is geue that not only
ye shuld beleue on Christ/ but also assure for
his sake/ & haue even the same fyght wherch
ye late me haue and now heare of me.

The exhorteth them to vnto and brotherly loue/ to
beuere of stryfe and byrnyng glory: And for a sure en
sample he layeth Christ before them.

The iiij. Chapter.

If ther be anye you eny consolacio
in Christ/ or ther be eny cōfortable
loue/ or ther be eny fellowshipe of f
spete/ or ther be eny cōpassyon of

mercy: fulfill my toye/ & ye dape one waye/
haunge one loue/ beyng of one accord/ &
of one mynde/ that nothinge be done thozow
stryfe or hayne glory/ but f in mekenes of
mynde every mā esteeme other better then hi
selfe/ and loke not every man on his awne
thynges/ but every man on f thynges of other
mē. Let the same mynde be in you f was
in Christ Jesu: which beyng in the shape of
God/ & thought it not robbery to be equalled
God: Neuerthelesse he made hym selfe of no
reputacion/ & toke on him the shap of a ser
uaute/ & became like vnto me/ & was founde
in his apparell as a man. He habbled hym selfe
& became obedyent vnto the deeth/ euen the de
deeth of f crosse. Wherfore God hath exal
ted him/ & geue him a name aboue all name:
that in f name of Jesus shulde every knee
bowe/ bothe of thynges in heauē & thynges in
erth & thynges vnder the erth/ & that all tōges
shulde confesse that Jesus Christ is f Lorde
vnto the prayle of God the father. I

Wherfore my dearly beloved/ as ye haue
alwayes obeyed not wth I was present only
but now moche more in mine absence/ euē so
work out your awne saluacio/ to feare vnto
a trembling. For it is God which worketh in
you/ both f will & also f dede euē of good wil.

Do all thynges wth out murmuringe and
disputynge/ & ye maye be faultlesse & pure/ &
the connes of God wthout rebuke in f mid
des of a croked and peruerse nacpō: amonge
which se f ye shyn as lychtes in f woyle/
holdinge fast the woyle of lyfe/ vnto my re
toyng in f dape of Christ/ that I haue not
raue in hayne/ nether haue labored in hayne
for f sake of the promise. For I thought I
reioyce of your sayth: I reioyce/ &
reioyce wth you all. For the same cause also
reioyce ye/ and reioyce ye wth me.

I trust in the Lorde Jesus for to sende Ti
motheus shortly vnto you/ that I also maye
be of good cōfōrt/ when I knowe what case
ye stande in. For I haue no mā that is so lyke
mynde to me/ which wth so pure affeccyon
careth for your matters. For all other sele
their awne/ & not that wherch is Jesus Christ
res. Ye knowe the profite of hym/ how that
as a sonne wth the father/ so wth me he shal
wrd he is labour vpon the Gospel. Hym I
hope to sende alone as I knowe how it wyl
go wth me. I trust in the Lorde/ that I also
my selfe shall come shortly.

I supposed it necessary to sende brother
Epaphroditus vnto you/ my cōpanion in la
boure & fellowe soldier/ your Apostel & my
mynster as my nedes. For he longed after
you/ & was full of heynnes/ because that ye
had heard saye f he shulde be lycke. And no
doute he was sicke/ & f nye vnto deeth. But
L. J. God

The Epistle

God had mercy on him: not on him only/ but
on me also lest I shuld haue sorowe byd so-
rowe. I sent him therfore the diligentlar/ &
whē ye shuld se him/ ye might reioyce againe
and I myght be the lesse sorowfull. Receaue
him therfore in the Lorde with all gladnes/ &
make moche of soche: because that for the
wozke of Christ he wēt so farre/ that he was
nye unto deeth/ and regarded not hys lyfe to
hisself that seruyce whych was lachryme on
youre parte towarde me.

He warneth them to beware of false teachers, whom
he calleth dogges & enemies of Christ and reproachfully
mannes awne eyghteousnes.

● The iii. Chapter.

Moreouer my bethers reioyce in þ
Lorde. It greueth me not to writte
one thinge oftē to you. for to you
it is a sure thinge. Beware of dog-
ges/ beware of euyl woꝝkers. Beware of dis-
sencion. for we are circuncision which woꝝ-
ship God in þ spete/ & reioyce in Christus Iesu
& haue no confidence in the fleshe: though I
haue wherof I myght reioyce in the fleshe.
If eny other mā thynketh that he hath wher
of he myght trust in the fleshe: moche moare
I circumsyde the egypte dawe/ of the kindred
of Israel/ of þ tribe of Benjamin/ an Ebꝛue
boꝛne of the Ebꝛues: as concerninge þ lawe/
a Pharisee/ and as concerninge feruēnes/
I persecuted the congregacion/ and as tou-
chinge the rightewesnes which is in þ lawe/
was unrebukable.

hee bee accepte. But the thinges that were bauntage unto
 ed which Wme/I counted losse for Chrystes sake. Yee I
 els were damnable for I thynke all thinges but losse for that excellent
 spynne that is in knowledges sake of Chrizt Iesu my Lozde
 thear. for whom I haue counted all thinge losse/a

(Deeth) we must dye wth Christ yf we myll lyue wth hym.
 reccion/ and the fellowshipp of his passiō/
 that I myght be cōformable vnto his (deeth)
 yf by eny meanes I myght attayne vnto the
 resurreccion of the deed.

I loke not on
 the woordes þat
 haue done but
 wher I lacke of
 the perfectnes
 of Christ.

other wyse mynede/I praye God open euen
this vnto you. Neuerthelesse in þe wher vnto
we are come/let vs procede by one rule/that
we maye be of one accorde.

¶ 13. theſe be folowers of me / & loke on the
which walke euē ſo / as ye haue vs for an ex-
ample. ſoz many walke (of whom I haue
tolde you often) & now tell you wepinge) that
they are the enemyes of the crosse of Chriſt /
whose ende is damnacyō whose God is their
helly & whose glozy is to their shame, whych
are woꝛldely myghed. But oure conuerſacyō
is in heauen / from whence we loke for a sa-
uour / euē ſo Loꝛde Ieſus Chriſt / which ſhal
chaunge oure byle bodyes / that they maye
be faſhioned lyke vnto his gloꝛyous body / ac-
coꝛdyng to the woꝛkinge / wherby he is able
to ſubdue all thynges vnto him ſelfe. ¶

The salueth certayne of them exhorte them to be
of honest conuersacion and chaungeth them because of
the prouisyon they made for him beyng in prison.

The.iii. Chapter.

Therfore my brethre dearly beloved
a longed for my ioye and croune/
so continue in the Lorde ye beloved.
I praye Euodias/ & beseeche Si-
nitches & they be of one accorde in the Lorde.
Yee and I beseeche the faithfull rockelowe/
helpe the women which labored wth me in the
gospell/ & with Clement also/ & with other my
labour felowes/ whose names are in b^oke of
Iste. I beseeche in b^o Lorde alwaye/ &
agayne I saye reioyce. Let youre softenes be of
knownen vnto all men. The Lorde is euen at
hande. Be not carefull: but in all thynges b^e.

We be youre petitiō vnto God in prayer and
 supplicatiō wth geuinge of thāks. And y^e peace
 of God which passeth al vnderstandinge/ kepe
 youre hertes and myndes in Christ Iesu. ¶
 Furthermo^{re} heareth/ whatsoeuer thinges
 are true/ whatsoeuer thinges are honest/ what
 soeuer thinges are iust/ whatsoeuer thinges
 are pure/ whatsoeuer thinges pertaine to so-
 ne/ whatsoeuer thinges are of honest reporte:
 yf ther be any vertuous thinge/ yf ther be any
 laudable thinge/ those same haue ye in your
 mynde/ wherby ye haue both learned & recea-
 ued/ herde & also sene in me: those thinges do/
 & the God of peace walke wth you. ¶ I reioyce
 in the Lorde greatly/ that now at the last ye
 are reuiewed agayne to care for me/ in that
 wherin ye were also carefull/ but ye lacked
 oportunitie. ¶ I speake not because of necessitie
 for I haue learned in whatsoeuer estate I
 am/ therewith to be content. ¶ I can both cast
 doune my selfe/ I cā also excede. Every whe-
 re & in all thynges I am instructed/ both to
 be full & to be hongry/ to haue plenty and to
 suffre neede. ¶ I can do all thynges thow the
 helpe of Christ which strengthneth me. Not
 withstandinge

To the Collossians.

Withstandinge y^e haue well done, & y^e bare
parte with me in my tribulacion.

Ye of Philippios knowe that in the begin-
ninge of the Gospell/when I departed from
Macedonia/no congregacyon bare patte to
me as concerninge geuynge & receauynge/bu-
t ye only. For when I was in the Gallonica/ye
sent once & afterwarde agayne vnto my ne-
des: not þat I desyre gyftes: but I desyre a boun-
dant frute on youre parte. I receaued all/ &
haue plentye. I was euen fylled after that I
had receaued of Epaphroditus/ þat whych ca-
me from you/ an* odour þat smelleth swete/ a
* sacrifice accepted and plesant to God. My
God fulfill all your nedes thozow his glori-
ous riches in Iesu Christ. Vnto God & our
father be prayse for euermore. Amen. Salute
all the sayntes in Christ Iesu. & he brethren
which are to me/ grete you. All þe sayntes sa-
lute you: a most of all they which are of þem-
perours householdes. The grace of our Lorde
Iesu Christ be with you all. Amen.

● Sent from Rome by Epaphroditus.

The Epistle of Saint Paul the Apostle to the Colossians.

The greieth shankes vnto God for theyre fayth/ some
e hope/ prayeth for theyre increas/ and therewith how
we are the hyngdome of God/ o/ptayned by Christ/ whi
he is the herde of the congregacion.



The fyfthe Chapter.

D And an Apostle of Je-
su Christ by the will of God/
and brother Timotheus.
To the saynctes whych are
at Colossa/and brethyrn that
belene in Christ.

* Grace be with you and peace from God

Lucini

oure father/a from the Lorde Iesu Christ.
 We geue thankes to God þ father of oure
 Lorde Iesus Christ/ alwayes prayenge for
 you ſence we hearde of youre* ſayd whych
 ye haue in Chriſt Ieſu/ and of þ loue whych
 ye beare to all ſagntes for the hopes ſake
 which is layde vp in ſtore for you in heuē/ of
 which hope ye haue herde befoze by the true
 worde of þ Goſpell/ which is come vnto you
 ruen as it is into all the worlde/ and is fru-
 tetfull/ as it is amonge you/ ſið the fyrſt daye
 in the which ye herde of it/ and had experiēce
 in the grace of God in the trueth/ as ye lear-
 ned of Epaphra oure deare ſelowe ſeruaunt/
 which is for you a faithful miniſter of chriſt
 whych alſo declared vnto vs youre loue
 which ye haue in the ſpēte.

✠ For this cause we also/ fence the daye
we herde of it/ haue not ceasyd prayinge for
you/ and desyryng that ye myght be fulfilled
with the knowledg of his will/ in all wisdo-
me & spretuall vnderstandg/ (that ye might
make worthy of the Lorde in all thynges &
please beynge frutfull in all good woorkes &
encreasyng in the knowledg of God/ first
then with all myght/ thozowe hys glorious
power/ vnto all patience & longe sufferinge
with ioyfulness & geuynge thankes vnto the
father which hath made vs mte to be parta-
kers of the inheritance of sayntes in light.

which hath deliuered vs frō the power of
darknes/and hath translated vs into his kyng
dome of his dere sonne/in whom we haue re-
demption thowgh his blood/that is to saye/
the forgiveness of synnes which is the image
of the Inuisible God/first begotte of all crea-
tures. For by him were all thynges created/
things that are in heuen/ & things that are
in earth: things visyble & things inuisyble/
whether they be made by or lordshippe/ether
rule or power. All thinges are created by him/
and in hym and he is before all thynges/ & in
him all thinges haue their bypnce.

And he is the hee of the body; that is to
say of the congregaciō: he is the begynnyng
and * syt begotten of the deed; that in all
things he myght haue the p̄minence. For
it pleased the father that in him shuld all ful-
nes dwell; and by him to reconcile all thinge
vnto hym selfe / and to set at peace by hym
thorow the blood of his crosse; both thynges
in heuen and thinges in erth.

And you (which were in tymes past stragg-
lers a enymes/ because youre mynbes were
set in euill woorkes) hath he now reconcyled
in þe body of his selfe thozowe deeth/ to ma-
ke you holy/ onblameable and with out fault
in his auncient sight/ yf ye continue grounded
and stablyshed in the fayth/ and be not mo-
ued awaie fro the hope of the Gospell/ wher
L. iii. of pe

your peace. And
be suff:nt of
honour, b.

Where the
faith of Thine
is: there is love
to the brethren?

Our redemptio
is þ forgiveness
of oure synnes.

The Epistle

To the Colossians

lxxxiii.

of ye have herde/howe that it is preached amonge all creatures which are knoet here whereof I Paul am made a minister.

I Now I saye I in my sufferinges which I suffer for you/and fulfill that which is be- hynde of the passions of Christ in my fleshe for his bodyes sake which is the congregacio wherof I am made a minister accordinge to the ordinaunce of God/which ordinaunce was geuen me unto you warde/to fulfill & worde of God that my lye hysence the worlde be gaue/& sence the begynnyng of generacions: but now is opened to his sapnetes/to whom God wolde make knowne the glorious ryches of this mystry amonge the Gentys/whych ryches is Christ in you/the hope of glory/whom we preach/warnyng all men/& teachyng all men in all wysdome/to make all men perfect in Christ Iesu. Wherin I also labour and stryue/euen as farforth as hys workyng worketh in me myghtely.

I true Apostle wolde haue all men perfect in Christ Iesu. Wherin I also labour and stryue/euen as farforth as hys workyng worketh in me myghtely.

I What greute care I Paul toke for all congregacions. I exhorter them to be steadfast in Christ/as to beware of false teachers and worldly wysdome and desceyber & false propheetes.

The ii. Chapter.

I Wolde ye knewe what syghtyng I haue for your sakes and for the of Laodicia/and for as many as haue not sene my parson in fleshe/that their hertes myght be comforted and knet to gether in loue/& in all ryches of full vnderstandyng/for to knowe the mystry of God the father and of Christ/in whom are hys all the treasures of wysdome and know- ledge. Whis I saye lest eny man shuld begyle you with entyngyng wordes. For though I be absent in the fleshe,yet am I present with you in the spete/lovinge and beholdyng & order that ye kepe/& your steadfast sayth in Christ. As ye haue therfore receaued Christ Iesu the Lorde/euen so walke/rotd & vyle in him & steadfast in & sayth/as ye haue learned:& therein be plerous in geuyng chalyes.

I Beware lest eny man come and spoyle you thozow philosophy & disceatful banitie/thozow the tradycions of men/& ordinaunces after the worlde/and not after Christ. For in him dwelleth all & fulnes of & Godhead bodyly/and ye are complete in hym whych is the head of all ruse and power/in whom also is berely and in ye are circumcised with circumcysion made with out handes/by puttynge of the synfull body of the fleshe thozow the circumcysion & is in Christ/in that ye are buryed with hym thozow baptyme/in whom ye are also ryfen agayne thozome sayth/that is wrought by & operacio of God which rayed him fro deeth.

I And ye which weare deed in synne thozow the uncircumcysion of your fleshe/hath he

I quickened with hym and hath forgiven by wysdome. The all oure trespasses & hath put out the handwrytynge that was agaynst us/con- taryned in the lawe witten:and that hath he taken out of the waye and hath fastened it to his crose/and hath spoyled rule and power/and hath made a shewe of the openly/& hath triumphed ouer them in his awne person. Let no man therfore trouble your consciences aboute meate and dryncke or for a pece of an holy daye/as & holydaye of the newe mone/ or of the Saboth dayes/which are nothinge but shadowes of thynges to come:but the body is in Christ. Let no man make you shoke at a wydge mather which after his awne ymagination walketh in the humblenes & holynes of angels/thynges which he neuer sawe: causelesse putt by with his fleshy mynde/& holdeth not the heed/whereof all the body by joyntes and couples receaueth noifcoment and is knet to gether/and increaseth with & increasyng that cometh of God.

I quickened with hym and hath forgiven by wysdome. The all oure trespasses & hath put out the handwrytynge that was agaynst us/con- taryned in the lawe witten:and that hath he taken out of the waye and hath fastened it to his crose/and hath spoyled rule and power/and hath made a shewe of the openly/& hath triumphed ouer them in his awne person.

I Let no man therfore trouble your consciences aboute meate and dryncke or for a pece of an holy daye/as & holydaye of the newe mone/ or of the Saboth dayes/which are nothinge but shadowes of thynges to come:but the body is in Christ. Let no man make you shoke at a wydge mather which after his awne ymagination walketh in the humblenes & holynes of angels/thynges which he neuer sawe: causelesse putt by with his fleshy mynde/& holdeth not the heed/whereof all the body by joyntes and couples receaueth noifcoment and is knet to gether/and increaseth with & increasyng that cometh of God.

I wherfore ye be deed with Christ from ordinaunces of the worlde/whych as though ye yet lured in the worlde/are ye ledde with tradycions of men that saye: & touche not/tast not/handell not:which all perit the with the bynyng of them and are after the commaund miers and doctrynes of men:which thynges haue the synpytude of wysdome in chosen holynes and humblenes/& in that they spare not the body/and do the fleshe no workyng into hys nyde.

I He putteth them in remembrance of the spiritual reuerence to kepe in all maner of corrupte synnyng to be frutefull in all godlynde and vertue/and sheweth all degrees their outye.

The iii. Chapter.

I ye be then ryfen agayne to Christ Iesu the Lorde/where Christ lyeth on the ryght hande of God. Set your affecps on thynges that are aboute/& not on thynges which are on the erth. For ye are deed/& your lyfe is hys in Christ in God. When Christ whych here after foloweth is our lyfe/shall shewe him selfe/then shall ye also appere with him in glory.

I Mortifye therfore your members which are on the erth/fornicacyon/bacennes/harsh natural lust/cupyl concupyscence/& couetousnes which is workyng of vholes: for which thynges sakes the wrath of God cometh on the chyldren of vnbelyfe. In whych thynges ye walked once/wher ye lured in the.

I But now put ye also awaye from you all thynges:wrath/tearlyn/malicious/cutted speechyng/sythyng speakyng out of your mouthes. Ye not one to another & the olde man with his workes be put of/and the newe put on/which is renewed in knowledge after the ymage

I Every man is Gentyle no Jew/circumcysion no/bac- cysion/Barbarous or Sythian/bonde or fre:but Christ is all in all thynges.

I Now therfore as electe of God/holy and beloued/put on tender mercye/humylties/humblenes of myndes/mechenies/longe suffring/forbearinge out another/& forgyng one another/yt any man haue a quarell to a no- ther:even as Christ forgave you/euen so do ye. About all these thynges put on loue/which is the bonde of perfectnes. And the pease of God rule in your hertes/to the which pease ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously in all wysdome. Teach and exhorte your awne selues/in psalmes/and hymnes/& spirituall songes which haue fauour with the/ingyng in your hertes to & Lorde. And all thynges (whatsoeuer ye do in worde or dede)do in the name of & Lorde Iesu/geuyng thakes to God & father by hym.

I Whych fulmyt your awne selues unto your awne husbandes/as it is comy in the Lorde. Husbandes loue your wyues and be not bytter vnto the. Chyldren obey your fathers and mothers in all thynges/for that is well pleasyng vnto the Lorde. Fathers rate not your chyliden/lest they be of a desperate mynde. Seruantes be obedynt vnto your bodyly masters in all thynges: not with eye seruyce as men pleasers/but in singlenes of herte/fearyng God. And whatsoeuer ye do/do it hertely/as though ye dyd it to & Lorde/& not vnto men:for as moche as ye knowe & of the Lorde ye shall receaue the reward of inheritaunce/for ye serue the Lorde Christ. But he that both wynges shall receaue for the wynges that he hath done:for there is no respect of persones with God. Ye masters do vnto your seruantes that which is iust and equal/teyng ye knowe that ye also haue a master in heauen.

I He exhorter them to be diligent in prayer/to walke humyly vnto them that are not yet come to the true knowledge of Christ/and salueth them.

The iiii. Chapter.

I Continue in prayer and watch in & praye to thankes geuyng/prayyng alle tyme/that God open vnto us the myre of viterance/& we maye speake the myre of Christ/wherfore I an also in bonds/that I maye better it/as it becometh me to speake. Walke wyfely to them that are without/and redeme the tyme. Let your speech be all wayes well fauon- red and potowen with salt/that ye maye knowe how to answer every man.

I The deare brother Archiscus shall tell you of all thynges/whych is a saythfull my-

nister and selowe seruante in the Lorde/whych I haue sent vnto you for the same purpose/that he myght knowe how ye do/and myght comfort your hertes/whych one Onesimus a saythfull and a beloued brother/whych is one of you. They shall shewe you of all thynges which are adoyng here.

I Archiscus my pson selowe saluteth you/& Marcus Barnabas cyters sonne/ touchyng whom ye receaued commaunde- mentes. If he come vnto you/receave hym: and Iesus which is called Justus/which are of the circumcysion. These only are my wo- kselowes vnto & I. Some of God/whych were vnto my consolacio. Epaphras the ser- uant of Christ/whych is one of you/salu- teth you/and allwayes laboureth feruently for you in prayers/that ye maye stande per- fect and full in all that is the wyll of God. I beare hym recorde & he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Deare Lucas the physician greteyth you/and Demas. Salute the brythren whych are of Laodicia/and sa- lute Nymphas & the congregacion/whych is in his house. And wher I epistle is reed of you make that it be reed in the congregacyon of the Laodicyans also:and that ye lyke wyse reade the epistle of Laodicia. And saye to Archippus:take heed to the offyce that thou hast receaued in & Lorde/that thou fulfill it. The salutation by the hande of me Paul. Remem- ber my bondes. Grace be with you Amen.

I Sent from Rome by Archiscus/ and Onesimus.

L. iiii. C. c.

...

B. me. ...

...

The .i. Epistle

The fyrst epistle of Saynt Paul the Apostle to the thessalonians.

The thankeyth God for them/that they are to be saved in fapth and good woikes/ and receiue the Gospell with soch earnestnes.



The fyrst Chapter.

Paul Syluanns and Timotheus. vnto the congregation of the thessalonians/ in God the father/ and in the Lorde Iesus Christ.

Grace be with you/ & peace from God our father/ and from the Lorde Iesus Christ.

We geue God thankes all waye for you all/ makinge mencion of you in our prayes with out ceasinge/ & call to remembraunce your worke in the fapth/ & labour in loue/ & perseuerance in the hope of our Lorde Iesus Christ/ in the sight of God our father: because we knowe brythren beloued of God how that ye are electe. For our Gospell came not vnto you in worde only/ but also in power/ & also in the holy goost & in moche certayntye/ as ye knowe after what maner we behaued our selues amonge you/ for your sake. And ye became folowers of vs & of the Lorde/ & receaued the worde in moche affliction/ with lope of the holy goost/ so that ye were an ensample to all beleue in Macedonia & Achaia. For fro you sounded out the worde of the Lorde/ not in Macedonia & in Achaia only/ but your faith also which ye haue vnto God/ spread her selfe abroad in all quartars/ so greatly that it needeth not vs to speake any thinge at all. For they them selues shewe of you what maner of entrynge in we had vnto you & how ye turned to God from ymagis/

for to serue the lyuinge and true God/ & for to loke for his sonne from heauen/ who he rayled fro deeth: I meane Iesus which dyueryth vs from the wyath to come.

We putte them in mynde of the godly conuersaciō that he led amonge them/ whē he preached the Gospell vnto them/ thankeyth God that they receaue his worde so frutefully and exulteth his abience.

The .ii. Chapter.

Our selues knowe brythren of our entraunce in vnto you/ how that it was not in bayne: but euen after that we had suffered before & were shamefully entreated at Philippos (as ye well knowe) then were we bolde in our God to speake vnto you the Gospell of God/ in moche stryunge. Our exhortacion was not to bynge you to erreure/ nor yet to vncieness/ nether was it in gyle: but as we were allowed of God/ that the Gospell shuld be cōmpted vnto vs: euen so we spake/ not as though we intended to please men/ but God/ which tryeth our hertes.

Nether was our conuersaciō at any tyme with flatterynge wordes/ as ye well knowe nether in cloked coueteousnes/ God is recozdemether sought we praye of men/ nether of you/ nor yet of any other/ when we myght haue bene chargeable/ as the Apostles of Christ but we were tender amonge you/ euen as a noyse chereleseth her chyldren/ so was our affectyon towardes you: our good wyll was to haue dealete vnto you/ not the Gospell of God only: but also our awne soull/ because ye were deare vnto vs.

Ye remember brythren our labour/ & trauayle. For we laboured daye & nyght because we wolde not be greuous vnto any of you/ and preached vnto you the Gospell of God. Ye are witness/ & so is God/ how holyly & iustly & vnblymeably we behaued our selues amonge you that beleue: as ye knowe how we exhorted & comforted and be sought euery one of you/ as a father his chyldren/ that ye wolde walke worthy of God/ which hath called you vnto his kyngdome and glory.

For this cause thāke we God with out ceasinge/ because that whē ye receaued of vs the worde wherewith God was preached/ ye receaued it not as the worde of man: but euen as it was in dede/ the worde of God/ which worketh in you & beleue. For ye brythren became folowers of the congregacyōs of God which in Iewry are in Christ Iesu: for ye haue suffered lyke thynges of your kynsmen/ as we our selues haue suffered of the Iewes. Which as they kylled the Lorde Iesus & their awne prophet/ eue so haue they persecuted vs: and God they please not/ and are contrary to all men and forbyddes to preache vnto the Gentyls

To the thessalonians.

Lxxxv.

Gentyls/ that they might be saued/ to fulfill their synnes all waye. For the wyath of God is come on them/ euen to the vtmost.

For as moche brythren as we are kept fro you for a season/ as concerninge the bodyly presence/ but not in the herte/ we enforssed & more to se you personally with great desyre. And therfore we wolde haue come vnto you/ & Paul once and agayne: but Satan withstode vs. For what is our hope or loye/ or crowne of reioysing: are not ye it in the presence of our Lorde Iesus Christ at his comynge: yes ye are our glory and loye.

For the which how greatly he was reioysed when Timothy tolde him of this fapth and loue.

The .iii. Chapter.

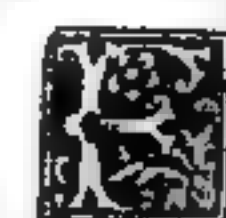
Wherfore sence we could no longer forbear/ it pleased vs to remayne at Athens alone/ and sent Timotheus our brother and minister of God/ and our labourer felowe in the Gospell of Christ/ to stablishe you and to comforte you ouer your fapth/ that no man shulde be moued in these afflictions. For ye your selues knowe that we are euen appointed there vnto. For herely when I was with you/ I tolde you before that we shuld suffer tribulacion/ euen as it came to passe/ & as ye knowe. For this cause whē I coulde no longer forbear/ I sent the I myght haue knowledge of your fapth/ lest haply the tempter had tempted you/ & that our labour had bene bestowed in bayne.

But now lately when Timotheus came from you vnto vs/ and declared to vs your fapth and your loue and how that ye haue good remembraunce of vs all wayes/ desyring to se vs as we desyre to se you. Therfore brythren we had consolacion in you/ in all our aduersyte and necedite/ through your faith. For now are we alpye/ yf we shalde stand fast in the Lorde. For what thankes can we recompence to God agayne for you/ ouer all the loye that we loye for your sake before our God: whyle we myghte and daye praye exceedingly that we might se you presently/ & myghte fulfill that which is lackynge in your fapth.

God him selfe our father/ and our Lorde Iesus Christ gyde our soules vnto you: and the Lorde increace you and make you growe ouer in loue one towardes a nother/ and towardes all men/ euen as we do towardes you/ to make your hertes stable & vnblymeable/ in holynes before God our father/ at the comynge of our Lorde Iesus Christ with all his sayntes.

He exhorteth the to steadfastnesse/ to kepe the selues fro synne & vncienly conuersaciō/ to loue one another: & to kepe theselues from speake of the resurrection.

The .iiii. Chapter.



Furthermore we beseeche you brythren/ and exhorte you in the Lorde Iesus/ that ye increace more and more/ euen as ye haue receaued of us/ how ye ought to walke & to please God. Ye remember what commaundementes we gaue you in our Lorde Iesu Christ. For this is the wyll of God/ eue that ye shuld be holy/ and that ye shuld abstayne from fornicaciō/ that euery one of you shulde knowe how to kepe his bestell in holynes & honoure/ & not in lust of concupiscence/ as do the which which know not God/ that no mā go to farre and defraude his brother in bargaynyng: because the Lorde is a venger of all suche thynges/ as we tolde you before time and testified. For God hath not called vs vnto vncienness: but vnto holynes. He therfore that despyseth/ despyseth not man/ but God/ which hath sent his holy sperte amonge you.

But as touchynge brotherly loue/ ye neede not that I wyte vnto you. For ye are taught of God to loue one another. Ye & that thyng herely ye do vnto all the brythren which are thowow out all Macedonia. We beseeche you brythren that ye increace more & more/ & that ye studye to be quyet/ & to medle with your awne handes/ as we commaunded you: that ye maye behaue your selues honestly towardes them that are without/ and that nothyng be lackynge vnto you.

We wolde not brythren haue you ignorant concerninge the which are fallen a slepe/ that ye sozowe not as other do which haue no hope. For yf we beleue that Iesus dyed & rose agayne: eue so the also which slepe by Iesus/ will God bryng agayne with him. And thus saye we vnto you in the worde of the Lorde/ that we which lyue & are remainynge in the comynge of the Lorde/ shall not come yet they which slepe. For the Lorde him selfe shall descende from heauen with a thowme and the boyce of the Archangell and trompe of God. And the deed in Christ shall aryse fyrst: then shall we which lyue and remayne/ be caught vp with them also in the cloudes/ to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore comforte your selues one another with these wordes.

The enfourmeth them of the daye of dome and comynge of the Lorde/ exhorteth the to watch/ and to kepe garde soch as preach Gods worde amonge them.

The .v. Chapter.

If the tymes and seasons brythren ye haue no nede that I wyte vnto you: for ye your selues knowe perfectly/ & the daye of the Lorde shall come eue as a thefe in the nyght. When they shall saye peace & no daunger then cometh

L.b. on them

The seconde epistle
of Saynct Paul the Apostle to the
Thessalonians.

He thanketh God for their faith and love & prayeth
for the increase of the same.

The fyrst Chapter.

Paul / Syluanus and
Timotheus.
Unto the congregacion of
the Thessalonians which are
in God our father / & in the
Lorde Jesus Christ.

Grace be with you & peace from God our
father / and from the Lorde Jesus Christ.

We are bounde to thanke God all wayes
for you brethren / as it is mete / because that
your faith groweth exceedingly / and every
one of you swymmeth in love towardes ano-

ther betwene your selues / so that we our selues
reioyce of you in the congregacions of God /

ouer your patience & faith in all your per-
secutions & tribulacions that ye suffer / which
is a token * of the rychtwys iudgement of

God / that ye are counted worthy of the kyng-
dom of God / for which ye also suffer. It is be-

lieve a rychtwys thyng with God to recom-
pence tribulacion to them that trouble you /

and to you which are troubled / rest with vs
when the Lorde Jesus shall come him selfe

from heauen with his myghty Angells / in
flamyng fyre / rendyng vengeance vnto

them that knowe not God / and to them that
obeye not vnto the Gospell of our Lorde

Jesus Christ / which shalbe punished with
euerlastyng damnacion / from the presence

of the Lorde / & from the glory of his power /
when he shall come to be glorified in his

saynctes / & to be made manifest in all the
that beleue / because our testimonie that we

had to you / was belueued euen the same daye
that we preached it. * Wherefore we praye all

wayes for you & our God make you worthy
of the callinge / and fulfill all delectacion of

goodnes and the woorkes of faith / in power
that the name of our Lorde Jesus Christ

maye be glorified in you / & ye in him / thorow
the grace of our God / and of the Lorde Je-

sus Christ.

He sheweth them that the daye of the Lorde shall not
come / till the departing from the sayth come fyrst / &
therefore he exhorteth them not to be discouraged / but to
stande stedfast in the thynges that he hath taught them.

The.ij. Chapter.

We beseeche you brethren by the com-
myng of our Lorde Jesus Christ /

and in that we shall assemble vnto
him / that ye be not suddenly moued

from

from

And your mynde & be not troubled neither by
spyete / neither by wordes / nor yet by letter
which shuld seme to come fro vs / as though

the daye of Christ were at hand. * Let no man
deceiue you by any meanes / for the Lorde

cometh not / excepte ther come a departinge
of him toke in / & that * & synfull man be opened / the

sonne of perdition which is an aduersarie / &
is exalted aboue all that is called God / or

is worshipped: so that he shall * & as God in
the temple of God / and shew him selfe as God.

Remember ye not / that when I was yet
with you / I tolde you these thynges: And now

ye knowe what myghty doeth: euen that he
might be bittered at his tyme / for the myste-
ry of & iniquite doeth all readye woorkes: till

he which now only letteth / be take out of
the waye. And then shall that which be bittered /

whom the Lorde shall consume * with & spyete
of his mouth / and shall be drope it with the

aperaunce of his comyng / euen him who-
se comyng is by the woorkyng of Satan /

with all * & lyng power / signes & wonders /
in all deceauableness of vnryghtwysnes /

amonge them that perishe: because they re-
ceiued not the * loue of the truth / that they

myght haue bene saued. And therefore God
shall sende them strange delusion / that they

shulde beleue lyes: & all they myght be dam-
ned which beleued not & truly / but had plea-

sure in vnryghtwysnes.

But we are bounde to geue thanks alwaye
to God for you brethren beloved of & Lorde /

for because that God hath from the begyn-
nyng chosen you to saluacion / thorow sancti-

fyinge of the spyete / and thorow beleuynge
the truth / wherunto he called you by our

Gospell / to obtayne the glorye that cometh
of our Lorde Jesus Christ.

Wherefore brethren stande fast / & kepe the
ordinaunces which ye haue learned: whether

it were by our preaching or by epistle. Our
Lorde Jesus Christ him selfe / and God our fa-

ther which hath loued vs / and hath geuen vs
euerlastyng consolacion & good hope thorow

grace / comforte your hertes / and stablyshe
you in all doctryne & good doynges.

He beseecheth them to praye for him that the Gospell
maye prosper / and geueth the waye to exhortation &
prayer: and of theyr will not labour with their handes /
that they shall not eate.

The.ij. Chapter.

Furthermore brethren praye for vs /
that the woode of God maye haue

fre passage and be glorified / as it
is with you: & that we maye be be-

lieued from vnreasonable and euill men. For
all men haue not sayth: but & Lorde is sayth-

full / which shall stablyshe you / & kepe you
from euill. We haue confidence thorow the

from

Lorde to you warde / that ye both do / & will
do / that which we commaunde you. And the

Lorde geue your hertes to the loue of God
and patience of Christ.

And we requyre you brethren in the name actum. 1. 1. 1.
of our Lorde Jesus Christ / & ye with vs / &
your selues fro every brother that walketh

inordinatly / & not after & institution which
ye receaued of vs. Ye your selues know how

ye ought to folowe vs. For we behaued not
oure selues inordinatly amonge you. Neither

toke we breed of any man for nought: but
wrought with labour & trouayle night and

daye / because we wolde not be greuous to
any of you: * not but that we had auctorite: &
bude to make our selues an ensample vnto you. Actum. 1. 1. 1.

you / to folowe vs. For when we were to you /
this we warned you of / that if ther were any

which wold not worke / that the same shuld
not eate.

We haue heard saye no doute & ther are
some which walke amonge you inordinatly /

& worke not at all / but are besydbodies. They
that are soche / we commaunde & exhorde by our

Lorde Jesus Christ / that they worke with
quyetnes / & eate their owne breed: * & they

be not wery in well doynges. For if any man
obey not our saynges / sende vs worde of

him by a letter: & haue no companie with him /
that he maye be a shamed. And coste hym not

as an enemy: but warne him as a brother.

The very Lorde of peace geue you peace
all wayes / by all meanes. The Lorde be with

you all. The saluacion of me Paul / is myne
owne hande. This is the token in all epistles

So I wyte. The grace of our Lorde Jesus
Christ be with you all. Amen.

Sent from Athens.

The fyrst Epistle
of Saynct Paul vnto Tymothee.

He exhorteth Tymothee to wayte vnto his office: na-
mely / to se & not to be taught by Gods woode & c.
He sheweth also wherfore the lawe is good / and telleth
thys shewe & glad tydynge / that Christe Jesus came
in to the worlde to saue synners

The fyrst Chapter.

Paul an Apostle of Je-
sus Christ / by the comaunde
ment of God our sauoure /

& Lorde Jesus Christ / which
is our hope.

Unto Tymothee his natu-
rall sonne in the sayth.

Grace / mercy and peace from God our fa-
ther and Lorde Jesus Christ our Lorde.

As I belought the to abyde still in Ephe-
sus

Actum. 1. 1. 1.

And when I departed into Macedonia/euen
to do / that thou commaunde some that they
teache no other wyle: neither geue hede to fa-
bles and genealogies which are endlesse and
bryde doubtles more then Godly: cōspyringe
which is by sayth: for the ende of a cōmaū-
dement is: loue that cometh of a pure herte
and of a good conscience / & of sayth bnfay-
ned: fro the which thynges some haue erred/
and haue turned vnto bayne langage be-
cause they wolde be doctours in a scripture/
and yet vnderstande not what they speake/ne-
ther wherof they affirme.

1. Rom. vii. c.
2. 1. Cor. xii. 8.
3. 1. Tim. vi. 20.

* I knowe that the lawe is good / yf a
man vse it lawfully / vnderstandynge thys/
how that the lawe is not geuen vnto a righ-
teous man / but vnto the vnrighteous & dis-
obedient to the vngodly and to synners / to b-
holp and vncleane / to murderers of fathers
and murderers of mothers / to manslayers &
whomongers: to the that defyle them selues
with mankynde: to menstealers: to payrs & to
perjured / & to such that be any other thing
that is contrary to holysome doctryne / accor-
dinge to the Gospell of the gloze of the bles-
sed God / which gospell is comitted vnto me.

And I thanke Christ Iesus oure Lord
which hath made me stronge: for he counted
me true / and put me in office / when before I
was a blasphemour / and a persecuter / & a re-
bailer. But I obtained mercy / because I did
it ignorantly / thoze vnbelefe.ouer the
later the grace of oure Lord was moare
aboundant with sayth and loue which is in
Christ Iesu.

* This is a true sayinge & by all meanes
woorth to be receaued: & Christ Iesus came
into the worlde to saue synners / of whome I
am chefe. For withstandinge for this cause
was mercy geue vnto me / that Iesus Christ
shoulde fynde me on me all longe patience /
vnto the ensample of the which shall in tyme
to come beleue on hym vnto eternall lyfe.

So then vnto God hyng euerlastynge / im-
mortal / inuisible / & wylle only / be honoure
and prayse for euer and euer. Amen.

* This commaundement commit I vnto the
sonne Timotheus / accorpyng to the prophe-
cies which in tyme past were prophesied of
the / that thou in them shouldest fynde a good
fyght / haung sayth & good cōscience which
some haue put awaye from them / & as cōcer-
nyng sayth haue made wyrtwache. Of who-
se nombze is Timeneus & Alexander whych
I haue deliuered vnto Satan / & they might
be taught not to blaspheme.

* He exhorteth to praye for all men. He wylle not haue
women to be ouerboldly arynged no to teache in the cō-
gregaciō / but to be in silence & obeye their husbandes.

The ii. Chapter.

Exhorte therfore / that aboute all
thynges / prayers / supplications /
intercessions & geuyng of thankes
he had for all men: to; kynges / and
for all that are in auctorite / that we maye
lyue a quyet and a pealable lyfe / in all God-
lynes and honestie. For that is good & accep-
ted in the syght of God oure sauour / whych
* wylle haue all men sauē / and to come vnto
the knowledge of the truthe. For ther is one
God / and one (mediator) betwene God & mā /
which is the man Christ Iesus / which gaue
him selfe a ransome for all men / & it shoulde
be testified at his tyme / where vnto I am or-
dayned a preacher and an Apostle: I tell the
truthe in Christ & I ye not being the teacher
of the gentyls in sayth and veritie.

I wylle therfore that the men praye euer
where / lytynge by pure handes without
wath / or dowynge. I the wylle also the wemē
that they araye them selues in comelye appa-
rell with shamesfastnes & discrete behauiour /
not with brydged heare other golde / or pear-
les / or costly araye: but with suche as becom-
meth wemen that professe the woorthynesse
of God thoze good woorkes: * Let the wo-
man learne in silence with all subieccion. I
suffere not a woman to teache / neither to haue
auctorite ouer the man: but for to be in silen-
ce. For Adam was fyrste formed / and then
Eue. Also Adam was not deceaued / but the
woman was deceaued / and was in trasgres-
sion. Not withstandinge thoze to bearyng
of chylde: they shalbe saued / so they conty-
nue in sayth / loue & holynes with discrecion.

* What manner a mā a bishopp or prest ought to be /
and what condiciō his wyfe and chylde: en shuld haue
The properties also requyrd in a deacon or mynistre
and in his wyfe.

This is a true sayinge: If a man co-
uer the office of a Bishope he de-
spyth a good woorker. Ye & a Bys-
hope must be faultlesse / the husband
of one wyfe / sober / discrete / honestly appa-
relled / barberous / apt to teache / not dyck /
no fighter / not geuf to flythy lucre: but gent-
le / abhoryng synnyng / abhoryng coue-
teousnes / and one that ruleth his awne house
honestly / haung chylde: vnder obedience
with all honestie. For yf a mā cannot rule his
awne house / how shall he care for the congre-
gaciō of God. He maye not be a yonger scolar /
lest he swell and faule into the iudgement
of the euill speaker. He must also be well re-
ported of amonge them which are with out-
forth / lest he fall into rebuke and snare of
euill speaker.

A the wylle must be honest / not
double tonged / not geuen vnto moche danc-
yng /

The wyne of
the prests and
deacons

In the spere
why the spere
the spere have
recede to hym
and to his doc-
trine.

In the spere
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In the spere
why the spere
the spere have
recede to hym
and to his doc-
trine.

lyng neither to flythy lucre: but haung
mustery of the sayth in pure conscience. And
let them fynd be proued / and then let the mi-
nistre / yf they be founde faultlesse.

Euen so must their wyues be honest / not
euill speakers: but sober and saythfull in all
thynges. Let the deacons be the husbandes
of one wyfe / and suche as rule their chylde: vnder
well / and their awne householdes. For they
that mynistre well / get them selues good be-
gre and greate lybertie in the sayth / which is
in Christ Iesu.

These thynges wryte I vnto the / trustinge
to come shortly vnto the: but and yf I tarie
longe / that then thou mayst yet haue know-
ledge how thou oughtest to be haue thy selfe
in the house of God / which is a congregaciō
of the lyuinge God / the pylar & grounde of
truthe. And without naye great is a myste-
ry of godlynes: God was shewed in a fleshe /
was iustified in the spere / was sene of An-
gels / was preached vnto the gētyls / was be-
lieued on in euery and receaued by in gloze.

The propheticke of the latter dayes exhorteth Ty-
mothee to the diligent studyng of the holy scripture.

The iii. Chapter.

The spere speaketh euidently that
in the later tymes some shall de-
parte from the sayth / & shall geue
hede vnto spertes of erroure / and
bycelye the doctryne of them which speake
falle thoze vpon / & haue their cōscie-
ces marked with an hote yron / for bydyng
to mary / & cōmaūdyng to abstayne from
meates which God hath created to be recea-
red with geuyng thankes / of them whych
believe and knowe the truthe. For all the crea-
tures of God are good and nothyng to be re-
fused / yf it be receaued with thankesgeuyng.

For it is sanctified by the worde of God and
prayer. If thou shalt put the byethzen in re-
membraunce of these thynges / thou shalt be
a good mynistre of Iesu Christ / whych hath
bene nozifed by in the wordes of the sayth
and good doctryne which doctryne thou hast
continually folloved. But cast awaye vn-
godly and olde wyues fables.

Exerceyse thy selfe vnto godlynes. For bode-
ly exercise profiteth lytel: but godlynes is
good vnto all thing / as a thinge which hath
promysed of the lyfe that is now / & of a lyfe
to come. This is a true sayinge / & of all par-
tyes woorth to be receaued. For therfore we
laboure & suffice rebuke / because we beleue
in a lyuinge God which is a sauoure of all
men / but specially of those that beleue. Soche
thynges cōmaūde a teache. Let no man de-
spise thy youth: but be vnto the that beleue /
an ensample / in woide / in cōuersaciō / in

lyng /

loue / in spere / in sayth and in purenes.

* yf I come / geue attendaunce to reayng /
to exhortaciō and to doctryne: & I wylle not
that yfte that is in the / which was geue the
thoze prophesie and with a laynge on of
the handes of an elder. These thynges ex-
cuse / & geue thy selfe vnto the / that it maye
be sene how thou profetest in all thynges.
Take hede vnto thy selfe and vnto learning /
and contynue therein. For yf thou shalt do
thou shalt saue thy selfe and the church.

The teacheth him how he shal behaue hym selfe in re-
buke / all degrees. An a dye cōcernynge wy-
dowes.

The b. Chapter.

Exhorte not an elder: but exhorte
him as a father the yonger me as
byethzen / the elder wemen as mo-
thers / the yonger as sisters / wylle
all purenes. Honoure wyddowes which are
true wyddowes. If any wyddowe haue chyl-
de / or neyues / lett them learne fyrst to rule
their awne houses godly and to recompense
their elders. For that is good and acceptable
before God. She that is a very wyddowe &
frendlesse / putteth her trust in God / and con-
tynue in supplicaciō and prayer night &
daye. But she that lyueth in pleasure / is de-
ceued yet alwaye. And these thynges cōmaūde
that they maye be without faule. If ther be
any that proudeyth not for hys awne and
namely for them of hys household / the same
denyeth the sayth / and is woorth then an in-
fybell.

Let no wyddowe be chosen vnder these co-
re yre olde / and soche a one as was the wyfe
of one man / & well reported of in good wo-
kes: yf she haue nozifed chylde: yf she
haue bene libell to straungers / yf she haue
welshed the sayntes fete / yf she haue myn-
stred vnto them which were in aduersite /
yf she were continually geuen vnto all ma-
ner good woorkes. The yonger wyddowes
refuse. For when they haue begone to were
wantone / to the dishonoure of Christ / then
wylle they mary / haung a damnacon / be-
cause they haue broken their first sayth. And
also they learne to goe from house to house
yde: yee not yde only / but also flyng and
bellybodes / speake thynges whych are
not comyng.

I wylle therfore that the yonger wemen
mary and beate chylde / and geue the house /
and geue none occasiō to the aduersary to
speake euill. For many of them are all redy
turned backe / & are gone after Satan. And
yf any man or woman that beleueth haue
wyddowes / lett the mynistre vnto the / & lett not
a congregaciō be charged: & ye maye haue sul-
ficient for the that are wyddowes in dede.

The el-

The.ij. Epistle

Deut. xxi. b.
1. Cor. ix. a.
Eph. vi. b.
Rube. i. b.

The elders that rule well / are worthy of double honour / most specially they which labour in the worde & teachyng. For the scripture sayth: thou shalt not moulell & mouthe of the oxe that treadeth out the corne. And the labourer is worthy of his reward. Agaynst an elder receaue none accusation: but vnder two or thre wytnesses. Them that synne / rebuke openly / that other maye feare.

I testifie before God and the Lorde Iesus Christ & the electe angels / that thou obserue these thynges without hasty iudgement / & do nothinge parcially. Laye handes suddenly on no man / neither be partaker of other mens synnes: kepe thy selfe pure. Drink no longer water / but vse a lyttell wyne for thy stomaches sake and thyne often dyscaises.

Some mennes synnes are open before hande & go before vnto iudgement: some mennes synnes folowe after. A phewyle also good workes are manifest before hande and they that are other wyse / cannot be hyed.

The duty of seruantes towards their masters. Agaynst such as are not satisfied wth the worde of God. Agaynst couetousnes. A good lesson for ryche men.

The.ii. Chapter.

As many seruantes as are vnder the yoke / counte thair masters worthy of all honour / that the name of God & his doctryne be not euil spoken of. Se they which haue beleuynge masters / despyse them not because they are bzyeth: but so moche the rather do seruyce / for as moche as they are beleuynge & beloved and partakers of the benefite.

These thynges teache & exhorthe if any man teache other wyse / & is not content wth the wholesome word of oure Lorde Iesu Christ / & wth the doctryne of Godlynes / he is putte by and knoweth nothyng: but wasteth his byaynes about questions & stryfe of wordes wherof sprynge enuye / stryfe / raylynge / euill surmysynges & dayne dysputacions of men wth corrupte myndes and despyte of the trueth / which thinke that lucre is godlynes. From soche separate thy selfe. Godlynes is greates ryche / yf a man be content wth that he hath. For we brought nothyng into the worlde / and it is a playne case that we can carry nothyng out.

Job. i. b.
Eccl. ii. b.

When we haue fede & raynment / let vs be content. They that wyll be ryche / faule into temptation & snares / and into many folyshe & noysome lustes / which drownde men in perdition & destruction. For couetousnes is rote of all euill / which whyll some luste after / they erred from the sayth / and tangyd themselves wth many forowes. But thou which arte the man of God / vse soche thynges folowe ryghte welnes / godlynes / loue / pa-

science and meeknes. Ryght the good fyght of sayth. Laye hand on eternall lyfe / wherunto thou arte called / & hast professed a good profession before many wytnesses.

I geue the charge in the fyght of God / which quickneth all thynges / & before Iesu Christ which vnder Pontius Pilate wytnessed a good wytnessyng / & thou kepe the comaundement / & be without spotte & vntrebukable / vntyll the apperynge of oure Lorde Iesus Christ / which apperyng / when the tyme is come / he shall shewe that is blessed & mighty only / kyng of kynges / and lorde of lordes / which only hath immortallite / and dwelleth in the lyght that no man can attayne / whom neuer man sawe / neither can se / vnto whom be honour and rule euerlastyng. Amen.

Apoc. vi. b.
and. x. a.

John. i. b.
1. John. i. c.

Charge them that are ryche in this worlde / that they be not excedyng wyse / & that they trust not in the vncertaine ryches / but in the lyuynge God / which geueth vs abundantly all thynges to enioye them / & that they do good / & be ryche in good workes / and redy to geue & distribute / laynge by in store for the felices a good foundacyon agaynst the tyme to come & they maye obtayne eternall lyfe.

Timothe saue that which is geue & to kepe / & auoyde vngodly vanities of boyces and oppoysions of science falsly so called / which science whyll some professed / they haue erred as concerning the sayth. Grace be wth the. Amen.

Sent from Laodicea / which is the cheef cyte of Phrygia Paracana.

The seconde epistle of Saynet Paul the Apostle vnto Timothe.

Paul exhorteth Timothe to steadfastnes & patience in persecution / and to continye in the doctryne he had taught him. A commendacion of Onesiphorus.

The.iii. Chapter.

Paul an Apostle of Iesu Christ / by the wyll of God / to preache & promys of lyfe / which lyfe is in Christ Iesu. To Timothee my beloved sonne.

Grace / mercy & peace / from God the father / and from Iesu Christ oure Lorde.

I thanke God / whom I serue wth myne elders to pure conscience / that without ceasinge I make mencion of the in my prayres day & nyght / desyryng to see the / myndfull of thy teares: so that I am filled wth ioye. Wherfore I call to remembraunce the vnsayned sayth & is in the / which dwelt fyrst in thy graundmother

Rom. ix.

To Tymothe.

1. Cor. xii.

Rom. vi. c.

mother Lois / and in thy mother Eunice: and am assure that it dwelleth in the also.

Wherfore I warne the that thou stee by the gyfte of God which is in the / by the puttyng on of my handes. For God hath not geue to vs the sperte of feare / but of power / and of loue / & of sobryenes of mynde. Be not ashamed to testifie oure Lorde / neither be ashamed of me / which am bounde for his sake: but suffer thou aduersite also wth the Gospel / thowowe the power of God / which saued vs / and called vs with an holy calling / not accordyng to oure dedes / but accordyng to his awne purpose and grace / which grace was geuen thowowe Christ Iesu before the worlde was: but is now declared openly by the apperynge of oure sauoure Iesu Christ which hath put away death / & hath brought lyfe & immortallite vnto lyght thowowe Gospel / wherunto I am apointed / & preacher and Apostle / and a teacher of the gentylis: for the which cause I also suffer these thynges. Neutrheles I am not ashamed. For I knowe whon I haue beleued / and am sure he is able to kepe that which I haue committed to his keepynge / agaynst that daye.

1. Tim. v. b.

Se thou haue the ensample of those holysome wordes which thou hearest of me in sayth & dyone wher is in Iesu Christ. That good thyng / which was committed to thy keepynge / kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia / be turned fro me. Of which sorte are Phygelos and Hermogenes. The Lorde geue mercy vnto the house of Onesiphorus: for he ofte refreshed me / and was not ashamed of my chayne: but when he was at Rome / he sought me oute very dyligently / and founde me. The Lorde graunt vnto him that he maye fynde mercy with the Lorde at that daye. And in how many thynges he ministered vnto me at Ephesus thou knowest very well.

The.ii. Chapter. / So here he exhorteth him to be constant in trouble / to suffer manly / and to hyde fast in the wholesome doctryne of oure Lorde Iesus Christ.

The.ii. Chapter.

Thou therfore my sonne / be stronge in the grace that is in Christ Iesu. And what thyng thou hast heard of me many bearyng wytnesses / the same deliuer to faithfull me / which are apte to teache other. Thou therfore suffer affliction as a good souldier of Iesu Christ. No man that warrer entanglyth him selfe wth wordes / lyfelynges / and that because he wolde please him that hath chosen him to be a souldier. And though a man stryue for a mastery / yet is he not crowned / except he stryue lawfully. The husbandman that laboureth must fyrst recea-

ue of the frutes. Consider what I saye. The Lorde geue & vnderstandyng in all thynges. Remember that Iesus Christ beyng of the sede of Dauid / rose agayne from death accordyng to my Gospel / wher in I suffer trouble as an euill doer / euen vnto bondes. But the worde of God was not bounde. Beresore I suffer all thynges / for the electes sakes / that they myght also obtayne & saluacion which is in Christ Iesu / wth eternall glory.

It is a true saying / yf we be deed wth him we also shall lyue wth him. If we be patient / we shall also raygne wth him. If we denie him / he also shall denie vs. If we beleue not / yet abyde he saythail. He cannot denie him selfe. Of these thynges put them in remembrance / & testifie before the Lorde / & they stryue not about wordes / which is to no profit / but to peruerse the hearers.

Study to shewe thy selfe laudable vnto God a workman that needeth not to be ashamed / dyuidyng the worde of trueth lustly. Angostly and dayne boyces passe ouer. For they shall encrease vnto greater vngodlynes / and their wordes shall set euil as doeth a cancre: of whose nombze is Hymeneos and Philetos / which as concernyng the trueth haue erred / sayng that the resurrection is past all redy / and do destroye the sayth of dyuers persones.

But the sure grounde of God remaineth / and hath this scale: the Lorde knoweth them that are his / and let euery man that calleth on the name of Christ / depart fro iniquite. Not wthstanding in a greates house are not only belies of goude and of syluer: but also of wood and of erthe / some for honoure / & some vnto dishonoure. But yf a man purge hym selfe from such felowes / he shall be a bevell sanctified vnto honoure / mete for the Lorde / and prepared vnto all good workes.

Lustres of youth auoyde / & folowe righte welnes / sayth / loue / and peace / wth them that call on the Lorde wth pure herte. For of the vngodly and vnlearned questions put fro the / remembryng that they do but geuere stryfe. But the seruant of the Lorde must not stryue: but must be peacable vnto all men / and apte to teache / and one that can suffer the euill meeknes / and can informe them that respyt / yf that God at any tyme wyll geue them repentance for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuyl / which are now taken of hym at his wyll.

The prophesy of the perillous tymes / stteth oute vporities in their colours / telleth vs what they be wth in / for all their saye faces outwardly. Beresore cucion for the Gospel.

The.iii. Chapter.

Chis

1. Cor. ix. a.

The Epistle

1. Timo. iiij.
v. Pet. iij.
Jud. iij.

* This was
propheied of
the that shuld
picted holynes

* James
James
Epod. v. b.

* Pet. i. d.

In this vnderstande / that in the last
dayes shall come perilous tymes
for the men shall be louers of their
awne felices / coueteous / bolters
proude / cursed speakers / disobediēt to fa-
ther and mother / vnthankfull / vnholly / vn-
kynde / trucebreakers / stubborn / false accu-
sars / riatours / scarce / despisers of the which
are good / traytours / heaby / hie mynded / gre-
dyd / holuptuousnes more then p louers
of God / haunge a * symilitude of godly ly-
uynge / but haue denyed the power therof : a
suche abhorre. Of this sorte are they whych
entre into houses / and bryng into bondage
women laden wyth synne / whych women
are leude of diuers lustes / euer learyng &
neuer able to come vnto the knowlege of
the trueth.

* As James and James with store wo-
les / eue so do these relyt & trueth / men they
are of corrupt myndes / and leaue as coe-
nyng the sayth : but they shall pceuaile no
lenger. For their madnes shall be bitered vnto
all men as they was. But thou hast sene p
experience of my doctrine / fadon of lyuing /
purpose / sayth / longesufferynge / loue / pa-
cience / persecutions / and afflictions whych
happened vnto me at Antioche / at Iconiū
and at A ptra : which persecucions I suffered
patiently. And from them all the Lorde deli-
uered me. Ye a all p will lyue godly in Christ
Jesu / must suffer persecucions. But p euill
men and dysceauers shall were worse and
worse whyll they decreaue and are decreaue
them selues.

But continue thou in the thynges which
thou hast learned / which also were comitted
vnto the / sayng thou knowest of whom thou
hast learned the a so as moche also as thou
hast knowe holy scripture of a chylde / which
is able to make the wyse vnto saluacion
thorowh sayth which is in Christ Jesu. * For
all scripture geuen by inspiracion of God /
is profitable to teache / to improue / to ame-
de and to instruct in ryghtewesnes / that the
man of God maye be perfecte and prepared
vnto all good wozeches.

He exhorte thymothie to be feruent in the worde
and to suffice aduersite / maketh mention of his awne
death and byddeth thymothie come vnto him.

The. iij. Chapter.

Testifye therfore be fore God / and
before p Lord Jesu Christ / whych
shall iudge quicke and deed at his
aperyng in his kyngdom / preache
the worde / be feruent / be it in season or oute
of season. Improue / rebuile / exhorte with all
longe sufferynge and doctrine. For the tyme
will come / when they will not suffer whol-
some doctrine : but after their awne lustes

shall they whose eares yche / gett them an
heape of teachers / a shall turne their eares
from the trueth / a shall be geuen vnto fables.
But watch thou in all thyng / and suffice ad-
uersite and do the woche of an Euangelist /
fulfyll thyne offyce vnto the vtmost.

For I am now redy to be offered / and the
tyme of my departynge is at hande. I haue
fought a good fyght / and haue fulfyllid my
course / and haue kept the sayth from hence
forth is layde by for me a crowne of ryghte-
wesnes which the Lorde that is a righteous
iudge shall geue me at that daye : not to me
only but vnto all them that loue his comyng.
Make spede to come vnto me at once.

For Demas hath left me and loueth this
present worlde / and is departed vnto Thessa-
lonica. Crescens is gone to Galacia / and Ti-
tus vnto Dalmacia. Only Lucas is with
me. * Take Marke and bryng him with the /
for he is necessary vnto me / for to mynister.
And Archippus haue I sent to Epheesus. The
cloke that I leste at Troada with Carpus /
when thou comest / bryng with the / a the
bolles / but specially the parchement. Alexan-
der the coppersmith dyd me moche euill the
Lorde rewarde him accordyng to his dedes /
of whiche thou ware also. For he wythstode
oure preachynge sore.

Thy first answerynge / no man assited
me / but all forsake me. I praye God / that it
maye not be layde to their charges : a not
wythstandynge the Lorde assited me / and
strengthened me / that by me p preachynge shuld
be fulfyllid to the vtmost / and that all p Gen-
tyls shuld heare. And I was dysperced out of
the mouth of the Ipon. And the Lorde shall de-
liuer me from all euill doynge / a shall kepe
me vnto his heuenty kyngdom To whom be
prayer for euer and euer. Amen. I.

Salute Prisca & Aquila & the household
of Onesiphorus. Erastus abode at Corin-
thum. Trophimus I leste at Myleta syche.
Make spede to come before wynter. Eubo-
lus greeteth the / and Pudens / and Linus / a
Claudia / and all the brythren. The Lorde Je-
su Christ be with thy spete. Grace be with
you. Amen.

The ende of the seconde Epistle vnto Ty-
mothe.

Wrytten from Rome when Paul was pre-
sented the seconde tyme by before
Emperoure Nero.

To Titus.

Ixxxix.

The Epistle of Sapient Paul vnto Tytus.

Paul exhorte th Titus to ordeyne presbys : bishoppes
in euery cytie / declareth what maner of men they
ought to be that are chosen to that offyce / a chargeth
Titus to rebuile such as wythstande the Gospell.



The first Chapter.

Paul the seruant of God
an Apostle of Jesu Christ /
to preache p sayth of goddis
electe / a the knowledge of p
trueth / which is after godly-
nes vpon the hope of eternall
lyfe. which lyfe God that canot lye hath pro-
myssed before the worlde beganne : but hath
opened his worde at p tyme appoynted tho-
row preachynge / which preachynge is com-
mytted vnto me / by the commaundement of
God oure sauoure. To Titus bys naturall
sonne in the comen sayth.

Grace mercy & peace from God p father
& from the Lord Jesu Christ oure sauoure.
For this cause leste I the in Crete / that thou
shuldest performe that which was lackyng /
a shuldest ordeyne elders in euery cytie as I
appoynted p. If eny be faultlesse / the husbād
of one wyfe / haunge saythfull chyldren /
which are not sclandred of ropte / neither are
disobediēt. For a bishoppe must be fault-
lesse / as it becometh the minister of God / not
drunken / not angry / no broncharde / no
frighter / not geue to flythy lucre : but herbe-
rous / one that loueth goodnes / sobre mynded
righteous / humy / temperat & suche as cleueth
vnto p true worde of doctrine / that he maye
be able to exhorte with wholsome learyng /
a to improue them that laye asyde it.

For there are many disobediēt & talkers of
banise & dysceauers of myndes / namely they
of the circumcission / whose mouthes must be

stopped / whych peruert whole houses / tea-
chynge thynges which they ought not becau-
se of flythy lucre. One beyng of the felices /
which was a poete of their awne / sayde : The
Cretians are all wayes lyars / euill beastes /
a slowe belyes. This wyres is true / wher-
fore rebuile them sharply that they maye be
founde in the sayth / and not takynge hede to
femes fables and comāndementes of men
that turne from the trueth. * vnto the pure /
are all thynges pure : but vnto them that are
defyled and vnbeleuyng / is nothyng pure :
but euen the very myndes & consciences of
them are defyled. They confesse p they know
God : but with the dedes they denye him / and
are abominable and disobediēt / and vnto all
good wozeches discommendable.

He telleth hym how he shall teach all degrees to be
hauing them selues.

The. ii. Chapter.

Rat speake thou that whych becometh
wholsome learyng. That p
elder men be sober / honest / discrete
founde in the sayth in loue and in
paciēce. And the elder women lyctwyse / p
they be in suche rayment as be cometh holys-
nes / not false accusars / not geuen to moche
drynke / but teachers of honest thynges /
to make the younge women sobremynde / to
loue their husbandes / to loue their chyldren /
to be discrete / chast / huswylly / good and obe-
dient vnto their awne husbandes p the worde
of God be not euill spoken of. Younge men ly-
ctwyse exhorte that they be sobre mynde d.

A boue all thynges weue thy selfe an in-
sample of good wozeches with vncorrupte do-
ctryne with honestie / and with the wholsome
worde which cannot be rebuiled / p he whych
wythstandeth / maye be ashamed / hauing no
thyng in you that he maye dyspraye. * The
seruantes exhorte to be obediēt vnto their
awne masters a to please in all thynges / not
answering agayne / neither to be pickers / but
that they weue all good saythfulnes / p they
maye do woche ppe to p doctrine of oure sa-
uoure God in all thynges. * For p grace of
God / p bryngeth saluacion vnto all men / hath
appered and teacheth vs that we shuld denye
vngodlynes & worldly lustes / a that we shuld
lyue sobre mynde d / ryghteously and godly in
this present worlde / lokynge for that blessed
hope and glorious apperyng of the myghty
God / a of oure sauoure Jesu Christ whych
gaue him selfe for vs / to redeme vs from all
vngodlynes / a to poure vs a peculiyar
people vnto him selfe / feruently geuen vnto
good wozeches. These thynges speake / a ex-
horte / and rebuile / with all comādyng.
Se that no man despayse the.

Elders whych
Cymothus cal-
keth ouer lears.
1. Timot. iij. a.

Whych and
others in
me / an
chosen to go
uerne the co-
poron in doc-
trine & lyuynge

Roma. xij. d.

The men
younge women

younge wemen

younge men.

Ephe. vi. a.
1. Pet. ii. c. 20.

The Epistle

¶ Obey to such as be in authority. Be warreth
Thus to beware of folyshe & vnprofitable questions.

The.ii. Chapter.

**Officers must
be obeyed.**

Warne them that they submytte the
selues to rule and power / to obey
the officers / that they be readye bnto
all good woorkes / & they speake
euill of no mā / that they be no fyghters / but
softe / they wyng all meknes bnto all men. For
we oure selues also were in tymes past / bnto
myse-dysobered / becaued / in daunger to
lustes / & to dyuers manners of holuptuous-
nes / spyng in malicousnes and enuye / full
of hate / hatynge one another.

¶ But after that the hymenes and loue of
oure sauoure God to man warde appered/
not of the dedes of ryghtewesnes whych we
mought but of hys mercede he saued vs / by
the fountayne of the newe byrth / & with the
renuyng of the holy goost / which he shed on
vs abundantly / thowoe Iesus Christ oure
sauoure / that we once iustified by hys gra-
ce / shuld be hepyes of eternall lyfe / thowoe
hope. ¶ This is a true saynge.

Of these thinges I wold thou shouldest cert-
tifie/that they which beleue God/ myght be
diligēt to go forwarde in good worke. These
thinges are good and profitable vnto men.
Folow the questions and genealogies/ & brau-
rynge & stryfe aboute the lawe/ quoyde: for
they are vnpromissible & superfluous. I ma-
ke that is geuen to heresye/ after the fyrst & the
second admonicion/ quoyde: remembre/
that he that is soche/ is peruerred & synneth
euen damned by his awne iudgement.

When I shal sende Artemas vnto the / or
 D. Tychicus / be diligent to come to me vnto Ni-
 chopolis. For I haue determined there to winter.
 Bringe Zenas the lawgaur & Apolos whiche
 their tomye diligently / that nothing be lac-
 kyng vnto the. And let oures also learne to
 excell in good works / as farforth as nede re-
 quyeth / that they be not vnfrutefull. All gre-
 tings with me / salute the. Grete the that loue
 vs in the faith. Grace be with you all: Amen.

Ulysses from Psychopolis a
citic of Macedonia,

The Epistle of Savnet Paul unto Philemon.

• The temple to heare of the sayes and loue of phile
mon whom he despeth to forgoe his seruante. One
simus and lounyng to receaue him agayne.

And the prisoner of Iesus
Christ; and brother Timothy;
unto Philemon the beloved
and our helper; & to the beloved
Appia; & to Archippus our belovēe fowder
and to the congregacion of thy house.

Grace be with you and peace / from God
pure father / & from the Lorde Jesus Christ.

I thanke my God/makinge mention all
wayes of the in my prayers/when I heare of
thy loue and fayth/which thou hast toward
the Lorde Ield/and toward all sayntes:so
that the fellowship that thou hast in þe fayth
is frutefull thowme knowledge of all good
thynges/which are in you by Iesus Christ.
And we haue great ioye and cololacion ouer
thy loue: for by the (by other) the sayntes
hertes are comforted.

wherefoze though I be boide in Chyrl to
enioyne the/that which becometh the: yet for
loues sake I rather beseeche the/though I be
as I am euē Paul aged / and now in bondes
for Iesu Chyrlles sake. I beseeche the for my
sonne Onesimus whō I begat in my bōdes/
which in tyme passed was to the bnyffoſſa-
ble: but now pꝛofytable both to the and also
to me whō I haue sent home agayne. Thou
therfoze receaue hym / that is to saue myne
aboue bowels/whom I wolde fayne haue re-
cayned with me / that in thy ſtede he myght
haue miniſtred vnto me in the bondes of the
Goſpell. Neuertheleſſe/ without thy mynde/
wold I do nothing/that I good which ſpꝛin-
geth of the/ ſhuld not be as it were of neceſ-
ſite/ but wyllyngly.

Happly he therfore departed for a season/
 that thou couldest receaue him for euer/ not
 nowe as a seruauant: but about a seruauant/
 I meane a brother beloued/ specially to me:
 but how moche moze vnto the/ both in þe fles-
 he/ and also in the Lorde? If thou count me
 a felow/ receaue him as my selfe. If he haue
 hurt the oꝛ oweth the ought that laye to my
 charge. I Paul haue wytten it wpyth myne
 awne hande. I wyll recompence it. So that
 I do not saye to the/ how that thou owest him
 to me eue thyne awne selfe. Eue so brother/
 let me enioye the in the Lorde. Comforte my
 howels in the Lorde. Trustyng in thine obe-
 dience/ I wote vnto the/ knowynge þe thou
 wylt do moze then I saye for. Moreover pre-
 pare me lodgyng: for I trust thorow þe helpe
 of poure prayeꝛs/ I walbe geuen vnto you.
 Ther salute the/ Epaphras my felowe pꝛe-
 ner in Christ Iesu/ Marcus/ Aristarchus/
 Demas/ Lucas/ my helpers. The grace of
 oure Lord Iesu Christ be with your sprytes.
 Amen.

**Sent from Rome by One
Simus a servant;**

Of S. Peter;

The fyrst Epistle
of laynct Peter the Apostle.

It sheweth that there be the abundant mercy of
God we are begotten againe to a pure hope: a hope
faith must be crept; how the saluation in Christ as no
Dewes, but a thyng prophesied of olde. He exhorteth
them to a godly conuersacion, for as much as they are
now beare a new by the word of God.



The first Chapter.

Here Peter (as
other true apo-
stles do.) Ex-
teth forth
treasure cofinet
ye which God
hath hidde him-
selfe to geue vs
for. Whiles sa-
de he then our
dutie which we
be bounde to
be agayne / yf
we lyue par-
takers of the
mercy.
And I praye ho-
pe is that wher
ye be cer-
taines of co-
uerclapping yf

Peter an Apostle of Je-
su Christ / to them that dwell
here and there as straungers
thorowout Pontus / Gala-
cia / Capadocia / Asia / and Be-
thynia / electe by the forknobi-
ledge of our father thorow þe sanctifying
of the spyrte / unto obedience and sprynkling
of the bloude of Iesus Christ.
Grace be with you and prynces be multiplyed.
Blessen we the father of oure Lord Je-
sus Christ / whiche thorow his aboundant mercy
begat vs in hymse into a purer hope by
þe resurrection of Iesus Christ frō deeth / to
enioye an inheritance immortall & undefyl-
led / and thys we receyue not / referred in heuē
for you / which are kept by the poier of God
thorow þe fyd into saluation / whiche salua-
cion is p̄sent / shall redy to be shewed in the
last tyme / in the which tyme ye shall reioyce /
though now for a season / yf nebe requyre ye

are in heuynes/ thozowe manifoide teympa-
cyons/that poure sayth once tryed/ beyng
moche moze pzeious then golde that pery-
sheth (though it be tryed with fyre) myght be
founde vnto laude/ glozyp and honoure/ as
apperynge of Iesus Chryst: whom ye haue
not sene & yet loue him, in whome euē now/
though ye se him not/ yet do you beleue: and
reioyce wth hope vnspeakable & glouious:
receaunge the ende of poure sayth, the sal-
uation of poure soules.

Of which saluacion haue the Prophetes enquired & searched/ which prophesied of þe grace þe shuld come vnto you/ searching whe-
 or at what tyme of þe spete of Christ which was in the/ shuld signifie/ which spete test-
 fied befoze/ the passions that shuld come vnto Christ/ & the glory that shulde folowe after:
 vnto which Prophetes it was declared/ that not vnto themselves/ but vnto vs/ they shuld minister þe things which are now shewed vnto
 you of them which by the holy goost sent doune from heuē/ haue preached vnto you þe thynges which the angels desyre to beholde:

wherefoze gyde by þe loynes of your myn-
des/be sober/ & trust perfectly on the grace
that is brought vnto you/ by þe declaryng of
Iesus Chyzt/as obedient chyldre/not factio-
nyng your selues vnto your oide lustes of
ignorance: but as he which called you is holy
enough to be ye holy in all maner of conuersaciō/
because it is wyttē. We ye holy/for I am holy

And yet so be þe ye call on the father which
without respect of person iudge:th according
to euery mannes* wothes/se that ye passe þe
tyme of poure pelgrenaige in feare. I foz as
moche as ye knowe how þe ye were not rede-
med with corruptible syluer and golde from
poure baptye conuersion which ye receaued
by the tradicions of the fathers: but with the

precious blade of Christ/as of a lambe be-
defyled; and without spot/which was ordey-
ned before the worlde was made: but was de-
clared in þ last tymes to/ your takes/which
by his meanes haue beleue in god þ ray-
tes him from death/ and glansed hym / that
your faith and hope myght be in god.

And for as moche as ye haue purified your
conscience thowoke the conscience / in clepunge the
truth for to loue brotherly wythout fap-
pinge / so that ye loue one another with a pur-
schert seruente: for ye are borne a newe / not
of mortall seed / but of immortall / by the worde
of God which lyueth and lasteth for euer.
+ For all fleshe is as grasse / and all the vayne
of man is as the floure of greasse. the herbe
wyndereth / and the floure falleth as wynde / but
the worde of the Lord endureth for euer. I thinke
this is the worde which by the euangel was
preached amonge you.

22.

The. i. Epistle

Wherewith men to lope aspendill vice/wherby that
Christ is the foundacion wher vpon they buyle/prapety
them to absteyne from fleschly lustes/ & to obeye world
ly rulers. How seruantes shulde behaue them selues
toward their masters. He exhorteth to suffer after the
ensample of Christ.

Echte, fl. Chapter. †

Whe be the
 church: & the
 obedience of the
 harte is the spi-
 ritual sacrifice
 whiche sacrifi-
 ce must be of-
 fered to oure
 neighbours for
 yf thou offerest
 it to God/thou
 makest a body-
 ly poble of him-
 self and all gyle and dissimulation; and
 enuie and all backbitinge: and as
 newe bozne babes/ desire that fra-
 tionable mylke/ which is his outcorrupti-
 on/ that ye maye growe therein. It so be that ye
 haue tasted how pleasaunt the Lorde is / to
 whō ye come as vnto a lpyng stone disal-
 lowed of men/ but chosen of God & precious: &
 ye as lpyng stones / are made a spirituall
 house / & an holy preshode for to offer vp spye-
 tuall sacrifice / acceptable to God by Je-
 sus Christ.

Wherfoze it is contained in the scripture:
beholden put in you an hee corner stone/
electe and pzeious: and he that beleueth on
him / shall not be a shamed. * vnto you therfo
re which beleue / he is pzeious: but vnto the
which beleue not / the stone which he bylders
refused / the same is made the hee stone in he
corner / a stone to stumbe at / and a rocke
to offend the which stumbe at the worde / a
beleue not that wher on they were set. But
ye are a chosen generaciō / a royall pzeibod /
an holy naciō / and a peculiar people / that
ye shuld shewe he vertues of him he called you
out of darcknes into his maruelous lyyght /
which in time past were not a people / yet are
now he people of God: which were not vnder
mercy / but now haue abtayned mercy. F

Ofce. g. d.
 Roma. f. c.
 Sala. b. c
 Roma. f. ij. d
 a In the daye
 of visitacion.

Also doth Peter
call the tyme in
which God
toucheth his
inspiration
to call a mā to
better lpyng.

Submyt youre selues vnto all maner o-
bediaunce of mā for the lordes sake / whether
it be vnto the Kyng as vnto the cheefe hee-
d: other vnto rulers/as vnto the that are sent
of him / for þe punishment of euill doers / but
for the laude of them that do well. For so is þe
will of God / that ye put to spience the igno-
raunce of the folie the men: as see / and not as
haunge the lybertie for a clocke of mas-
tiousnes / but eue as þe seruants of God. * No
noute all men. But brotherly telethpype
fear God / and honoure the kyng.

Ephe. vi. 2. **Fear** God, and honour the prince.
Coloss. iii. 2. * **Servantes** obey your masters with all
 feare, not only yf they be good & courteous;
 but also though they be frowarde. For it is
 thanke worthe yf a man for conscience to-
 wards God endure griefe / suffering wrong.

fully. For what paye is it/ yf when ye be
buffeted for your fautes/ ye take it patient-
ly. But a yf when ye do well/ ye suffer wthonge
a take it paciētly/ then is ther thāke to God.

¶ So; here vnto hereby were ye * called: so;
 ¶ Christ also suffered so; vs / teyning vs an
 ensample that ye shulde folowe his steppes/
 which dyd no synne / neither was there gy
 lourid in his mouth : which when he was re
 uiled / teypled not agayne: when he suffered/
 he threathened not: but committed the cause to
 hym thatudgeth righteously: * which his alone
 selfe bare oure synnes in his body - on a tree /
 that we shulde be deliuered from synne and
 shuld lyue in ryghteuesnes. By whose stre
 pes ye were healed. So; ye were as shepe
 goyng astraye: but are now returned vnto a
 shepheard a bishope of yourre soules. ¶
 ¶ How wyues oughte to awe thre seires toward
 their husbundes: and in their apperell. ¶ The dutye of
 men toward their wyues. he exhorteth all me to waite
 and love and pacenully to suffer trouble. Of true boy
 tyne.

Of the iiij. Chapter.

Let the wyfe let the wyues be in sub-
ieccion to their husbandes & euē
they which beleue not the woꝛde/
maye without the woꝛde be wōne
by the couerſacion of the wyues: whyll they
beholde poure pure cōuerſacion coupled w
ſcare. Whose apparell ſhall not be outward
with bꝛoyded heare/ & hangyng on of golde/
ether in puttyng on of goꝛgious apparell/
but let the hyd mā of the yette be incorrupt/
with a meke & quyet ſpyete/ which ſpyete is
befoze God a thyng moche let by. ſoꝛ after
this maner in the olde tyme dyd the holy w
mē which truſted in God/ & yet them ſelues/ &
were obediēt to their huſbādes/ euē as Sa
ra obeyed Abꝛaham/ and called hym Lorde:
whole daughters ye are as longe as ye do
well/ not beinge affrayde of euery ſhadowe.

A phewie penmen dwell with the accor
dinge to knowlege: geuynge honoure vnto
the wyfe/as vnto the weaker beell/ & as
vnto them that are heyes also of þe grace of
lyfe/that your prayers be not let.

In cōclusion, be ye all of one mynde / one
 luffe wth another / loue as brythre / be peti-
 tull / in cōuerous / not rendyng euyll fo-
 euyll / nether rebuke fo- rebuke: but edify-
 wyle / bleſſe remembryng & ye are therunto
 called / euē & ye ſhulde be heyrers of bleſſinge.
 If any man longe after hyle / and louth to ſe
 good dayes / let him refrayne his tonge from
 euyll / & his lippes that they ſpeake not gyle.
 Let him eſchue euyll & do good: let hym ſeke
 peace / and enſue it. For the eyes of the Lorde
 are ouer the ryghteous / & his cares are open
 vnto their prayeys. But the face of the Lorde
 beholdeth them that do euyll.

• **Don't cut,**
lyngs is to fo,
lowe it hurt.

* Christ bare
the (pines,

a - e obduracy
the / touch / say
fulnes / both the
displeasing of pleases
fures / of amiable
ed / both the de-
laying of the vantage
man / both the
measures and the
murder of a

quietly after the
house & returned
to order the food
according to our
taste.

...and I am sure
and I am sure / but are
trying to make
it better. Apparently
it is to do nothing
but then...

...the same to type
picture, and know
exactly the inno-
cent that was
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and to the world
things were the
hope for the future

as the use-
of / as far as
as the use-
of / as far as

Of, S. Peter.

Hopeouer who is it that will harme you,
if ye followe that which is good? Notwith-
standinge happy are ye if ye suffre for right-
euousnes sake. Ye and feare not though
they seme terrible to you / neither be trou-
bled: but sanctifie the Lord God in youre
hearts. Be redy all wayes to geue an answer
to euery man that asketh you a reason of the
hope that is in you / & that wth meeknes &
feare hauinge a good conscience / that when
they bacheliee you as euilldoers / they maye
be ashamed: & as moche as they haue false-
ly accusid your good conuersation in Christ.

D + for as muche as Chyrl hath once suffered
for synners / he muste for the vnjuste / to
byryng vs to god / and was kylled / as per-
taininge to the fleshe: but was quychened
in the sparte.

In which spere he also wote and preached
 into the spiers that were in prison / which
 were in tyme passed disobedient / when the
 longe sufferinge of God abode exceeding pa-
 ciently in the dayes of Noe, whyll the arke
 was a preparinge wherein fewe (that is co-
 sape, blisfoulles) were saved by water / which
 signifieth * baptisme that now saureth vs / not
 the puttinge awaye of the filth of flesh /
 but in that a good conscience consenteth to
 God / by the resurrection of Iesus Christ /
 which is on the ryghte hande of God: & and
 is gone into heave / angels / powers & myghte
 subdued unto him.

shed with vs. ¶ he exhorteth men to craue from spure to spende no
 tyme ¶ he sheweth more tyme in byce to be sober a pite to papey to loue
 franes waffeth the other to be pacel in trouble and to be more than
 a waye with þ woman suffer as an euell doer but as a Chyssen may
 shrydage of chyl and not to be ashamed.
 Res bloude. ¶ The fifth Chapter.

The M.S. Chapter.

as for into this purpose was the gospell preached unto the deede. As certayne learned scripturours say: that he here calleth preaching of the Gospell unto the deede in the chapter goyng next be fore he calleth preaching to the deede. As moche as Christ hath suffered for vs in þe flesche/arme poure felues lyke wyle wyth the same mynde: for he which suffereth in þe flesche/creaseth from synne / that he hence forwarde shoulde lyue as moche tyme as remaineth in þe flesche: not after the lustes of men/ but after the wyll of God. For it is sufficient for vs that we haue spent the tyme þe is past of the lyf: after the wyll of the gentyls/ wallowynge in wantynnes/lustres/ dyuorciemys/ in eatynge / in drynkynge and in wynnynge the idolatrie.

1 pretes that B And it cometh to them a strange thinge
 were in pre that ye n was not also with this wnto þe same
 ion : whych excelle of : þere / & therfore speake they euill
 chig (saye they) of you / w^{ch} hall geue a compes to you
 spueſeth as mo that is receyue iudge quicke and dead. * 40
 be as wnto the wnto this : þis hole verely was þe guspell pre
 lord alwaye spee ched wnto the wnto that they shulde be iudge
 res in prison : the other men in the fleshe / but shulde spue
 can þe ſerue of the

before God in spirit. The ende of all things is at hande.

¶ We ye therfore discrete & sober; / I ye maye
 be apte to prayers. But aboue all thynges
 haue seruent loue amonge you. For loue co-
 uereth þ multitude of synnes. Be ye herbe-
 rous one to another; and that without grud-
 gyng. As euery man hath receaued þ gyfte/
 minister þ same one to another; as good mi-
 nisters of þ manyfolde grace of God. If any
 man speake let him talke as though he spake
 the wordes of God. If any man mynister/let
 him do it as of the abylyte which God myni-
 streth vnto hym. That God in all thynges
 maye be glorified thorow Iesus Christ/ vnto
 whom be praye & dominion for ever & whill
 the worlde standeth. Amen.

Dearly beloved/ be not troubled in thy
 heate/ which now is come amōge you to trye
 you/ as though some straunge thing had hap-
 pened vnto you: but reioyce / in as moche as
 ye are partakers of Christs passions / that
 when his glozy appereth / ye maye be merry
 and glad. If ye be rayled vpon for the name of
 Christ happye are ye. For the spyrte of glozy
 & of spyrte of God resteth vpon you. On their
 parte he is euyll spokē of: but on yourte parte
 he is glorified.

Se that none of you listre as a mur-
derer/ or as a theefe/ or an euill doer/ or as a bu-
sybody in other mens matters. If any man list-
re as a Churche man/ let him not be ashamed:
but let him glorifie God on this behalfe. For
the tyme is come & iudgement must begynne
at the house of God * If it fyrst begynne at
us/ what shall & ende be of the which beleue
not the gospell of God? And yf the ryghteous
scally be saved: where shall the vngodly & the
synner appere? wherefore let them that suffer
acordeinge to the wyll of God/ committe their
soules to hym with well doynge/ as vnto a
faythfull creatoꝝ.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

¶ A the pall exhortation for all bishops and churche men and clauie
to fede the flocke of Christ and what their duty is to be.
¶ what a ghaorde they shall haue if they be diligent.
¶ exhorteth pange persons to amayne them selues to
the elder. every one to loue another to be sober and to
watche that they maye resiste the enemye.

U. S. Chapter.

The elders which are amonge you /
 I exhozte / whych am also an elder
 and a wytnes of the afflictions of
 Christ / and also a partaker of the
 glory that shalbe opened: se that ye fede Christs
 flocke which is amonge you takynge
 cureright of them not as though ye were co-
 pelled thereto / but wyllyngly / not for the de-
 lyte of filthy lucre / but of a good mynde / not
 as though ye were lordes ouer the parishens:
 but that ye be an ensample to the flocke.

ref.

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Be sober and watch/ for youre aduersary the deuill as a roynge lyon walketh about/ sekynge whom he maye deuoure: whom resist stedfast in the fayth/ remembryng that ye do but fulfyll the same afflictions whych are apoynted to youre brythzen that are in the world. The God of all grace/ whiche called you vnto his eternall glory by Christ Iesus/ shall his owne selfe after ye haue suffered a litle affliction make you perfect: shall settle/ strenght and stablish you. To him be glory and dominion for ever/ and whyll the world endureth. Amen.

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Grace with you/ and peace be multiplied in the knowledge of God and of Iesus oure Lord. Accordynge as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynes/ thorow the knowledge of him that hath called vs by vertue of glorie/ by the meanes wherof/ are geuen vnto vs excellent and moste greates promyses/ that by the helpe of them ye shuld be partakers of the godly nature/ in that ye shal the corrupcion of worldly lust.

And herunto geue all diligence: in youre sayth/ minister vertue & diuine knowledge/ and in knowledge temperance/ and in temperance patience/ in patience godlynes/ in godlynes brotherly kindnes/ in brotherly kindnes loue. For if these thynges be amōge you and are plenteous/ they will make you that ye nether shalbe ydle nor frustratefull in the knowledge of oure Lord Iesus Christ. But he that lacketh these thynges is blynde and gropeth for the waye with his hande/ & hath forgotten that he was purged fro bys olde synnes.

Herfore brythzen/ geue the moare diligence for to make your calling & election sure. For if ye do soche thynges/ ye shall neuer erre. Yee & by this meanes an entryng in shall be ministered vnto you abundantly vnto the euertlastynge kyngdome of oure Lord and sauoure Iesus Christ.

Wherfore I will not be negligent to put you all wayes in remembraunce of soche thinge though that ye knowe them youre selues & be also stablished in the present truth. Not withstandinge I thynke it mete/ as long as I am in this tabernacle/ to see you by puttynge you in remembraunce/ for as moche/ as I am sure how that the tyme is at hande that I must put of my tabernacle/ euen as oure Lord Iesus Christ hath shewed me. I will enforce therfore/ that on euery fyde ye myght haue wherwith to steere by the remembrance of these thynges/ after my departing.

For we folowed not deceivable sayles whē we opened vnto you the power & comynge of oure Lord Iesus Christ/ but with oure eyes we sawe his maiestie: euen then berely when he receaued of God the father honoure & glorie/ and when ther came to him a voyce to him fro the excellent glorie. This is my beloued sonne/ in whom I haue delecte. & his voyce we heard when it came from heauen/ beryng with him in the holy mounte.

We haue also a ryght sure worde of prophete wherunto ye take heede/ as vnto a light/ shyneth in a darcke place/ ye do well/ vntill the daye daune & the daye sterre apere in youre hertes. So that ye fynd know this: that no prophete in the scripture hath eny pruate interpretation. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy goost.

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True wpmelle of the everlastyng worde of God
The bloude of Christe is the purgacion from synne
Roman is without synne.



The fyrst Chapter.

What whych was from

In the begynnyng / whych we in his gospell
have heard / which we have in our eyes / whych we
have looked upon / and our
handes have handled / of the
worde of the lyfe. For the lyfe appered / & we sayd
that we have sene and heare wpmelle / and we have
told you that eternall lyfe / which was with the
father / and appered unto us. That which we
have sene and herde / declare we unto you / that
ye maye have fellowship with us & our felowship
maye be with the father and his sonne Jesus Christ. And thus
wrote we unto you / & your joye maye be full.

And this is the tryngynge whych we have
hearde of him & declare unto you / that God
is lycht and in him is no dercknes at all. If
we saye that we have fellowship with him /
and yet walke in dercknes / we lye / and do
not the truth. But and if we walke in lycht /
even as he is in lycht / then have we fellowship
with him / and the bloude of Jesus Christ
his sonne clenseth us from all synne.

If we saye that we have no synne / we de-
ceave our selves and trouth is not in us. If
we knowe our synnes / he is saythfull
and iust / to forgive us our synnes / and to
clenche us from all unryghtewynesse. If we
saye we have not synned / we make him a lyar
and his worde is not in us.

Of true love / and how it is
tryed.

The. ii. Chapter.

Of synners

1. The. i.
Apoca. i. 1.
and. 1. 1.

* Neuerthelesse the daye of the Lorde will
come as a thefe in the nyght / in the which
daye the heavens shall peryshe with ter-
rible noyse and the elementes shall melt with
heat / and the earth with the workes that are
therin shall burne.

If all these thynges shall peryshe / what
maner persons ought ye to be in holy com-
munion and godlynes: lohyng for a hastinge
unto the commynge of the daye of God / in
which the heavens shall peryshe with fyre /
and the elementes shall be consumed with heate.

* Neuerthelesse we loke for a newe heaven &
a newe earth accordyng to his promys / wher
in dwelleth ryghtewynesse.

Wherfore dearly beloved / seynge that ye
loke for soche thynges be diligent that ye
maye be founde of hym in peace / without
spotte and bndelyed. And suppose that the
longe sufferynge of the Lorde is saluacion /
even as our dearly beloved brother Paul /
accordyng to the wysdome geuen unto him /
wrote to you / yee / all moost in every epistle /
speakyng of soche thynges: amonge which
are many thynges harde to be understode /
which they that are unlearned and unstable
peruert / as they do other scriptures unto
their owne destruction. Ye therfore beloved /
seynge ye knowe it before hand / beware lest
ye be also plucked awaye with the erreure of
the wycked / and fall from youre owne sted-
fastnes: but growe in grace / and in the
knowledge of our Lorde and sa-
uoure Jesus Christ. To
whom be glory both
now and for ever.
Amen.

1. 2. 3.

My litle child / these thynges write
I unto you / that ye synne not
if any man synne / yet we have an
advocate with the father / Jesus
Christ / whych is ryghteous: and he it is that
obteyneth grace for our synnes: not for
our synnes only: but also for the synnes of
all the worlde. And herby we are sure that
we knowe hym / if we kepe his commaun-
dementes. He that sayth I knowe hym / and
kepeyth not his commaundementes is a lyar
& the verite is not in hym. Whosoever ke-
peth his worde / in him is the love of God per-
fect in dede. And therby knowe we that we
are in him. He that sayth he bydeth in hym /
ought to walke even as he walked.

Wherfore I wrote no newe commaundemēt
unto you: but that olde commaundemēt which
ye hearde from the begynnyng. The olde co-
maundement is the worde whych ye hearde
from the begynnyng. Agayne a newe co-
maundement I wrote unto you / a thyng &
is true in him / & also in you: for the dercknes
is past / & the true lycht now shyneth. He that
sayth how that he is in the lycht / and yet ha-
teth his brother / is in dercknes even untill
this tyme. He that loveth his brother / aby-
deth in the lycht and ther is none occasion of
euill in hym. He that hateth his brother / is
in dercknes / and walketh in dercknes: and
cannot tell whether he goeth / because that
dercknes hath bynded his eyes.

He that hateth
his brother
is in dercknes
and walketh
in dercknes
and cannot
tell whether
he goeth
because that
dercknes
hath bynded
his eyes.

Babes I wrote unto you how that your
synnes are forgiven you for his names sake.
I wrote unto you fathers / how & ye knowe
him that was frō the begynnyng. I wrote un-
to you younge men / how that ye have over-
come the wicked. I wrote unto you litle chyl-
dren / how that ye knowe the father. I wrote
unto you fathers / how that ye knowe hym
that was from the begynnyng. I wrote unto
you younge men / how that ye are stronge &
the worde of God abideth in you and ye have
overcome that wycked.

He that ye love not the worlde / neither
thynges that are in the worlde. If any man
love the worlde / the love of the father is not
in hym. For all that is in the worlde (as the
lust of the fleshe / the lust of the eyes / and the
pride of goodes) is not of the father / but of
the worlde. And the worlde hangeth awaye
and the lust therof: but he that fulfylleth the
will of God / abydeth ever.

Write I unto you that the last tyme / and as
ye have herde how & Antichrist shall come
even now are there many Antichristes come
allredy. Wherby we knowe that it is the last
tyme. They went oute frō us / but they were
not of us. For if they had bene of us / they
wolde no dout / have continued with us. But

Of Antichrist
he is in fourth
Chapter folo-
winge.

that fortuneth that it might appere / that they
were not of us.

And ye have an oymnt of the holy goſt
& ye knowe all thynges. I wrote not unto
you / as though ye knewe not the trouth: but
as though ye knewe it / and knowe also that
no lye cometh of trouth. Who is a lyar but
he that denieth that Jesus is Christ: the sa-
me is the Antichrist that denieth the father
& the sonne. Whosoever denieth the sonne /
the same hath not the father. Let therfore
abyde in you that same which ye hearde frō
the begynnyng. If that which ye hearde frō
the begynnyng / shall remayne in you / ye also
shall contynue in the sonne / and in the fa-
ther. And this is the promys that he hath pro-
mised us even eternall lyfe.

This have I writte unto you / concerninge
them that deceave you. And the annoyntinge
whyche ye receaved of hym / dwelleth in you.
And ye nede not that any mā teache you: but
as the annoyntinge teacheth you all thynges /
and is true / and is no lye / & as it taught you
even so byde therein. And nowe babes abyde
in hym that when he shall appere / we maye
be bolde and not be made ashamed of hym at
his commynge: If ye knowe that he is rygh-
teous / knowe also that he whych soloweth
ryghtewynesse / is borne of hym.

He that se that
Christe is synne
can not dwell
to gether / for
Christe spake
of synners
against synne.

The synnguler love of God toward us: and how we
agayne oughte to love one another.

The. iii. Chapter.

I chose what love the father hath
shewed on us that we should be cal-
led & sonnes of God. For this cause
the worlde knoweth you not / be-
cause it knoweth not hym. Dearly beloved /
now are we the sonnes of God / & yet it doth
not appere what we shalbe. But we knowe
that what it shall appere / we shalbe lyke him.
For we shall see him as he is. And every man
that hath this hope in him / purgeth him selfe /
even as he is pure. Whosoever committeth
synne / committeth unryghtewynesse also / for
synne is unryghtewynesse. And ye knowe we
have appered to take awaye our synnes / and
in hym is no synne. As many as byde in him
synne not: whosoever synneth / hath not sene
him / neither hath knowen hym.

Babes / let no man deceave you. He that
doeth ryghtewynesse / is ryghteous / even as he
is ryghteous. He that committeth synne / is of
the deuyll: for the deuyll synneth since the be-
gynnyng. For this purpose appered the sonne
of God / to take awaye the synnes of the deuyll.
Whosoever is borne of God / synneth not: for
his seed remayneth in him / & he cannot synne /
because he is borne of God. In this are the
signes.

He that loveth
the worlde
is not of God.
He that loveth
the worlde
is not of God.
He that loveth
the worlde
is not of God.

The seconde epi- le of Saynt John.

The wyrteth vnto a certayne lady/people that her
childe walketh in the trueth/erhorteth them vnto loue/
warne them to beware of such deceauers as deupe
that Iesus Christ came in the flesh/prayeth them to
continue in the doctrine of Christ & to haue nothinge
to do with them that bringe not this lernynge.



Ihe elder to the electe la-
dy & her chylde which I loue
in the trueth: and not I only/
but also all that knowe the
trueth / for the truthe sake
whych dwelleth in vs / and
shalbe in vs for euer.

With you be grace / mercye / and peace fro
God the father & fro the Lorde Iesus Christ
the sonne of the father / in trueth and loue.

I reioyced greatly / that I founde of thy
chylde walkinge in trueth / as we haue re-
ceaued a commaundment of a father. And nowe
beseeche I the lady / not as though I wrote a
newe commaundment vnto y / but that same
whych we had fro a begynnyng / I we shuld
loue one another. And this is the loue / that
we shuld walke after his commaundmentes.

This commaundment is / that as ye haue
hearde from the begynnyng / ye shuld walke
in it. For many deceauers are entred into the
worlde / whiche confesse not that Iesus Christ
is come in the flesh. This is a deceauer & an
Antichrist. Take on your selues / I we loose
not that we haue wrought: but that we may
haue a full rewarde. Whosoever trasgreth
& bydeth not in the doctrine of Christ / hath
not God. He that endureth in the doctrine of
Christ / hath bothe the father and the sonne.

If ther come any vnto you and bringe not
this lernynge / him receaue not to house / ne-
ther byd him God speke. For he that bydeth
him God speke / is partaker of his euyl dedes.
I had many thinges to wyte vnto you / neuer
thelesse I wolde not wyte in paper & ynkes:
but I trust to come vnto you / & speake to your
mouth to mouth / that our loue maye be full.
The sonnes of the electe sister grete & Amen.

The thyrde epistle of saynt John.

He is glad of Saynt John that he walketh in the trueth /
erhorteth them to be louynge vnto the poore Christe
in their perfection / sheweth the unkynde dealinges of
Diatrephen / and the good reperte of Demetrios.



Ihe elder vnto the beloued
Saynt / whiche I loue in the trueth.
Beloued I wylle in all thynges y
thou prosperedst & fastedst well
out as thy soule prospereth / I reioyced great-
ly when

This Iesus Christ is he that cam by wa-
ter and bloud / not by water only: but by wa-
ter and bloud. And it is the sprete that bea-
reth wytnes / because the sprete is trueth.

(For ther are thre whiche beare recorde in heauen / & a
ther / & water / & whiche good. And these thre are one)
Forther are thre whiche beare recorde (in erth)
the sprete / and water / and bloud: and these
thre are one. If we receaue the wytnes of
men / the wytnes of God is greater. For thys
is the wytnes of God / whych he testifed of
hys sonne. He that beleueth on the sonne of
God / hath a wytnes in hym selfe. I he that
beleueth not God / hath made him a lyar / be-
cause he beleueth not the recorde that God
gaue of hys sonne. And thys is that recorde /
how that God hath geuen vnto vs eternall
lyfe / and thys lyfe is in hys sonne. He y hath
the sonne / hath lyfe: and he that hath not the
sonne of God / hath not lyfe.

These thynges haue I wyrtten vnto you
that beleue on the name of the sonne of God
that ye maye knowe howe that ye haue eter-
nall lyfe / and that ye maye beleue on the na-
me of the sonne of God. And thys is the trust
I we haue in hym: that yf we aske any thinge
accorde to hys wyll / he heareth vs. And
yf we knowe y he heare vs / whatsoeuer we
aske / we knowe that we shal haue the peti-
cions that we desyre of hym.

If any man se hys brother synne a synne
that is not vnto deeth / let hym aske / and he
shal geue hym lyfe for them that synne not
vnto deeth. Ther is a synne vnto deeth / for
whych I saye I not that a man shuld praye.
All unryghtewesnes is synne / & ther is synne
not vnto deeth.

We knowe that whosoever is borne of
God / synneth not: but he that is begotten of
God kepeth hym selfe / and that wycked tou-
cheth hym not. We knowe that we are of
God / and that the worlde is all together see
on wyckednes. We knowe that the sonne of
God is come / and hath geuen vs a mynde to
knowe hym whych is true: and we are in
him that is true / though his sonne
Iesus Christ. This same is
bery God / and eternall ly-
fe. Whiche kepe youre
selues fro ymages.
Amen.

yn Christe is
lyfe eternall.

synne vnto
deeth.

he that is borne
of God syn-
neth not.

of the worlde / & therfore speake they of the
worlde / & the worlde heareth the. We are of
God. He y knoweth God / heareth vs: he that
is not of God / heareth vs not. Derby knowe
we y sprete of verite / & the sprete of erreure.
Beloued / let vs loue one another: for loue
commeth of God. And euery one that loueth
is borne of God / and knoweth God: he that
loueth not / knoweth not God: & for God is
loue. In this appered the loue of God to vs:
ward / because that God sent his only begot-
ten sonne into the worlde / that we might lue
thorow him. Derin is loue / not that we loued
God but that he loued vs / and sent his sonne
to make agrement for oure synnes.

Beloued / yf God so loued vs / we ought also
to loue one another. No man hath sene God
at any tyme. If we loue one another / God
dwelleth in vs / and his loue is perfect in vs.
Derby knowe we: that we dwell in hym / & he
in vs: because he hath geuen vs of his sprete.
And we haue sene and do testifye that the fa-
ther sent the sonne / whiche is the sauour of the
worlde. Whosoever confesteth that Iesus is
the sonne of God / in hym dwelleth God / and
he in God. And we haue knowe and beleued
the loue that God hath to vs.

God is loue / and he that dwelleth in loue /
dwelleth in God / and God in hym. Derin is y
loue perfect in vs / that we shuld haue trust
in the daye of iudgement: for as he is / euen
so are we in thys worlde. Ther is no feare in
loue / but perfect loue casteth out all feare:
for feare hath paynfullnes. He that feareth /
is not perfect in loue.

We loue hym / for he loued vs fyrst. If a
man saye / I loue God / & yet hate his brother
he is a lyar. For how can he that loueth not
his brother whome he hath sene / loue God whome
he hath not sene? And this commaundment
haue we of hym: that he whych loueth God /
shuld loue his brother also. Amen.

We loue hym / for he loued vs fyrst. If a
man saye / I loue God / & yet hate his brother
he is a lyar. For how can he that loueth not
his brother whome he hath sene / loue God whome
he hath not sene? And this commaundment
haue we of hym: that he whych loueth God /
shuld loue his brother also. Amen.

To loue God / is to kepe hys commaundmentes.
Fayth ouercommeth the worlde. Euer lastynge lyfe is
in the sonne of God. Of thys synne vnto deeth.

The .v. Chapter.

Whosoever beleueth that Iesus is
Christ / is borne of God. And euery
one that loueth hym whiche begat /
loueth hym also whych was begot-
te of him. In this we knowe that we loue the
chylde of God / whome we loue God and kepe
his commaundmentes. This is the loue of God
that we kepe his commaundmentes / & his co-
maundmentes are not greuous. I. For all
that is borne of God / ouercometh the worlde.
And this is the victoery that ouercometh the
worlde / ouer sayth. Who is it that ouer-
cometh the worlde / but he whych beleueth
that Iesus is the sonne of God.

Chis

chylde of God knowen / and the chylde of
the deuill. Whosoever doeth not ryghtewes-
nes / is not of God / neither he that loueth not
hys brother.

For this is the thinges / that ye heare fro
the begynnyng: y ye shuld loue one another
not as Capn which was of y which & selue
his brother. And wherfore selue he him? Be-
cause his abyme workes were euyl / and hys
brothers good. I. Wherfore not my brother?
though the worlde hate you. We knowe y
we are translated from deeth vnto lyfe / be-
cause we loue the brethren. He that loueth
not hys brother / abydeh in deeth. Whoso-
uer hateth hys brother / is a man clea. And
ye knowe that no man clea / hath eternall
lyfe abydyng in hym.

Derby perceaue we loue: that he gaue hys
lyfe for vs: & therfore ought we also to geue
oure liues for the brethren. Whosoever hath
this worlde / good & seyth hys brother haue
neede: & shutteth by his compassion from him:
how dwelleth y loue of God in him? My ba-
bes / let vs not loue in worde / neither in toger:
but with the debe & in verite. I. For therby
we knowe that we are of the verite / and can
before hym quyet oure hertes. But yf oure
hertes cōdēpne vs / God is greater then oure
hertes / & knoweth all thynges. Beloued / yf
oure hertes cōdēpne vs not / then haue we
trust to God warde: & whatsoeuer we aske
we shal receaue of hym: because we kepe his
commaundmentes / & do those thynges which
are pleasyng in his syght.

Whiche hys is hys commaundment / that we
beloue a name of his sonne Iesus Christ /
and loue one another / as he gaue commaun-
dement. And he that keepeth hys commaun-
dement / dwelleth in hym / and he in hym: and
God and hath therby we knowe that ther abydeh in hys of
the sprete whiche he gaue vs.

Difference of sprete and howe the sprete of God
maye be knowen fro the sprete of erreure. Of the loue
of God and of oure neyghbours.

The .viii. Chapter.

Beloued / beleue not euery sprete
but yzoue y spretes whether they
are of God or not / for many false
prophetes are gone out into the
worlde. Derby shall ye knowe the sprete of
God. Euery sprete that confesteth that Iesus
Christ is come in the flesh / is of God. And
euery sprete whiche confesteth not that Iesus
Christ is come in the flesh / is not of God.
A. Antichrist. And this is y sprete of A. Antichrist / of whome
ye haue hearde / howe that he shuld come: &
euen now already he is in the worlde.

Ytell chylde / ye are of God and haue
ouercome them: for greater is he that is
in you / then he that is in the worlde. & he are

They y saye
workes in thys
sed synne / are
they that denie
Christ to be co-
me in the flesh.
A. Antichrist
synneth not
any particular
man / whiche (as
the people dre-
me) shuld co-
uerne them: for
greater is he that
is in you / then
he that is in the
worlde. & he are

Fayth is co-
uer victoery.

The Epistle of
Saint Paul unto the
Hebrews.

God beals touchyngly with them of the olde tyme in sendyng them his prophetes / but moche more mercy hath he shewed us in that he sent vs his sone Iesus / which in all thynges is lyke to his father.



The first Chapter.

In tyme past dyuer-
sely a many wayes / have
comen to the fathers by p^rophetes
but in these last dayes he
hath spoken unto us by his
sone / whom he hath made
heyr of all thynges: by whom also he made
worlde. Which sonne bringe the brightnes
of his glory: a very ymage of his substance/
bearinge by all thynges with the worde of
his power / hath in his awne person purged
many synnes: a is sytten on the right hande of
the maieste on hye / and is moze excellent
then the angels / in as moche as he hath by
inherytance obteyned an excellent name
then haue they.

For unto whych of the angels sayde he at
any tyme: Thou arte my sonne / this daye be-
gate I the: And agayne: I will be his father /
and he shall be my sonne. And agayne whil he
bringeth in the fyrst begotten sonne into the
worlde / he sayth: And all the angels of God
shall worshippe hym. And of the angels he
sayth: He maketh his angels spyttes / a his
ministres flammes of fyre. But unto his sonne
he sayth: God / thy seate shall be forever a mer-
cy. The scepter of thy kyngdome is a ryght scap-
ter. Thou hast loved ryghtewisnes and ha-
ted iniquyte. Wherefore God whych is the
God / hath anoynted the with the oyle of glad-
nes above thy felowes.

And

And thou Lorde in the begynnyng hast
layde the foundacyon of the erth. And the he-
uens are the workes of thy hand. They shall
peryshe / but thou shalt endure. They all
shall be olde as doth a garment: and as a
vesture shalt thou chaunge them / and they
shall be chaunged. But thou arte all wayes /
and thy yeres shall not faile. Unto which
of the angels sayde he at any tyme: Syt on
my ryght hande / tyll I make thine enemyes
thy fote stole: Are they not all ministeryng
spyttes / sent to ministrate / to the sonne / which
shall be heyr of saluacion?
The synners be to be subiect unto the newe lawe
which Christ hath geuen us and moche offendeth at
the myghty and lowe degree of Christ / because he
was necessary that for our sake he shoulde take such
an humble state vpon hym / that he myght be lyke vnto
his myghty.

The ii. Chapter.

Wherefore we ought to geue & more
heede to the thynges we haue herde
lest we peryshe. For yf the worde
which was spoken by angels was
steadfast: so that curse transgression & disobe-
dience receaued a iust recompence to rewarde
how shall we scape / yf we despayle so great
of saluacion / which at first he began to be p^rea-
ched of the Lorde hym selfe / and afterwarde
was confirmed vnto us by wordes / by them that
hearde it / God bearyng witness thereto / ho-
we the with synnes and wonders also / and with
signes & myracles / a giftes of the holy gooste
actyng vnto vs a wone will.
He hath not vnto the angels put in subiec-
tion the worlde to come / wherof we speake.
But one in a certayne place wyrteth /
sayinge. What is man / that thou arte mynd-
full of hym: After thou haddest for a season
made hym lower then the angels: thou crow-
nest hym with honour and glory: a hast set
him aboue the workes of thy handes. Thou
hast put all thynges in subiection vnder his
fete. In that he put all thynges vnder him / he
left nothyng that is not put vnder him. Ne-
uerthelesse we yet se not all thynges subiect
vnto hym / that was made lesse then the angels
we se that it was Iesus / which is crowned
with glory & honour for the sufferynge of deeth: &
he by the grace of God / shuld cast of deeth
for all men.

For it became him / for whi are all thynges
and by whi are all thynges / after that he had
brought many sonnes vnto glory: & he shuld
make the Lorde of their saluacion perfecte
thorow sufferynge. For he is sanctified / a they
which are sanctified / are al of one. For which
causes sake he is not ashamed to call the
heyr / sayinge: I will declare thy name vnto
my brethren / a in the myddes of the congre-
gation will I prayse the. And agayne: I will put

my trust in hym. And agayne: beholde here
am I a the child which God hath geue me:
For as moche then as the chyldren were
partakers of fleshe and bloud / he also him
selfe lyke wise toke parte with the / for to pur-
dome thorow deeth / him that had lordshipp
ouer deeth / that is to saye the deuyll / a that
he myght deliuer them / which thorow feare
of deeth were all there life tyme in badger of
bondage. For he in no place taketh on hym
angels: but the seed of Abraham taketh he on
him. Wherefore in all thynges he came him to
be made lyke vnto his brethren / that he might
be mercifull / and a saythfull hye p^resse in
thynges concernynge God / for to pouрге
p^roples synnes. For in that he hym selfe suf-
fered and was tempted / he is able to succure
them that are tempted.

The requyeth vs to be obedynt vnto the worde of
Christ / which is more worthy then Moses. The pu-
nishment of such as wil not obeye thes / varies.

The iii. Chapter.

Wherefore holy brethren / partakers
of the celestiall callynge / cōsider &
embassadours a hye p^rest of oure
professio Christ Iesus / which was
saythfull to him that made him / euen as was
Moses in all his house. And yet was this ma-
counted worthy of moze glory then Moses:
In as moche as he whych hath p^rpared the
house / hath most honoure in the house. Every
house is prepared of some man. But he that
ordyned all thynges / is God. And Moses be-
rely was saythfull in all his house / as a mi-
nistre / to beare witness of the thynges whych
shuld be spoken afterwarde. But Christ as
a sonne / hath rule ouer the house / whose house
are we / so that we holdfast the confydence &
the restorynge of that hope / vnto the ende.

Wherefore as the holy goost sayth: to daye
yf ye shall heare his voyce / harden not youre
heertes / after the rebellion in the daye of tēp-
tacio in the wyldernes / where youre fathers
tēpted me / proued me / a sawe my workes. It
yeate longe. Wherefore I was greued with the
generacyon a sayde. They erre euier in their
heert: they bereyly haue not knowe my wayes
so that I swore in my wrath / that they shuld
not enter into my rest. Take heede brethren /
that ye be in none of you an euill herte in bn-
belefe / that he shuld departe fro the mynynge
God: but exhort one another daye / whyll it
is called to daye / lest any of you were hard-
ned thorow the deceyfulnesse of tyme.

We are partakers of Christ yf we kepe fast vnto the
fure vnto the ende the fyrst substance / so longe as
as it is sayd: to daye yf ye heare his voyce /
harden not youre heertes / as whil ye rebelled.
For some / when they hearde rebelled: how be-
lieue all that came out of Egypt vnder Mo-
ses. But

The Epistle

les. But with whom was he displeased. 4
years: Was he not displeased with them 2
synned whose carcases were ouer thowse in
the desert? Go who sweare he that they shuld
not enter into his rest: but into them that be-
lieued not: And we se that they coulde not en-
ter in/ because of unbeliefe.

¶ The Sabbath a rest of the Christen: punishment of unbeliefers: the nature of the word of God.

Chapter III.

And vs feare therfoze lest any of vs
forsakinge the pꝛomes of entringe
into hys rest/ shuide seme to come
behynde. For into vs was it decla-
red/as well as unto the. But it pꝛoꝛpyed not
the that they hearde the woꝛde/ because they
As sayth is **I** which hearde it/ coupled it not with* sayth.
grounde of all
grace: then to
is vnblesse the
toke of al sinne.

But we whych haue beleued/ do enter into
his rest/as cōtrary wyse he sayde to the other
I haue swoyn in my wrath/ they shall not
enter into my rest. And that spake he verely
longe after that the woꝛkes were made and
the foundaciō of hys woꝛde layde. For he spake
in a certayne place of the seuenthy daye/ on
this wyse: And God dyd rest hys seuenthy daye fro
all hys woꝛkes. And in this place agayne:
They shall not come into my rest.

Seynge therfore it soloweth þ some must
enter therinto / & they to whom it was sp^{ke}
preached / entred not therein for vnbeleffes
sake . Agayne he apoynted in Dauid a cer-
taine present daye after so longe a tyme /
sayinge as it is rehearsed this daye of rehea-
re his voyce / be not hardhearted . for if Iosue
had geue them rest / then wolde he not after-
warde haue spoken of another daye . Ther re

*~~Spone~~ is ou magnet herfoze yet a rest to the people of
 re woyle/ from God. for he þ is entred into his rest/ doth* cra
 which all must se fro hys atone woþkes as Goddys fro hys.
 ceate that enter into the rest of Let vs study therfoze to entre into þ rest/
 a quiet conscience lest eny mā faule after the same ensample/ in
 re in this. to bnelete for the worde of God is quicke/

A mighty in operacion and sharper then any
two edge swerde: & entreth through euē bu
to the diuidinge a sonder of the soule and the
spere: & of the topnes & the mary: & iudgeth
the thoughtes & the intentes of the herte: ne-
ther is ther eny creature trustyble in þe syght
of hym. For all thinge are naked & bare vnto
the eyes of hym/ of whom we speake.

¶ This is oure hye preste/ and seatr of grace/ w. more
excellent then the hye prests of the olde lawe-

The 6. Chapter.

Synge then that we haue a great
hye prest which is entred into hea-
uē (I meane Iesus & some of God)
let vs holde cure professiō. For we
haue not an hye prest/which cā not haue cō-
passiō on oure infirmities: but was in all
poyntes tēpted/As he as we are: but yet with

out tyme. Let vs therfore go boldly into þ
state of grace / that we may receaue mercy /
and fynde grace to helpe in tyme of nede.

✠ For euery hye priest that is taken from
amonge men is ordeyned for men/ in thinges
pertayninge to God: to offer gyftes & sacrific-
ces for synne: which can haue compassion on &
ignozaunt/ and on them that are out of the
waie/ because that he hym selfe also is com-
pased with infirmities: for the which infirmi-
ties sake he is bounde to offer for synnes/ as
well for his owne parte/ as for the peoples.
And no man taketh honour vnto hym selfe/
but he that is called of God/ as was Aaron.

Cuz so yf hewife / Child glorified not him
 selfe / to be made the hye prest: but he þ sayde
 vnto hym: thou arte my sonne / this daye be-
 gat I þ / glorified him. As he also in another
 place speaketh: thou arte a prest for euer af-
 ter þ order of Melchisedech. And which ** in þ
 dayes of his deshe / dyd offer by prayers and
 supplicaciōs. with stronge cryinge a teares
 vnto him that was able to saue him fro deeth
 and was also hearde / because of hys Godly-
 nes. And though he were Goddes sonne / yet
 learned he obediēce / by the thinges which he
 suffered / as was made parafete / as the cause
 of eternall saluaciō vnto all them that obey
 him: and is called of God an hye prest / after
 the order of Melchisedech.

Wherof we haue many thinges to saye/
which are harde to be uttered: because ye are
dull of hearinge. foz when as concerninge
tyme/ye ought to be teachers/yet haue ye ne
be agayne that we teache you the fyrst prin-
cipples of the worde of God: and are become
like as haue neede of ^b* mylke/ & not of strō
ge meate: foz euery man that is fedd wth myl-
ke/ is inexperience in þe worde of ryghteousnes.
foz he is but a babe. But stronge meate be-
longeth to thē þe are perfecte whych thozow
custome haue their wptnes exercised/ to lūd-
ge both good and euill also.

The goeth forth with the thyngt that he began in the latter ende of the fyfte chapter/and exhorteth the not to faunt/ but to be stedfast and pargent: for so much as God is sure in his promette.

Chapter.

Therfore let vs loue þe doctryne per
faynyng to the begynnyng of a
chryste man/ & let vs go into per
fectiō/ & now no more laye þe founda
ciō of repentaunce fro deede woꝛthes/ and of
sayth towarde God/ of baptyme/ of doctryne
of laynyng on of handes/ & of resurreccion
fro deeth & of eternal iudgemēt. And so wyl
we do/ yf God permitt. * For it is not possi
ble þe they which were once lyghited/ & haue
tasted of the heauēly gyft/ and were become
partetakers of the holy goost/ & haue tasted
of the

ry in God his of the good worthe of God and of the power
 the impossibyltye of the world to come: & they faulte / shulde
 tyte of repen- be reuened agayne vnto repentance: to; as
 tance in such moche as they haue (as concernynge the sel-
 men as maistie only to take & ues (crucified the forme of God a frethe ma-
 truely blasphe mynge a moche of hym.

For that erth which drinketh in the rayne
that cometh ofte vpon it/and bringeth forth
erbes mete for them that vse it/tey saue
the blessing of God. But the ground which bea-
reth thornes & bryars/is rejoynd/ & is nye
vnto curfynge: whose ende is to be burned.
Where the lesse deare frendes we trust to be
better of you: a thinge which accānūfūl

to that whosoeuer collecteth his name that he fauored. **Joe. 4.** **Roma. 8.** Now they that forsake the truth? blaspheminge Christ and calyngne peruers. agaynst the holy but folowe them, whych they soe sayth & patience in heet the promys.

For when God made promises to Abraham because he had no greater thinge to sweare by, he sweare by him selfe/sayinge: Surely I will blesse the & multiplie the in dede. And so after he had waited a lōge tyme, he enjoyed

the promises. When bersey I meate by him that
is greater then them selues/ & an othe to con-
firminge the thyng is amōge them an ende
of all trespase. So God willinge very abound-
antly to shewe vnto the heyyes of promises/
the stablenes of his cōsolacyō/ he added an othe
that by two* immutable thynges/ (in which it
was hyppollic that God shuld lye) we might
haue perfecte cōsolacyō/ which haue fled/ for
to holpe fast the hope that is set before vs/
which hope we haue as an ancre of the soule
both sure and stedfast. Whych hope also en-
treth in/ into tho thynges which are wyth in
the dayle/ whither þe fore runner is for vs en-
tered in/ I meane Iesus that is made an hye
prync for euer/ after þe order of Melchisedech.

The compasseth the presthode of Christ vnto Helibederth but to be farre more excellent.

Of the 11. Chapter.

This speciall childe of Sal-
lem (which beynge yest of y most
hpe God/ met Abraham/as he re-
turned agayne from the slaughtre
of the kynges and blessed hym: to whom also
Abraham gaue tythes of all thynges) first
is by interpresacion kyng of rightwelsnes:
after that he is kyng of Salem / that is to
saye, kyng of peace/ without father/ with-
out mother/ with out kynne/ and hath neither
begynnyng of hys tyme/ neither yett ende of
his lyfe: but is alwaies but in the comye of God

and contynueth a preſte for euer: Comfort
what a man this was vnto whoſe Patriarke
Abraham gaue tythes of the ſpoyle. And be-
ſide theſe children of Leuy/which receaue ſe-
uerall of the preſtes/haue a comāndement
to take accordinge to the lawe/tythes of the
people/that is to ſaye/of their brethzen/yea
though they ſpronge out of the loynes of
Abraham. But he whole hynned is not coun-
ted amonge them receaued tythes of Abrahā
and bleſſed hym that had the promyſes. And
with out all naye ſayinge/he which is leſſe/
receaueth bleſſinge of him which is greater
And here men that bye/receauē tythes. But
there he receaueth tythes of whom it is wit-
neſſed/that he liueth. And to ſaye the trueth/
Leuy him ſelfe alſo which receaueth tythes/
payed tythes in Abraham. For he was yet in
the loynes of his father Abraham when Mel-
chiſedeck met him.

If now therfore perfeccion came by the
priesthod of the Levites (for vnder that priest-
hod the people receaued þe lawe) what neded
it further moze that another priest shuld ryse/
after the order of Melchisedech / & not after
the order of Aaron? Now no dout / yf þe priest-
hod be translated / then of necessitye must the
lawe be translated also.

For he of whom these thinges are spoken
pertaineth vnto another trybe/ of whych ne-
uer man serued at the aultre. For it is euident
that our Lorde spooke of þe trybe of Iuda/ of
whych trybe spake Moyses nothinge concer-
ninge presthood. And it is yet a moze euident
thinge/ yf after þe similitude of Melchisedech
ther aryle another prest/ whych is not made
after the lawe of the carnall comaundement:
but after the power of the endlesse lyfe. (For
he testifieth: thou arte a prest for euer / after
the order of Melchisedech) When the coma-
ndement that wet a foze/ is disannulled/ because
of hyr weaknes and vnprofitableness. For
the lawe made nothyng perfect: but was
an introduccyon of a better hope/ by whych
hope/ we dyaue nye vnto God.

And for this cause it is a better hope / that
it was not promised without an othe. whose
priests were made without an othe / but this
priest with an othe / by hym that sayde vnto
hym, The Lorde swaie / and will not repent.
Thou arte a priest for euer after the order of
Melchisedech. And for that cause was Iesus
a stablisher of a better testament.

And amonge them many were made pres-
tes/ because they were not suffred to endure
by the reason of death. But this mā/ because
he endureth euer hath an euertlasting pre-
sthood; Wherefore he is able also euer to saue
them that come vnto God by him/ for he
useth purty/ to make intercession for vs.
Soche

To the Hebrews.

rcbf.

The Epistle

Soche an hys p[re]st it became us to haue
which is holy/harmlesse/undefiled/separate
from synners/and made hys then heauen.
Which nedeth not dayly (as p[re]st hys p[re]s-
tes) to offer by sacrifice/for hys awne
synnes/and then for the peoples synnes. For
that d[eu]d he at once for all/wh[ic]h he offered by
him selfe. For the lawe maketh men p[re]stes/
wh[ic]h haue infirmities: but the worde of the
othe that came sence the lawe/maketh the
sonne p[re]st/wh[ic]h is perfecte for euermore.

The office of Christ is more worthy then p[re]st
office of the olde lawe/wh[ic]h was imperfecte/and
therefore abrogate.

The. viii. Chapter.

If the thing which we haue spokē
this is the p[re]st: & we haue soche
an hys p[re]st hys synnen on p[re]st
h[ic]h of p[re]st of mat[er]ie in heauē
& is a minister of holy thinges/ & of the very
tabernacle which God p[re]st/and not man.
For euery hys p[re]st is ordeyned to offer gyf-
tes and sacrifices: wherfore it is of necessitie
that thys man haue some what also to offer.
For he were not a p[re]st/ yf he were on the
erth where are p[re]stes that accorde to the
lawe offer gyftes/wh[ic]h p[re]stes serue vnto
ensample and shadowe of heauenly thinges:
euen as the answer of God was geuen vnto
Moses when he was about to synge the
tabernacle. Take hede (sayde he) that thou
make all thinges accorde to the patrone
shewed to the in the mount.

Now hath he obtained a more excellent of-
fice/in as moche as he is the mediator of a
better testamēt/wh[ic]h was made for better
promyses. For yf that p[re]st testamēt had be-
ne faultlesse: then shulde no place haue bene
sought for the seconde. For in rebukinge th[is]
he sayth: Beholde the dayes will come (sayth
the Lorde) and I will synge the house
of Israel: and vpon the house of Iuda/a ne-
we testamēt: not lyke the testamēt that I
made with their fathers at that tyme/when
I toke them by the handes/to lede them oute
of the lande of Egypte/for they continued
not in my testamēt/and I regarded the not
sayth the Lorde.

For this is the testamēt that I will make
with the house of Israel: After those dayes
sayth the Lorde: I will put my lawes in their
myndes/and in their hertes I will wryte th[is]:
and I wyll be their God/and they shal be my
people. And they shall not teache/ euery mā
his neyghboure/and euery mā hys brother/
sayng: knowe & Lorde: for they shall knowe
me/ from the lef to the mosse of them: for I
will be mercifull ouer their iniquities/ &
on their synnes and on their iniquities. In
p[re]st he sayth a new testamēt/ he hath abrogatē

the olde. Now that which is bysamulles and
wexen olde/ is redy to bannysh the awaye.

The p[re]st and worthynesse of the olde testamēt
and howe farre the newe excelleth it.

The. ix. Chapter.

That p[re]st tabernacle werely had
dinales/ & seruings of God/and
wordly holynes. For ther was a
soze tabernacle made/wherin was
the candellike & a table/ & the shewe b[re]ad
which is called holy. But with in p[re]st seconde
bayle was ther a tabernacle/wh[ic]h is called
holiest of all/wh[ic]h had the golden sencer &
the arche of the testamēt ouerlayde round
about with golde/wherin was the golde pot
with Manna/and Aarons rodde that spr[un]ge
and the tables of the testamēt.ouer p[re]st arche
were the Cherubis of glory shadowyng the
seate of grace. Of wh[ic]h thinges we will not
now speake particularly.

When these thinges were thus ordeyned/
the p[re]stes went all wayes into the p[re]st ta-
bernacle & executed the seruice of God. But
into the seconde wēt the hys p[re]st along/once
euery yere:and not with out blood/wh[ic]h
he offered for hys selfe/ & for the ignoraunce
of the people. wherwith the holy goost thys
signified that the waye of holy thinges/ was
not yet opened/wh[ic]h as yet the p[re]st taber-
nacle was standyng. wh[ic]h was a synli-
tude for the tyme then present/and in wh[ic]h
were offered gyftes & sacrifices that coulde
not make the mynster perfecte/ as p[er]t[ai]n-
yng to the conscience with only meates &
drynkes/ & blunders welthynges & lustynges
of the fleshe/ wh[ic]h were ordeyned vntill p[re]st
tyme of refozmacyon.

But Christ bringe an hys p[re]st of good
thinges to come/ came by a greater & a mo-
re perfecte tabernacle/ not made w[ith] handes:
that is to saye/ not of thys maner byldyng/
nether by the blood of gores/ & calues: but by
hys awne blood he entred in once for all into
the holy place/ & founde eternal redem[pti]on.
For yf the blood of oxen and of gores and the
aswes of an heyter/when it was sprynckled/
purified the vnclene/ as touchyng the puri-
fyng of the fleshe: how moche moare shall
the blood of Christ (wh[ic]h th[is]ow p[re]st eternal
sprynge/ offered him selfe without spot to God)
pouge youre consciences from deeth wo[r]kes
for to serue the liuinge God?

And for this cause is he the mediator of the
newe testamēt/ & th[is]ow deeth wh[ic]h cha-
nged for the redem[pti]on of those transgressors
that were in the p[re]st testamēt/ the wh[ic]h
were called/ myght receaue the promys of
eternal inheritaunce. For wher euer is
a testamēt/ ther must also be the deeth of
him that maketh the testamēt. For the te-
stament

To the Hebrewes.

ccvii.

ament taketh auctoritie wh[ic]h men are deo:
for it is of no value as longe as he that made
it/ is a liue. For wh[ic]h cause also/ nether p[re]st
p[re]st testamēt was ordeyned with out blood.
For wh[ic]h all the commaundemēt[es] were redde
of Moses to al the people/ he toke the blood
of calues and of gores/ with water & purple
woolle & ylope/ & sprynckled both the booke/
& all the people/ sayng: this is the blood of
the testamēt wh[ic]h God hath appoynted
vnto you. wherfore/ he sprynckled the ta-
bernacle with blood also/ & all p[re]st ministringe
vessels. And also almost all thinges/ are by
the lawe pouged with blood/ and with out
shedding of blood is no remission.

It is then nede that the similitudes of hea-
uenly thinges be purified with soche thin-
ges: but the heauenly thinges the selues are
purified w[ith] better sacrifices then are th[is]e.
For Christ is not entred into the holy place
that are made with handes/ wh[ic]h are but sy-
militudes of true thinges: but is entred into
very heauē/ for to appere now in the sight of
God for us: not to offer hym selfe ofte/ as the
hys p[re]st entred into p[re]st holy place euery yere
with straige blood/ for then must he haue
often suffered sence the wo[r]lde began. But
now in the ende of p[re]st wo[r]lde/ hath he appered
once/ to put synne to flight/ by the offeringe
by of hym selfe: And as it is apoynted vnto
me that they shall once dye/ and then cometh
the iudgemēt/ & euen so Christ was once offer-
ed to take awaye the synnes of many/ & vnto
them that loke for hym/ shall he appeare
agayne without synne vnto saluacyon.

The olde lawe had no power to cleane awaye synne
but Christ d[eu]d it with offeringe of his body once for
all. An exhortacyon to receaue this goodnes of God
thankfully with patience and a good sayth.

The. x. Chapter.

If the lawe wh[ic]h hath but p[re]st
shewe of good thinges to come/ &
not p[re]st thinges in their awne fashion
can neuer with p[re]st sacrifices wh[ic]h
they offer yere by yere continually/ make
redem[pti]on ther vnto perfecte. For wold not then
those sacrifices haue craied to haue bene offer-
ed/ because that the offerers once pouged
shuld haue had no moare consciences of syn-
nes. Neuerthelesse in those sacrifices is ther
mencon made of synnes euery yere. For
it is impossible that the blood of oxen and of
gores shuld take awaye synnes.

wherfore wh[ic]h he cometh into the wo[r]lde/
he sayth. Sacrifice & offeringe thou wol-
dest not haue: but a bodie hast thou ordeyned
me. In sacrifices and synneofferinges thou
hast no lust. When I sayde: Lo I come/ in the
cheft of the booke it is wrytten of me/ that I

shuld do the will of God. I haue/ when he had
saped sacrifice and offeringe/ & burnt sacri-
fyces and synneofferinges thou woldst not
haue/ nether hast allowed (wh[ic]h yet are offer-
ed by the lawe) and then sayde: Lo I come to
do the will of God: he taketh awaye the p[re]st
to stabillise the latter. By p[re]st wh[ic]h will/ we
are sanctified: by the offeringe of the body of
Iesu Christe once for all.

And euery p[re]st is redy dayly ministringe/ &
offe tymes offereth one maner of offeringe
wh[ic]h can neuer take awaye synnes. But
thys hys after he had offered one sacrifice for
synnes/ sat hym doune for euer on the ryght
hande of God/ and from hence forth targeth
tyll his foes be made his fote stole. For with
one offeringe hath he made perfecte for euer
th[is] that are sanctified. And the holy goost al-
so beareth us recozde of thys/ euen when he
tolde befoze: This is the testamēt that I will
make vnto them: after those dayes sayth the
Lorde. I will put my lawes in their hertes &
in their mynde I wyll wryte them/ and their
synnes and iniquities wyll I remember no
moare. And where remission of these thinges
is/ ther is no moare offeringe for synne.

Seynge h[er]ethat that by the meanes of the
blood of Iesu/ we maye be holde to enter in-
to that holy place/ by the newe and lyuinge
waye wh[ic]h he hath prepared for vs/ through
the bayle/ that is to saye/ by hys fleshe. And ouer d[eu]t/ p[re]st
seyng also that we haue an hys p[re]st wh[ic]h
is ruler ouer the house of God/ let vs drawe
nys with a true herte in a full satch/ spryncke
led in oure hertes from an euill conscience/ &
welshed in oure bodies with pure water: &
let vs kepe the p[ro]fession of oure hope/ with
out waueryng (for he is saythfull that p[ro]-
mised) & let vs consider one another/ to p[ro]u-
ce h[er]e vnto loue/ & to good wo[r]kes: & let vs not
forsake the fellowship that we haue amonge
oure selues/ as p[re]st maner of some is: but let vs
exhorte one another/ & that so moche the mo-
re/ because ye se that the daye draweth nye.

For yf we synne willingly after that we
haue receaued the knowlege of the truethe/ is the synne
ther remaineth no moare sacrifice for synne
but a fearfull lookinge for iudgemēt/ & biolēt
fyr/ wh[ic]h shall deuoure & aduertatys. For
that despyseth Moses lawe/ dyeth with out
mercy vnder two o[r] thre wrytines. Of how
moche sozer punyshment suppose ye shall be
counted wo[r]thy/ wh[ic]h treadeth vnder fo-
te the sonne of God: and counteth the bloude
of the testamēt as an unholy thyng wher-
with he was sanctified/ and both dishonoure
to the spryng of grace. For we knowe hym
that hath sayde: vengeaunce belongeth vnto
me/ I will recompence sayth the Lorde. And
agayne: the Lorde shall iudge hys people.
It is

The Epistle

It is a fearful thinge to faule into the hands of God hee that faule into the hands of the Iyvinge God.

re signifie the
correccon and
challenng of
God as it is sai
de. **Mal. xx. 5.**

Call forme by the dayes that are pas-
sed/ in the which after ye had receaued light/
ye endured a greate fight in aduersities/ part
ly whyll all men wondred & galed at you for
the same & trybulacyō that was done vnto
you/ and partly whyll ye became cōpanyons
of thē which so passed their tyme. For ye suf-
fered also with my bondes/ and toke in worth
the spoylinge of youre Goodes/ & that with
gladnes: knowinge in youre selues how that
ye had in heauen a better and an enduringe
substance. Cast not awaye therfore youre
confydence which hath great rewarde to re-
cōpence. For ye haue neede of paciēce/ & after
ye haue done & will of God/ ye might receaue
the promes. For yet a very lytell whyle/ & he
that shall come will come/ and will not tary.
But the lust shall lyue by fayth. And ye he
withdrowe hym selfe my soule shall haue no
pleasure in him. We are not which withdrowe
oure selues vnto dāpnacyō/ but partayne
to fayth/ to the winnyng of the soule.

¶ What sayth it? a commendacion of the same. The
steadfast beleeve of the fathers in olde tyme.

Chapter

A * sayth and
 true in christ
 onely is the life
 & quier of p
 edicence: not
 trust in wor
 des how hoys
 soeuer they ap
 peare: for they
 cannot see the
 heart at rest: he
 that seeth the
 iust we euer
 shrycke they be
 not pnowe they
 get good pnow
 yhe: but so fea
 re: And so fall
 we to mystru
 sting: after
 which co
 lowndly pay
 ing: & so dan
 tion: yf we knu
 not.

E * sayth is a sure cōfydēce of thinges which are hoped for: and a certayntie of thinges whych are not sene. By it the elders were well reposed of. **E**noch sayth we vnderstāde that the worlde was ordeyned by the worde of God: & that thinges which are sene: were made of thinges which are not sene. By sayth Abel offered vnto God a moze plenteous sacrifice: then Cāyn: by which he obteyned withnes that he was righteous: God testifyinge of his giuings: by which also he beinge deeth: yet speaketh.

B * By sayth was Enoch translated that he shulde not se deeth: nether was he founde: for God had taken hym awaye. Before he was takē awaye: he was reposed of: that he had pleased God: but without sayth it is impossible to please him. If so he that cometh to God must beleue that God is: and that he is a rewarder of them that seke him.

By sayth Not honored God/after that he
was warned of thinges which were not sen-
and prepared the arche to the sauinge of his
householde/chose to the which arche, he con-
deigned the moorde/and became heyre of the
rightewises which commeth by sayth.

he on the crocke
bath fully pur
ged clefened and
couled vs from
all oure finnes

* By faith Abraham/when he was called
obeyed/to go out into a place/which he should
afterwaide receaue to inheritance/ & he went
out/ not knowinge whether he should go.

By faith he removed into the lande & was
promysed him/ag into a straunge cowntre/
dwelt in tabernacles:and so dyd Isaac & Ia

Job heyyes with hym of the same promes.
 For he looked for a cite hauinge a foundaciō
 whose bylder and maker is God.

*Thozow earth Sora also receaued strengt Genl. p. 112.
to be with chyloe & was deliueren of a childe
when she was past age/ because she iudged
him earthfull which had p. 112.

And therefore I praye that / of one (or of one
which was as good as deed) so many in mul-
titude / as the starrs of the skye / and as the
sonn of the see those which is innumerable.

And they all dyed in faith / & receaued not
the promys; but saue them a farre of / & be-
lieued them / and saluted them: and confessed
that they were straungers and pilgrims on
the earth. They that saye for the thynges / de-
clare that they seke a countrie. Also yf they had
bene myndfull of that countrie / from whence
they came oute / they had leasure to haue re-
turned agayne: but now they desyre a better /
that is to saye a heauenslie. wherfore God is
not ashamed of them: euen to be called their
God: for he hath prepared for them a cytie.

*By sayth Abraham offered by Isaac/wh^{ch} Secret. sing.
he was tempted/ & he offered him beinge his
only begotten sonne/which had receaued the
promises of wh^{ch} it was sayde/ in Isaac shall
thy seed be called: for he considered that God was
able to rayse it by a gayne from death. Ther-
fore receaued he him/ for an ensample. *In Gen. 22. 1
sayth Isaac blessed Jacob and Esau/ con-
cerninge thinges to come.

* By sayth Iacob when he was adyinge/ Gen. p. 45. ad
blessed both the sonnes of Ioseph/ & bowed
him selfe toward the toune of his scepter.

*By sayth Joseph when he dyed, remembred
the departinge of the children of Israel/and
gaue commaundement of hys bones. Gen. 48.

* By sayth Moses whē he was bozne/was
hyd thit monethes of his father & mother/be
cause they sawe he was a proper chyld: ne-
ther feared they the kynges commaundment.

By sayth Moses whe he was great/refu-
sed to be called the sonne of Pharaos daughter/
chose rather to suffer aduersitie with
people of God/then to enioy the pleasures of
synne for a season/ & esteemed the rebuke of
Christ greater riches then the treasure of
Egypt. for he had respect into the reward

By sayth he forsoke egypt/and feared not
the fearrenes of the kynge. For he endured
euen as he had sene hym tobyrth is trustybla

*Thozow faryth he ordeyned the eiter laber
and the effusyon of blood / lest he that des-
troyed the fyist bozne / shoulde touche them.

*By layth they passed thorow the reed sea
as by drye lande/which when the Egyptians
had assayed to do/they were drowned.

*By faith the walls of Jericho fell down John. vi. c.
after they were compassed about seven days.

*282 Expert

To the Hebrews.

reviij.

4001. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 88

*By faith the harlot Raab perished not
with the unbelievers; when she had restored
the spies to lodginge peaceably.

And what shall I more saye / the tyme
wolbe be to mozt for me to tell of Gedeon / o
Barach / e of Sampson / e of Iephthah: also
of Dauid a Samuel / and of the Prophetes:
which thowowe sayth subdued kingdomes
wrought righteousnes / obteyned e promptes
stopped the mouthes of Lyons / quenched the
holce of fyre / escaped the edge of e swerde
of weake were made stronge / waxed ballene
in fyght / turned to fygth the armyes of the
alienres. And the women receaued their deers
rased to lyfe agayne.

Other were racked/ & wolde not be deli-
uered/ & they myght receaue a better resur-
rection. Other tasted of mockynges & scour-
gynges/ mozeouer of bondes & p[re]sonment:
were stoned/ were hewē a sunder/ were tēpted
were slayne w[ith] sweardes/ walked by & bounē
in thepes chynnes/ in gotes chynnes/ in nebe-
tribulaciō & beracion which the worlde was
not worthy of: they wandored in wildernes/ in
moystaynes/ in derunes and caues of the erth.

And these all thozow sayth obtayned good
repose/ & receaued not the p:omes/ God
proudpyng a better thyng for vs/ that they
with out vs shulde not be made perfecte.

An exhortacion to be patient & steadfast in trouble & aduersite. wth hope of euerglastinge rewardes. A sermon bayon of the new Testament aboue the oide.

The 11th Chapter

Wherfore let vs also (syrng that we
are copaled with so great a mult-
tude of witness) laye awaye al þ
pyneth downe/ & the synne that ha
geth on/ & let vs runne with patience vnto þ
battayle that is set before vs/ tokyng vnto
Iesus the auctoz & synnisher of oure sayth/
whiche for the soye that was set before hym/
shode the crosse/ & despised the shame/ & is set
dorne on the right hande of the trone of God.
Consider therfore how that he endured suche
speakeynge agaynst hym of synners/ lest ye
wolde be werryed & saynte in youre mynnes.

28 For ye haue not yet respyed vnto bloudshed-
dinge / stryfing agaynst synne. And haue for
gottē & consolaciō / which spreketh vnto you
as vnto chylde: my sorowe despyse not & chaste-
ninge of the Lorde / nether saynt when thou
arte rebuked of him: for whom the Lorde lo-
ueth / him he chasteneth: yee / & he scourgeth
euery sonne that he receaueth. *Amos 3. 15.*

He is sure that
God loveth
hime hath cha-
sen hym to his
loues bepe of
euerslasinge ty-
e.

If ye endure chastenynge/ God offereth
hym selfe vnto you as vnto sonnes. What
loue is that whō the father chasteneth not?
If ye be not binder correctiō (where of all are
partakers) then are ye bastardes & not sons.
Wherefore some haue had chastenynge of our

that the which corrected vs / and we gaue the
reuerence: shulde we not moche rather be in
subiectio vnto the father of spirituall gyftes
that we myght haue? And they berely for a
fewe dayes / nurrish vs after their awne
pleasure: but he learneth vs vnto that which
is profitable / that we myght receaue of his
holynes. No manner chastitynge for the pre-
sent tyme seemeth to be sorowful / but gre-
uous: neuerthelesse afterwarde / it bringeth
the quyet frute of ryghtewelsnes / vnto them
which are therein exercised.

Stretch forth the therfore agayne the hand
whych were let doune/ & the weake knees &
le þe haue straght steppes vnto your sete/
lest eny haltinge turne you out of the waye:
per let it rather be healed. Embrace peace w
all men & holynes: with out the which no ma
shall se the Lorde. And loke to/ that no man
be destitute of þe grace of God/ & that no rote
of bitternes springe by a trouble/ and therby
many be defyled: and that ther be no fornicat
toz/ or vnclene person/ as Claud which for one
breakfast tolde his bytbyright. * Ye knowe
how that afterwarde whē he wolde haue in
hereted the blessinge/ he was put by/ and he
founde no meanes to come therby agayne:
no though he desyred it with teares.

* foz ye are not come vnto the mounte that
can be touched/and vnto burninge fyze noz
yet to myft and darcknes and tempest of wed
der/nether vnto the founde of a trompe & the
boyce of wordz: which boyce they that hearde
it/wil shed a waye: that the communicacyon
shuld not be spoken to thē. foz they were not
able to abyde that whych was spoken. If a
beast had touched þ moūtayne/it must haue
bene stoned/oz thrust thozowe w a barte: euē
so terribile was þ syght which appered. Mo-
ses sayde/ I feare & quake. But ye are come
vnto the mounte Syon/ & to the cite of the
liuinge God/the celestrail Ierusalem: and to
an innumerable syght of angels & vnto the
congregaciō of þ fyzt bozne sonnes/ which
are wzitten in heuē/ and to God the iudge of
all/ and to the spzytes of iust & perfecte men
and to Iesus the mediatōz of the newe testa-
ment/ and to the spynchlynge of bloud that
speakieth better then the bloud of Abel.

Se that ye despyse not him that speaketh. For if they escaped not which refused hym to speake on erth: moche moze shall we not escape/yt we furthe awaye from hym that speaketh from heuen: whose voyce then shoulde we not heare? a now declareth sayinge: yet once moze will I make, not the erth only, but also heuē aboue it. Doubt that same & he sayeth/yet once moze, I purge the remouynge awaye of those thinges which are make/as of thinges which haue ended their course: & the thinges which

2.1) are not

The Epistle.

this text. And are not taken away remayne. Wherefore ye
 receiue Gra. we receaue a kyngdome which is not moued
 thus maketh us. we haue grace, wherby we may serue God
 lyke exposted a please him with reuerence and godly feare.
 her of, in hys Paraphras. For oure God is a consuming feyre.

He exhorteth vs vnto loue/to hospitalite/to shyne
vpon such as be in aduerfityte/to maynteyne worblocke/
to auoyde courtcoufnesse/to make moch of them that
preach Gods wo;de/to beware of ftraunge learning
to be content to fuffre rebuke wth Chrift/to be thank
full vnto God;and obedient vnto oure heade.

¶ The.riii.Chapter. ¶

Dure dutie if we wyl haue sure part wylh thylle.

Remēber thē þat are in bondes/ēnd as though
ye were bounde with thē. Be myndfull of thē
whiche are in aduersityte/as ye whiche are yet
in your bodyes. Let wedlocke be had in pryce
in all poyntes/ & lett the chāber be vnderspyed
fo; whoze keepers & aduoutrays God will iud
ge. Let your conuersacyon be wythout co
ueteousnes & be cōtent wyth that ye haue all
redy. fo; he herely sayd: *I will not saye þ/
nether fo; sake the: that we maye boldly saye:
the Lorde is my helper/and I will not feare
what man doeth vnto me. Remember them
whiche haue the ouersyght of you, whiche ha
ue deciated vnto you the worde of God. The
ende of whole conuersacyon is that ye looke
vpon/and folowe their sayth.

Jesus Christ yesterday & to daye / and the
same continueth for euer. **¶** We not caryed
about with diuers & straunge learninge. **¶** For
it is a good thinge that **¶** herte be stablished
with grace / & not with meates / whych haue
not profited the that haue had their payn-
me in them. We haue an altar wherof they
maye not eate which serue in the tabernacle.
* For **¶** bodyes of those beastes whose blood
is brought into the holy place by **¶** hye prest
to pounge synne / are burnt with out **¶** tētes.
Wherfoze Jesus / to sanctifye **¶** people with
his awne blood / suffered with out the gate.
Let vs goo forth therfoze out of the tentes /
& suffer rebuke with him. * For here haue we
no continuing cite: but we seeke one to come

¶ For by him offer we the sacrifice of laude
alwayes to God: þ is to saye / the frute of tho
se tpypp / which cōfesse his name. To do good
a to distribute forget not / for wyth suche sa
crifices God is pleased. ¶ Wepe the that
haue the ouerlyght of you / a submyt poure
selues to the / for they watch for your soull /
euē as they that must geue a cōptes : þ they
maye do it wyth soye / and not wyth grefe.
¶ For that is an vnprossytable thynge for you.
¶ Praye for vs. We haue confidence because
we haue a good conscience in all thynges /
and desyre to liue honestly I desyre you ther

fore somewhat the more abundantly / that
ye so do / & I may be restored to you quickly

The God of peace that brought agayne
from death our Lorde Iesus / the gret shep
perde of the shepe / thozome the bloud of the
cuetlastynge testament / make you perfect
in all good woorkes / to do his will / woorkinge
in you that whych is pleasaunt in his syght
thozom Iesus Christ. To who be prayse for
euer whyll the woorld endureth: Amen.

I beseeche you brethren, suffice the wordes of exhortacion: for we haue writte vnto you in feawe wordes: knowe þ brother & mothe/whom we haue sente from vs, with whō (yf he come shortly) I will se you. Salute thē that haue the ouersight of you, & al the sayntes. They of Italy salute you. Grace be wryth you all: Amen.

**Went from Italy by
Timotheus.**

The Epistle of Sainct James.

¶ He exhorteth to reioyce in trouble/to be content in
pauſer with ſtedfaſt beile/ to loke for all good thyn-
ges from aboue/to forſake all by re/and thankſfully to
receaue the worde of God/with quiet heart/yea it and
ſpeakynge of it/untill to do thereafter in deede. ¶ Thus re-
ligion or deuotion what it is.



The Fifth Chapter.

Gauges

Of S. James.

ccir.

Amies the seruauit of
God and of the Lorde Iesus
Chryst / sendeth greetunge to
the xij. cyphes whych are scat
tered here and there. † Wp
bethzen / count it exceedynge
aule into dyuers temptacions
as ye knowe how that a strong

A sounde of youre sayth bringeth patience: and let pa-
 ter & helmes patience haue her perfect worke: that ye maye
 synnifye him be perfecte. A sounde lackynge nothinge.
 which in lew the wisdome of the chyldren of he of God wyppye geueth to all men indiffe-
 rency / and casteth no man in the teeth: and
 the procuring it shalbe geuen hym. But lethym aske in
 for hys atone sayth and wauer not. For he that douteth / is
 profect / spueth a lyke the waues of the see / tolt of the wynde
 a symple life and caried with violence. Nether let that mā
 with oute bla- thinke that he shall receaue any thinge of the
 me. Suche a Lozde. A wauerynge mynded man is instab-
 le in all hys wayes.
 out was Jacob
 of whō Genes
 xfo. d.

28. * * Let the hyothen of lowe degre reioyce in
that he is exalted/ and the ryche in that he is
made lowe. For euen as the flower of the
grasse/ shall be banyshe awaye. The some
ryseth wpth heate/ and the grasse wydereth/
and hys flower falleth awaye/ and the beau-
tie of the facyon of it perissheth: euen so shal
the ryche man perishe wth his aboundance.
Happy is the man that endureth in temp-
tacyon/ for when he is tryed/ he shall receaue
the crowne of lyfe/ which the Lorde hath pro-
myssed to them that loue him. ¶
Let no man saye when he is tempted/ that

e. God tempteth not euyl/ nether tempteth he anye man. But euery man is tempted/ by a stone a waye/ and entyled of hys awne concupyscence. Then when lust hath conceaued/ she byrreth forth synne/ and synne when it is kynned/ byrreth forth death.

¶ Erre not my deare brythzen. ¶ Euery good gyfte/ and euery parfayt gyfte/ is from aboue/ and cometh doune from the fader of lycht/ wyth whom is no variablenes/ nether is he chaunged into darknes. Of his awne wyll begat he vs wyth the worde of lyfe/ that we shuld be the fyrst frutes of his creatures.

¶ Wherfoze deare brythzen/ let euery man be swyfte to heare/ slowe to speake/ and slowe to wrath. For the wrath of man worketh synne. Not that which is ryghteous befoze God.

¶ Wherfoze laye a parte all fylthynges/ all superfluyte of malycyousnes/ and receaue wyth meeknes/ the worde that is graffed in you/ whych is able to saue youre soules. ¶ And se that ye be deare of the woorde/ and not hearers only/ deccaunge youre awne selues wyth sophistrye. For yf any heare the worde/ and do it not/ he is lyke vnto a man

that beholdeth hys bodyly face in a glasse. concupiscerit
 For asone as he hath looked on hym selfe / he of oure flesh /
 goeth his waye / and forgetteth immediatly wherby we are
 what his fayson was. But who so looketh in emptied into
 the passapet lawe of libertie / and conti- fust;
 nueth ther in (yf he be not a forgetfull hear-
 er / but a doer of the woꝛke) the same shalbe
 happye in hys dede.

¶ If any man amonge you seme deuoute/
and refrayne not hys tonge: but because his
atone herte/this manes deuocō is in bayne.
Pure deuocō on and vndefyled before God &
father/is this: to hyspe the faderlesse and wid-
dowes in their aduersyte/ and to kepe hym
selfe vnspotted of the worlde. R

¶ He forbiddeth to haue any respecte of performe,
but to regarde the poore as well as the ryche, to be iu-
st and mercifull and not to boast of faith where
no deedes are: for it is but a deed faith where good wo-
kes folowe not.

†Chē.ij.Chapter.†

Beth: haue not the sayth of oure
Lorde Iesus Chyſt & Lorde of glo
ry in reſpecte of perſons. If ther
come into poure cōpany a mā with a
golde rynge & in goodly aparell / & ther come
in alſo a pooze mā in byle raymēt / & ye haue
a reſpecte to him that weareth the gaye clo
thyng / and ſaye vnto him. Syt thou here in
a good place: and ſaye vnto the pooze / ſtande
thou: ther: o: ſyt here vnder my ſote ſtole: are
ye not parciall in youre ſclies / and haue iud
ged after euyll thoughtes?

Barthen my deare beloued brethren. Hath
not God chosen þe poore of this worlde which
are ryche in fayth & heyrers of the kingdome
whych he promysed to them that loue hym?
But ye haue despyled the poore. Are not the
rych they which oppresse you & they which doe
wreke you before iudges? Do not they speake
euill of þe good name after which ye be named

¶ If ye fulfill the royall lawe accordyng
to the scripture which saith. Thou shalt loue
thine neighbour as thy selfe/ye do well. But
if ye regarde one person moze then another/
ye comyt synne/ & are rebuked of þe lawe/as
transgressours. Whosoever shall kepe þe whole
lawe/ & yet faile in one poynt/ he is guilty in
all. For he that sayd. Thou shalt not comyte
adulterye/ sayed also: thou shalt not kill.
Though thou do none adulterye yet if thou
kill/ thou arte a transgressor of the lawe. So
speake ye/ & so do/ as they that walke iudged
by the lawe of libertie. For ther shalbe iudg-
ement merciles to him/ & witheth no mercy
& mercy reioyleth against iudgement. ¶

What sayeth it my brethren, though a
maſſe he hath ſayth, whē he hath nō dedes? * * * Can ſayth
* * * Can ſayth ſaue him: If a brother or a ſiſter James ſpeaketh
* * * be naked

The Epistle

Not her of true be naked of definite of dayly fode/ & one of
fayth which by you saye vnto the: departe in peace/ God send
loue & mighte you warmnes and fode: not withstandinge
in operacione of ye geue the not tho thinges which are needful
of y bayne pma to the body: what helpeth it? Euen so fayth/
gination & opt if it haue no dedes/ is deed in it selfe.

ful people haue
of sayth: & ther
fore both he calli
th deid sayth: be
cause the
re folowe
no good way:
his of it was ther
do of the sayth
p iustifeth m
lyght of God

Ye and a man myght saye: thou hast sayth/
I haue dedes: shewe me thy sayth by thy de
des: & I will shewe the my sayth by my dedes
Beleuest thou that ther is one God? Thou
doest well. The deuils also beleue & treble.
Wilt thou vnderstande & thou bayne ma
that sayth with out ded? Is deid? * Was not
Abraham oure father iustified tho' w' mo'kes
whē he offered Isaac his sonne vpon the aut-

b. To be iustified here & all
ways throughe
ouer/ as to be de
clared iust/ & p
b: fore p: world
as in Luke 11. c. c
And. For. b. not
to be made iust
in sight of god
So that when
he sayth/ was
worth/ as our
father iustified
tho: ou: woordes
as. For. c. c. c. c.
ter: & thou seest how p: sayth wrought with
his dedes/ & throughe the dedes was the sayth
made perfect/ as the scripture was fulfilled
whych sayth: Abrahā beleued God/ & it was
reputed vnto hym for rightewesnes: and he
was called the frende of God. &c. * Ye se then
how that of dedes & mā is iustified/ and not
of sayth only. Likewise also was not Raab
the harlot iustified throughe woordes/ whē she
receaued the messengers/ and sent them out
another waye? For as the body/ with oute
the spere is deede/ euen so sayth with oute de-
des is deede. †

thus moche was not our father Abraham by his worches declared in
that is, God not his worches declare a theme that he was not, and were
first tokens of his righteousness. It signifieth not, p Abraham was by
his worches made full before god, required righteousness, obtained remission
of synes, &c. by faith he cā thereby not by worches, as witnesseth, Ro.
4. 1. Rom. 8. 13.

¶ Pe se then that of deadnes a man is iustificed &c. that is/ is declared
just as openly knownen to be ryghtwys: yf he be by the frutes the good
tree is knownen for good. Other wyse maye not this sentence be inter-
preted. For ther coulde nothing be moore falsche than this saying of
James/ of a man woulde thus interpret it: that no man obtayneth re-
myssion of synnes/ but because his worsches are worthe of so great
benefyte. This interpretacion who so sayeth forwardly by/ under-
standeth not what remission of synnes is/; howe the conscience ought
to be eased; wher it seyth that it wyngeth no worsches to God which
are sufficient to please hym. And this interpretacion is cleare con-
trary to other open sayinges of the scripture/ which teache that remis-
sion of synnes cometh freely as the psalme sayeth. 3. Sayde/ I will
knowledg myne offence and accuse my selfe unto the Lord/ and thou
forguest me the wickednesse of my synne. And Rom. 11. 25. Althowgh
that worscheth not/ but becometh on him that iustificeth the vngodly &c.
what can be moore plainly spoken/ than that synnes are forgiven to
a wicked vngodly man that worscheth not/ that is/ not for any of his
worsches but freely. To conclude/ of the Gospell forgue not synnes/
but for oure good worsches sake/ for oure worschyness: it differeth no-
thing from the lawe/ it oweth no moore then the lawe. Althowgh I trust
wyl suffyse the good and wyse. For as touching them that luyng no-
thing vnto this cause but a wyl to braue and chynge/ wyl neuer suf-
fer them feltes to be iustificed. And yet of we woulde contend by the
numbre of Authorities/ this one place of James is overthrowen with
many witnessess, of whiche euery man wyl vnderstande by iustificacion
all one thing in them both. Therefore when Paul sayth/ sayth iusti-
fyeth: vnderstande therby/ sayth causeth/ he be called just/ repeated
ryghtwys/ and that oure synnes are not imputed vnto vs/ but forgouen
vs for Christes sake. When James sayth/ worsches iustifye/ he meaneth
thus/ worsches declare vs iust and shewe evidently that we are ryght-
wys. Thus that thou make them accord. I lase especially me here/ (I
reuerend) rather then tyme be wyl/ or elles woulde I yet haue spoken
moore of this thyng.

¶ What good and euill cometh thoro the tongue.
The dutie of such as be learned. The difference betwixte
the wysdome of the Gospell and the wysdome of the
world.

16th Chapter.

My brethren / be not euery mā a master / remēbyringe how that we shal receaue the moze dānacion: for in many thinges we synne all. If a man synne not in woode / & same is a perfecte man / & able to tame al the body. Beholde we put bittes into the hoxles mouthes that they shuld obeye vs / & we turne aboute all the body. Beholde also the sypptes / whych though they be so gret / & are agayn of scarce windes / yet are they turned about with a very smalle helme / whyther soeuer the biolece of the gouernier wyl. Euen so the tonge is a lyttell member / and bolleth great thynges.

Beholde how gret a thyng a fyttell fyze
kyndleth/and the tonge is fyze/and a woꝛlde
of wyckednes. So is the tonge set amonge
oure membez/that it de fyeth the whole bo-
dy/a letteth a fyze al that we haue of nature
and is it selfe set a fyze euē of hell.

All the natures of beastes/and of byrdes/
and of serpentes & thinges of the see are me-
ked and tamed of the nature of man. But the
toge can no mā tame. It is an vniuersely cruel
full of deadly poyson. Therwith blesse we
God the father/and therwith curse we men
which are made after the similitude of God.
Out of one mouth pzoceadeth blessinge and
curlynge. Wy byethen these thinges ought
not so to be. Both a fountayne sende sozth at
one place swete water & bytter also. Can the
fygge tree/ my byethen/ beare olyue berres:
pther a byne beare fygges? So can no foun-
tayne geue bothe salt water & frefwe also.
If eny mā be wyse & endued with learnynge
amonge you/ let him shewe the woorkes of his
good conuersaciō in mekenes that is coupled
with wysdome.

But yf ye haue hytter enyng and styffe
in youre hertes/relouce not:neither be lyars
agaynst the trueth:this wysdome descendeth
not from aboue:but is erthy/ and* naturall/
and diuellishe. For to here enyng & styffe
is/there is vnstablenes & all maner of euyl
workes. But the wysdome that is frō aboue
is fyfth pure/then peaseable/gentle/& easy to
be entreated/full of mercy and good frutes/
without kynginge/and without simulation:
pee/and the frute of ryghtewesnes is sowen
in peace/of them that mayntene peace.

A Warres fightyng cometh of vainptiousnesse. The
friendshipe of the worlde is emptye before God. An ex
hortacion to flye sleaunders & the damage of thyrselvs.



Of S. James.

Uche.iii, Chapter

From whence cometh warre and
fpyghtinge amōge you: come they
not here hence: euen of your bo-
luptuousnes / & raygne in your
membres. Ye lust / and haue not. Ye enue &
haue indignacion / and cannot obtayne. Ye
fpyght and warre & haue not / because ye aske
not. Ye aske and receaue not / because ye aske
a myste: euen to consume it vpon your bo-
luptuousnes. Ye aduoucerars / and women
that bryke matrimonye: knowe ye not how
that the frendshyppe of the wo/ld is enny-
mite to godward: whosoever wilbe a frende
of the wo/ld / is made the enemye of God.
Ether do ye thynke that the scripture sayth
in hayne. The^spyrite that dwelleth in you /
lusteth euen contrary to enue: but groweth
more grace.

Submyt youre selues to God/and resyst
the deuyl/ & he will save fro you. Drawe nye
to God and he will drawe nye to you. Clenſe
your handes ye ſpynners/ & pouurge your
hertes ye wauerynge myneds. Suffre afflic-
cions/ ſozowe ye and wepe. Let your laugh-
ter be turned to mounyng/ & your ioye to
heupnes. Caſt doune your ſelues before þe
Lorde/ and he ſhal lyft you vp. Backbyte not

one another/ byethen. Be that backbityeth
hys brother/and he that iudgeth hys brother
backbityeth the lawe/and iudgeth the lawe.
But and yf thou iudge the lawe/ thou art
not an obseruer of the lawe: but a iudge.
There is one lawe geuer/which is able to sa-
ue and to destroye. What art thou that iud-
gest a notherman?

So to now ye that saye: to daye and to morrow let vs go into soche a cytie and continue there a yeaere and bye and sell/ and wynde: s yet cannot tell what shall happē to mo/owe. For what thinge is youre lyfe? It is even a vapoure that aperyeth for a lytell tyme/and then hangeth awaye: For that ye ought to saye: yf the Lorde will and yf we lyue/let vs do this or that. But now ye reioyce in youre bodynges. All soche reioysenge is euyl. * Therfore to hym that knoweth how to do good/and both it not/to hym it is synne.

to be content with the touched rich w^{ch} exhorteth into
to patience to beware of swearing/one to know ledge
ill his fautes to another/one to praye for another/ & one
to labour to brynge another to the crutch.

Chap. v. Chapter.
Goto now ye ryche men, wepe/and
howle on youre wretchednes that
shal come vpon you. Your ryches is
corrupte/your garments are mo
theaten. Your golde and your syluer are
cankred/and the rust of them shalbe a wyt-
nes vnto you/and shal eat youre fleshe as

it were fyre. Ye haue heaped treasure together in youre last dayes: Beholde the fyre of þe labourers whych haue reaped doune youre feldes (whych fyre is of you kept backe by fraude) cryeth: and the cryes of them whych haue reaped are entred into the eares of the Lorde Sabbaoth. Ye haue lured in pleasure on the earth and in wantonnes. Ye haue noysshed youre hertes/as in a daye of slaughter. Ye haue condemned and haue killed þe iust and he hath not respyed you.

¶ We pacient therfore bʒethzen/ vnto the
comynge of the Lorde. Beholde the husbande
man wayteth for the pʒecious frute of the
erth/ a hath longe pacience ther vpon/ vntyll
he receaue* the cryp and the latter rayne. We
ye also pacient therfore and settle youre ver-
tes/ for the comynge of the Lorde draweth
npe. Brudge not one agaynst another bʒe-
thzen/ lest ye be dampned. Beholde the iudge
standeth before the doore. Take (my bʒethzen)
the Pʒophets for an ensample of sufferinge,
aduertise/ a of longe pacience/ which spake
in the name of ꝑ Lorde. ¶ Beholde we cosite
them happy which endure. Ye haue hearde of
the pacience of Job/ and haue knowen what
ende the Lorde made. For the Lorde is very
pitisull and mercifull.

But about all thinges my brythe / I sweare
not nether by heuē / nether by earth / nether by
eny other othe. Let your^e pee be pee / a you-
re naye naye: lest ye saule into ypocrecy. If
any of you be euell bered / let hym praye. If
eny of you be mery / let him synge Psalmes.
If eny be diseased amonge you / let hym call
for the elders of the congregacio / and let the
praye ouer him / and anointe hym with oyle
in the name of the Lorde: & the prayer of
faith shall saue the sycke / and the Lorde shall
raise him vp: & if he haue comytted synnes /
they shall be forgiven hym.

¶ Knowledge youre lautes one to another:
 & praye one for another/that ye maye be hea-
 led. The prayer of a righteous man availeth
 muche/ if it be feruēt. Helias was a mā mo-
 tall euen as we are & he prayed in his prayer
 that it myght not rayne: & it rayned not on þe
 erth by the space of thye years & syke monethes.
 And he prayed agayne/ & the heuē gaue
 rayne/ and the erth brought forth her frute.
 Wherefore if any of you erre fro the truth
 and another couert him/ let the same knowe
 that he which conuerted the synner from
 goynge & straye out of hys waye/
 shall saue a soule from deeth/
 and shall hyde the multi-
 tude of synnes.

At the end of the epistle of
Saint James.

2.11(f)

Uthe

The Epistle of
Saynt Iudas.

He rebuketh such as beynge blinded with their own lustes/they the crueth: and that the more knowe them the better/they sayeth they be such as synne against nature and despyle rulers. &c. He exhorteth us to edifye one another/so praye in the holy goost to compynne in loue/so loke for the commynge of the Lozde/and one to helpe another out of the fyre.

Iudas the seruant of Iesus Christ/the brother of James. To them which are called and sanctified in God the father/and preferred in Iesu Christ. Mercy vnto you and peace and loue be multiplied.

Beloued/when I gaue all diligence to wyte vnto you of the comen saluacyon it was nedfull for me to wyte vnto you/so exhort you/that ye shuld continually labour in the fayth which was once geuen vnto the sayntes. For ther are certayne craftily crept in/of which it was witten a fore tyme vnto the iudgement. They are vngodly and turne the grace of our God vnto wantonnes/and denye God the only Lozde/and our Lozde Iesus Christ.

My mynde is therfore to put you in remembrance/for as moche as ye once knowe this how that the Lozde (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but lette their awne habytacyon: he hath reserved in euerylastynge chaynes vnder darchnes vnto the iudgement of the grete daye: such as Sodom and Gomorrah/the cytyes aboute them (which in lyke maner despyled themselves with fornicacyon/and folowed strange fleshe) are set forth for an ensample/so suffer the vengeance of eternall fyre. Lyke wyse these dreamers desile the fleshe/despise rulers and speake euill of the that are in auctorite.

Yet Michael the archangell when he strove agaynst the deuyl/and disputed about the body of Moyses/durst not geue rayfynge sentence/ but sayde: the Lozde rebuke the. But these speake euill of those thynges which they knowe not: what thynges they knowe naturally/as beastes which are without reason/in those thynges they corrupte themselves. Who be vnto them/for they haue folowed the waye of Cayn and are bitterly geuen to the erreure of Balam for luhers sake/and perished in the treason of Coze.

These are spottes which of poure kindnes feast together/with out feare/ledynge themselves. Cloudes they are with out water/

carped about of wyndes/and trees with out frute at gadrynge tyme/they be dead and plucked by the rotes. They are the ragynge waues of the see/compynge out their awne name. They are wandrynge starres to whiche is reserved the myst of darchnes for euer.

Enoch the seuenth from Adam prophesied before of such saynges. Beholde/our Lozde shall come with thousands of sayntes/to geue iudgement agaynst all men/and to rebuke all that are vngodly amonge them of all their vngodly dedes/which they haue vngodly committed/and of all their cruell saynges/which vngodly synners haue spoken agaynst hym.

These are murmurers/complainers/malicious after their awne lustes/whose mouthes speake proude thynges. They haue made in grete reuerence because of a bauntage. But ye beloued/remember the wordes which were spoken before of the Apostles of our Lozde Iesus Christ/that they tolde you that ther shulde be beggers in the last tyme/which shuld walke after their awne vngodly lustes. These are makers of sectes/they haue no spete.

But ye deuyse beloued/edifye poure selues in poure most holy fayth/prayinge in the holy goost/and kepe poure selues in the loue of God/lokyng for the mercy of our Lozde Iesus Christ/vnto eternall life. And haue compassion of some/separatyng them: so other saue with feare/pullyng the out of the fyre/and hate the fylthy bellure of the fleshe.

Vnto him that is able to kepe you/that ye faule not/and to present you faultlesse before the presence of his glory with hope/that is to saye/to God pure saue our which only is wyse/be glory/majesty/dominion/and power/now and for euer. Amen.

Apoc. 1. 1. 2.

1. Tim. 4. 1. 2.

The Reuelacion
of saynt John the deuine.

Happy are they that heare the woide of God and kepe it. He wyte to the seven congregacions in Asia/ seyth seuen candelliches/ and in the myddes of them/ one lyke vnto the sonne of man.



The first Chapter.

The reuelacion of Iesus Christ/which God gaue vnto hym/for to shewe vnto his seruantes thyngs which must shortly come to passe.

And he sent and shewed by his angell vnto his seruant John/which bare recorde of the woide of God/and of the testimony of Iesus Christ/and of all thyngs that he sawe. Happy is he that readeth/and they that heare the wordes of the prophesie/and kepe those thynges which are writte therein. For the tyme is at hande.

John to the vii. congregacions in Asia. Grace be with you and peace/from him which is and which was/and which is to come/and fro the vii. spetes which are present before his throne/and fro Iesus Christ which is a faythfull wytnes/and fyrst begotten of the deede/and Lozde ouer the kynges of the erth. Vnto him that loved vs/and washed vs from synnes in his awne bloude/and made vs kynges and prestes vnto God his father by glory/and dominion for euermore. Amen.

Beholde he cometh with cloudes/and all eyes shall se hym: and they also which pierced hym. And all hymners of the beestes of the erth shall waiyle. Euen so: Amen. I am the fyrst and the last/and the begynnyng and the endynge/sayth the Lozde almyghty/which is a which was and which is to come.

John poure brother & companion in tribulacion/and in the kyngdome & pacience which

is in Iesu Christ/was in the yle of Barchin for the woide of God/and for the wytnessing of Iesu Christ. I was in the cytye on a sondaye/and here behinde me a grete voyce/as it had bene of a trompe sayng: I am Alpha & Omega/the fyrst and the laste. That thou seyst/wyrt in a booke/and sende it vnto the congregacions which are in Asia/vnto Ephesus/and vnto Smyrna/and vnto Pergamos/and vnto Thyatira/and vnto Sardis/and vnto Philadelphia/and vnto Laodicia.



The first Chapter.

And I turned backe to se the voyce that spake to me. And when I was turned/ I sawe vii. golden candelliches/and in the myddes of the candelliches/one lyke vnto the sonne of man/clothed with a lynne garment downe to the ground/and girt about the pappes with a golden gyrdle. His heed/and his heares were wyte/as wyte woll/and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brylliant as though they were in a fornaice/and his voyce as the voyce of many waters. And he had in his ryghte hande vii. starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

And when I saw him/I fell at his fete/euen as dead. And he layde his ryghte hande vpon me/saying vnto me: feare not. I am the fyrst and the laste/and am a lyue/and was dead. And beholde I am a lyue for euermore/and haue the keyes of hell and of deeth. Wherfore the thynges which thou hast sene/and the thynges which are/and the thynges which shalbe fulfilled here after/and the mystery of the vii. starres which thou sawest in my ryghte hande/and the vii. golden candelliches. The vii. starres are the messengers chers.

The sent church in Asia.

Revel. 1. 1. 2.

1. John. 1. 2.

1. John. 1. 2.

1. John. 1. 2.

1. John. 1. 2.

1. John. 1. 2.

1. John. 1. 2.

The Reuelacion.

The candle of the .vij. congregacions. And the .vij. candles are the .vij. congregacions.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .ij. Chapter.

The messenger is the preacher of the congregacion.

Unto the messenger of the congregacion of Ephesus wyte: these thynges sayth he that holdeth the .vij. starres in his right hande / and walketh in the myddes of the .vij. golden candlestiches. I knowe thy wothes / and thy laboure / and thy patience / and how thou canest not forbeare them which are euyl: and examined them which saye they are Apostles / and are not: and hast founde them liars and best wast the thy selfe. And hast patience: for my names sake hast labored / and hast not fainted. Neuertheles I haue somewhat agaynst the: for thou hast leste thy fyrst loue. Remembre therfore from whence thou art fallen: and repent / and do the fyrst wothes. And I will come vnto the shortly / and will remoue thy candlestiche out of his place / except thou repent. But this thou hast because thou hast leste the dekes of the Nicolaitans / which dekes I also hate. Lett him that hath eares heare / what the spete sayth vnto the congregacions. To him that overcometh / will I geue to eate of the tree of lyfe / which is in the myddes of the Paradise of God.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

The .vij. congregacions to amende / and the reward of him that overcometh.

before the chylde of Israel / that they shoulde eate of meate dedicat vnto ydoles / and commit fornicacion. Euen so hast thou them that mayntayne the doctrine of the Nicolaitans / which thinge I hate. But be conuerted / or else I will come vnto the shortly / and will fight agaynst the with the swearde of my mouth. Lett him that hath eares / heare what the spete sayth vnto the congregacions. To him that overcometh will I geue to eate of the tree of lyfe / which is in the Paradise of God. And I will geue him a white stone / and in the stone a newe name wyrtten / which no man knoweth saunge he that receaueth it.

And vnto the messenger of the congregacion of Smyrna wyte. The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

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The .ij. chapter.

Of S. Iohis.

Lij.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

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The .ij. chapter.

The .ij. chapter.

haue not founde thy wothes perlayte before God. Remembre therfore how thou hast receaued and heard / and hold faste / and repent. If thou shalt not walche / I will come on thee as a thefe / and thou shalt not know what houre I will come vpon the. Thou hast a fewe names in Sardis / which haue not defyled their garmentes: and they shall walke with me in white / for they are worthy. He that overcometh shall be clothed in white raiment / and I will not put out his name out of the booke of lyfe / and I will confesse his name before my father / and before his Angels. Lett him that hath eares / heare / what the spete sayth vnto the congregacions.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

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The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

with eye saluer / that thou mayst se.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

The .ij. chapter.

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The .ij. chapter.

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The .ij. chapter.

The .ij. chapter.

The .ij. chapter.



The seconde figure.

The Revelation.

rounde about the seate were. **iiii.** beastes full
of eyes before & behynde. And the fyrst beaſt
was lyke a lyon / the ſeconde beaſt lyke a
calfe / & the thirde beaſt had a face as a mā /
& the fourth beaſt was lyke a flyinge eagle.
And the **iiii.** beaſtes had eche one of them. **vi.**
wings about him / & they were full of eyes
wth in. And they had no reſte daye neether night
ſaying. * Holy / holy / holy / Lord God almighty
which was / & is / & is to come.

And whē those beastes gaue gloꝝy & ho-
nour & thankes to him that sate on the seate
which liueth foꝝ euē & euē: the xliiij. eldes
fell doune befoꝝe him & sat on the trone/and
woꝝshipped him & spake foꝝ euē/and caste
theiꝝ crownes befoꝝe the trone sayig: thou arte
woꝝthy Lorde to receaue gloꝝy & honoure/ &
power/ foꝝ thou hast created all thing/ & foꝝ
thy wylles sake they are/ & were created.

¶ He seyth the lambe openyge the booke, and therefore
the soure bredder the. xxiij. clere as the angels praye
the lambe/and do him too; shippe.

Chapter.

And I sawe in the right hande of
him, that sat in the throne / a booke
writte with in & on the backsyde /
scaleth w. vii. scales. And I sawe a
strange angell which cryed w a lowde voyce:
who is worthy to open the booke / & to lose &
scales therof And no mā in heauē ner in erth
nether vnder the erth / was able to open the
booke / nether to loke theron. And I wepte
moche / because no mā was soude worthy to
ope & to rede the booke / nether to loke theron.

8. And one of the elders sayde vnto me: wepe
not: Beholde a lyon beinge of the tribe of Ju-
da the rott of Dauid hath obtained to open
the booke / & to loſe the .viij. ſeales therof. And
I behelde / & lo in þe myddes of the ſeate / & of
the .liij. beſtes / & in the myddes of the elders /
ſode a lambe as though he had bene kyled /
whiche had .viij. hornes & .viij. eyes / which are
the ſp;rites of God ſent into all the worlde.
And he came & toke the booke out of þe right
hande of him that ſate vpon the ſeate.

C And whē he had takē þe booke/the .xiiij. bestes
 & .xliij. elders fell doune before þe lambe/ha
 uyng harpes & golde chalices full of odoures/
 which are þe prayers of sayntes & theye songe
 a newe songe saynge: thou art worthy to take
 þe booke/ & to open the seales therof: for thou
 wast killed/ & haste redeemed vs by thy blood
 out of all kynredes/ & tonges/ & people/ & na
 tions/ & haste made vs into oure God/ kynge
 and prestes/ & we shall raygne on the erth.

And I behelde / and I hearde þe voyce of
many angels about the throne / and about the
bestes & þe elders / & I hearde thousand thou-
sandes / sayinge in a lowde voyce: Worthy is
the lambe þe was kylled to receaue power / &

ryches/ & wyldome/ & strenghte/ & honour/ &
gloze/ & blesynge. And all þe creatures whiche
are in heuē/ & on þe erth/ & vnder the erth/ &
in the see/ & all þe are in the herde I sayinge:
blesynge/ honour/ gloze/ & power be vnto him
that sitteth vpon the seate/ & vnto the lambe
for euermore. And the.iiii. helles sayd Amen.
And the. xiiii. elders fell vpon their faces/
& worshipped him that lyueth for euermore.
¶ At the same tyme the.iiii. helles and many thyng
folowe the openinge of the rol.

● The bi. Chapter.



And I sawe whe the lambe opened
one of þe scales / & I herde one of þe
lives. bestes saye / as it were þe noyle
of thonder / come & se: and I sawe.
And beholde ther was a whyte horse / and he
þe sat on him / had a bowe / and a croune was
geuē vnto him / & he went forth conqueringe
& for to overcome. And when he opened the
seconde scale / I herde the seconde beste saye:
come & se. And ther went oute another horse
þe was redb / & power was geuen to him that
satte thereon / to take peace fro the erthe / & þe
they shuld kyl one another. * And ther was
geuē vnto him a great sweade.

And whē he opened þe thirde seale / I herde
þe thirde beste saye: come & se. And I behelde /
a lo / a blacke horse: & he þe sate on him / had a
payre of balances in his hāde. And I herde a
voyce in þe myddel of þe .iiii. bestes saye: a mea-
sure of wheat for a peny / and .iiii. measures of
bary for a peny: & oyle & wyne se thou hurte
not. And when he opened the fourth seale / I
herde the voyce of þe fourth beste saye: come
& se: & I lokeð. And beholde a grene horse /
his name that sate on him / was death / & he
folowd after him / & power was gūe vnto
them

them ouer the fourth parte of þe erth / to byll
with swearde / and with hunger / & with deeth
that cometh of bermen of the erth.



And when he opened þe lytle scale / I saw
vnder the aultre / the soules of them þe were
kylled for þe woꝛde of God / & for the testimo-
ny which they had / & they cryed with a lowde
voyce saying: how longe tarpest thou Lord
holpe & true / to iudge & to avenge oure blood
on the þe dwell on the earth? And longe wyte
garmentes were geueþ vnto euery one of the.
And it was sayde vnto the þe they shulde rest
for a lytle season vntyll the number of their
felowes / and bretheren / and of the that shulde
be kylled as they were / were fulfilled.



And I behelde when he opened the fyrte

Of S. John.

seale/and lo ther was a great erth quake / &
 þe sunne was as blache as sacke clothemade
 of hearte. And þe mone waxed euē as bloud
 and the starres of heauen fell vnto the erth
 euē as a fygge tree casteth from hys be-
 rygges/whē the is shakē of a myghty winde
 And heauē bairned awaye/ as a scroll whē
 it is rolled to gether. And all mountayns and
 pyes / were moued oute of their places. And
 the kynges of the erth/and the gret men/and
 the ryche men/and the chiefe captaynes / and
 the myghty men/and euery boundman / and
 euery frey man/hyd them selues in denes/ &
 in rockes of the hylls: and sayde to the hyll-
 es and rockes:fall on vs/ and hyde vs from
 the presence of hym that syteth on the seate/
 & from the wyath of the lambe: for the grete
 daye of his wyath is come / and who can en-
 dure it.

¶ He sayth the vertuties of God ledde in their so-
bernes out of all nations & people/which though they
suffer trouble/get the same feberth them/lede them
to the fountaynes of luyunge water / and God shall
wype awaye all teares from their eyes.

The 6th Chapter



After that / I sawe .iij. Angels
stande on the .iij. corners of the
erth / holdynge the .iij. wyndes of
the erth / that the wyndes shuld not
blowe on the erth / nether on the see / nether
on any tree. ⁊ And I sawe a nother angell
ascende from the risyng of the sunne: which
had the seale of the lyving God / and he cryed
with a loud voyce to the .iij. Angels (to whom
power was geuen to hurt the erth & the see)
sayng : hurt not the erth nether the see / ne-
ther þe trees / tyll we haue sealed the serua-
ntes of oure God in their foreheads.

Angels are good
he wordes lig
nistrity a mes
senger. And all
the Angels are
called messen
gers / becau
they are sent fo
ofte from God

The Revelation.

to man on the message: And I heard the nombre of them which were sealed: and they were sealed an. C. and xliij. Of all the trybes of the chyliden of Israel. Of the trybe of Juda were sealed. xij. Of the trybe of Ruben were sealed. xij. Of the trybe of Gad were sealed. xij. Of the trybe of Aser were sealed. xij. Of the trybe of Neptalim were sealed. xij. Of the trybe of Manasses were sealed. xij. Of the trybe of Symeon were sealed. xij. Of the trybe of Leuy were sealed. xij. Of the trybe of Issacar were sealed. xij. Of the trybe of Zabulon were sealed. xij. Of the trybe of Joseph were sealed. xij. Of the trybe of Benjamin were sealed. xij. After this I behelde / and lo a gret multitude / (which nomis could be nombre of all nacids) and people / and tonges / stode before the seate / before the lambe / clothed with longe white garmentes / and palmes in their handes / and cryed with a lowde voyce / sayinge: saluacion of oure God / and vnto the lambe. And all the angels stode in the compase of the seate / of the elders / of the. iij. bestes / and fell before the seate on their faces / and worshipped God / sayinge: Ame: Blessinge and gloyp wylcome and thakes / a honour / a power / a myght / be vnto oure God for euermore. Amen.

And one of the elders answered / sayinge vnto me: what are these which are arrayed in longe whyte garmentes / and whence came they? And I sayde vnto hym: Lord thou wotest. And he sayde to me: these are they which cam out of great tribulacion and made their garmentes large / and made them whyte in the bloude of the lambe: therefore are they in the presence of the seate of God / a serue hym daye and nyght in his temple / and he that syteth in the seate wyl dwell amoge the. They shall hunger no more / neither thurst / neither shall the sunne / lyghte on the / neither any heate / for the lambe which is in the myddes of the seate / shall fede them / and shall leade the vnto fountaynes of lyfynge water / a God shall wype awaye all teares from their eyes.

The fourth scale is opened / there is sygne in heauyn / the foure angels blowe their trompettes / and grente plages folowe vpon the earth.

The. iij. Chapter.

And when he had opened the fourth scale / ther was syence in heauyn / aboute the space of halfe an houre. And I sawe angelles standyng before God / and to them were geuen. iij. trompettes. And another angell came a stode before the aulke haungynge a golden sencer / and to the of odoures was geuen vnto him / that he shulde offre of the prayers of all saynctes vpon the golden aulter / which was before the



The. iij. gure.

seate. And the smoke of the odoures which cam of the prayers of all saynctes / ascended vnto the seate of God out of the Angelles hande. And the Angell took the sencer and fylled it with fyre of the aulter and caste it into the erth / and voyces were made / a thondrynges and lyghtnynges / and erth quake.

And the. iij. Angels which had the. iij. rdd pettes prepared them selues to blowe. The first Angell blew / a there was made hayle and fyre / which were myngled with bloud / a they were caste into the erthe: and the thirde parte of trees was burnt / a all grene grasse was bynt. And the seconde Angell blew: a as it were a gret mountayne burnyng with fyre was caste into the see / a the thirde parte of the see tourmed to bloude / and the thirde parte of the creatures which had lyfe / dyed / and the thirde parte of theyppes we destroyed.

And the thirde Angell blew / and ther fell a gret starre from heuen burnyng as it were a lampe / and it fell into the thirde parte of the ryuers / and into fountaynes of waters / a the name of the starre is called wormwood. And the thirde parte was turned to wormwood. And many men dyed of the waters because they were made bytter. And the fourth Angell blew / and the thirde parte of the sunne was smytten / and the thirde parte of the mone / a the thirde parte of the starres: so that the thirde part of the was darckned. And the daye was smytten that the thirde part of it shulde not shyne / a lyke wyle the nyght. And I behelde and heide an Angell flyng thorow the myddes of heauen / sayinge with a lowde voyce: woe / woe to the inhabytens of the erth because of the voyces to come of the trompe of the. iij. Angels which were yet to blowe.

The

Of S. John.

Liut.

The fifth & syfte Angell blowe their trompettes: the starre fallith from heuen: the locusts come out of the smoke: The first two is past: the foure angels that were bounde are loosed / and the thirde parte of men is helich.



The. v. gure.

The. ix. Chapter.

And the syfte Angell blew / and I sawe a starre fall fro heuen vnto the erth. And to him was geuen the hape of the bottomlesse pytt. And he opened the bottomlesse pytt / a ther arose the smoke of a gret fornaice. And the sunne a the ayer were darckned by the reason of the smoke of the pytt. And there came out of the smoke locusts vpon the erth: and vnto them was geuen power as the scorpions of the erth haue power. And it was comaunded them / that they shuld not hurt the grasse of the erth: neither any grene thynge / neither any tree: but only those men which haue not the seale in their foreheades. And to the was comaunded that they shulde not kyll them / but that they shulde be bered. b. monethes / a their payne was as the payne that cometh of a scorpid / when he hath stonge a man. And in those dayes shall men seke deeth / a shall not fynde it / and shall desyre to dye / a deeth shall flye from them.

And the synnitude of the locusts was lyke vnto horses prepared vnto battayll / and on their heades were as it were crownes / lyke vnto golde: a their faces were as it had bene the faces of men. And they had hearre as the hearre of women. And their teethe were as the teethe of lyons. And they had habbergions / as it were habbergions of pyon. And the sounde of their wynges / was as the sounde of charrettes when many horses runne to gether to battayle. And they had sayles lyke vnto sco

piens / a there were drynges in their sayles. And their power was to hurt men. b. monethes. And they had a kyng ouer the / which is the angell of the bottomlesse pytt / whose name in the hebrewe tonge is Abaddon: but in the greke tonge / Apollyon. One was past / a beholde two moore come after this.



The. ix. gure.

And the syfte Angell blew / and I herde a voyce from the. iij. corners of the golden aulter / which is before God / sayinge to the syfte Angell / which had the trompe: Loose the. iij. Angelles / which are bounde in the grete ryuer Euphrates. And the. iij. Angelles were loosed which were prepared for an houre / for a daye / for a moneth / a for a yere / for to see the. iij. part of men. And the nombre of hostmen of warre were. xx. tymes. x. And I herde the nombre of the / and thus I sawe the horses in a bilton / a them that late on them / haungynge by habbergions of a facincte colour / a byrmstone / a the heades of the horses were as the heades of lyons. And out of their mouthes went forth fyre and smoke a byrmstone. And of these. iij. was the. iij. part of men helich: that is to saye / of fyre / smoke / a byrmstone / which proceeded out of the mouthes of them: for their power was in their mouthes and in their sayles: for their sayles were lyke vnto serpentes / and had heades / a with them they shuld hurt. And the remanunt of the men which were not killed by these plages / repented not of the dedes of their handes that they shulde not wyschippe deupls / and ymagens of golde / and syluer / and byrre / a stone / and of wydd / which nether can se / nether heare / nether go. Also they repented not of their murth / and of their locerpy nether of their fornicacion nether of their theste.

The

The Angell hath the booke open: he sweareth there shalbe nomore tyme: he geueth the booke vnto John/ which causeth it vp.



The .i. Chapter.

And I saw another myghty angell come downe from heuen clothed with a cloude/ and the rayne bowe vpon his heed. And his face as it were the sunne/ & his fete as it were pylars of fyre/ and he had in his hande a lytel booke open: and he put his ryght fote vpon the see/ and his lyfte fote on the erth. And cryed with a lowde voyce / as when a lyon roareth. And when he had cryed/ seue thousandes spake their voyces. And whē the .viij. thousandes had spokē their voyces/ I was aboute to wyte. And I herde a voyce from heauen sayinge vnto me/ seale vp those thynges which the .viij. thousandes spake/ and wyte them not.

And the Angell which I sawe stonde vpon the see/ and vpon the erth/ lyfte vp his hande to heuen & swaie by him that I wote for euer moze/ which created heuen/ and the thynges that therein are/ and the see / and the thynges which therein are: & there shulde be no longer tyme: but in the dayes of the voyce of the seuen Angell/ whē he shalbe begyn to blowe: euen the mistery of God shalbe synnished as he preached by his seruantes the prophetes.

And the voyce which I herde from heuen/ spake vnto me agayne/ & sayd: go and take the lytel booke which is open in the hande of the angell which standeth vpon the see/ & vpon the erth. And I went vnto the angell/ & sayde to him: geue me the lytel booke / and he sayde vnto me: take it / & eate it vp / & it shall make thy belly bytter / but it shalbe in thy mouth as swete as honey. And I toke the lytel booke

out of his hande/ and eate it vp / & it was in my mouth as swete as honey: and as sone as I had eaten it/ my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/ and nations/ & tonges/ and to many kynges.

The temple is measured. The seconde two is past.



The .ii. Chapter.

And then was geue me a reed/ & he sayde vnto me: a reed/ and it was sayde vnto me: Ryle and meate the temple of God/ and the auter/ and them that worshippeth therein/ and the quere which is in the temple/ cast oute and meate it not: for it is geuen vnto the Gentyles/ & the holy cytie shall they treade vnder fote. .xliij. monethes. And I wyl geue power vnto my two wyrtneres/ and they shall prophesy a thousande two hundredes and .lx. dayes / clothed in sacke clothe. These are the two olyue trees / and the two candelstykes / standynge before the God of the erth.

And yf any man wyll hurt them / fyre shall procede out of their mouthes / and consume their enemyes. And yf any man wyll hurt the thys wyse muste he be kylled. These haue power to shut heuen/ that it rayne not in .iij. dayes of their prophesying: and haue power ouer waters to turne them to bloude / and to smyte & erth with all maner plagis / as oft as they wyll.

And when they haue synnished thes testymony/ the beast that came out of the bottomlesse pyt / shall make warre agaynst them & shall overcome them/ and kylle the. And thes bodies shall lye in the stretes of the greates cytie/ which spiritually is called Sodom and Egypte / where oure Lord was crucified. And

And they of the people & kindred / & tonges / and they of the nations / shall se their bodies .iij. dayes & an halfe / & shall not suffre their bodies to be put in graues. And they shal dwell vpon the erth / shall reioyce ouer them and be gladd / & shall sende gystes one to another for these two prophetes byed them that dwell on the erth.

And after .iij. dayes and an halfe the sperte of lyfe from God/ entered into them. And they stode vp vpon their fete: & a grete seare came vpon them which sawe them. And they herde a grete voyce from heauen / sayinge vnto them. Come vp hysder. And they ascended vp into heauen in a cloude/ and their enemyes sawe them. And the same houre was ther a grete earthquake/ and the tenth parte of the cytie fell/ and in the earthquake were slayne names of men seuen. .x. and the remnant were feared/ & gaue glozy to God of heauen.

The seconde two is past / & beholde the thyrde two wyl come anon.

And the seuen angell blewe / & ther were made grete voyces in heauen / sayinge: the kyngdomes of this worlde are oure lordes & his Christes / & he shall raygne for euer moze. And the .xiiij. thers / which syt before God on their seates / fell vpon their faces / & worshipped God sayinge: we geue the thankes Lord God almyghte: which arte a wast / and arte to come / for thou haste receaued thy grete myght/ and hast raygned. And the nations were angry / & thy wrath is come / and the tyme of the dede that they shuld be iudged & that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes / & to them that feare thy name small & great and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuē / and ther was sene in his temple / the ark of his testament: & ther folowed lightnynges/ and voyces / and thousandes and earthquake/ and moche hayle.

The seuen angell bloweth his trompet. There appeareth in heuen a woman clothed with the sunne / Michael fighteth with the dragon / which persecuteth the woman.

The .iii. Chapter.

And ther appered a gret wonder in heauē: & a woman clothed with the sunne / & the moone vnder her fete / and vpon her heed a croune of .xiiij. starres. And she was with chyld / & cryed traualynge in byrth / and payned redy to be deliuered. And ther appered another wonder in heauen / for beholde a gret red dragon / havyng .viij. heddes / and ten hornes & crounes vpon his heades: and his eyle hys the chyldre parte of the starres / and cast them to the erth.



The .iii. Chapter.

And the dragon stode before the woman / whych was redy to be deliuered: for to deuoure her chyldre as sone as it were borne. And she brought forth a man chyldre / whych shulde rule all nacyns with a rode of yron. And her soune was taken vp vnto God / & to his seate. And the woman fled into wyldernes / where she had a place / prepared of God / that they shulde fede her there a. .xiiij. hundred and .lx. dayes.

And ther was a gret battayll in heauen / Michael & his Angells fought with the dragon / & the dragon fought & his angells / and preuailed not: neither was there place fouden any moze in heauen. And the gret dragon / that olde serpent called the deuyl and Sathanas was cast out. Which deceaueth all the worlde. And he was cast into the erth / & his angells were cast out also.

And I hearde a lowde voyce sayinge: in heuen is now made saluacyon & strengthe & the kyngdome of oure God / and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they ouercame him by the bloude of the lambe / and by the woode of their testimony / and they loued not their lyues vnto & death. Therefore reioyce heuens / and ye that dwell in them. I woo to the inhabytters of the erth / & of the see / for the deuyl is come doune vnto you / whych hath gret wrath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was cast into the erth / he persecuted the woman / whych brought forth the man chyldre. And to the woman were geue two wynges of a gret eagle / that she myght flye into the wyldernes / into her place / where she is noryshed for a tyme.

The Revelacpoit

time/tymes/a halfe a time/ fro the presence
of the serpent. And þe dragon cast oute of his
mouth water after the womā as it had bene
a puer/ because the child haue bene caught
of the flood. And the erth holpe the woman/
and the erth opened her mouth & swallowed/
bp the reuer/ which þe dragon cast out of his
mouth. And the dragon was wroth with the
woman: and went and made warre with the
remnaunt of his seede / whych kepe the com-
maundementes of God/ & haue the testimony
of Iesus Christ. And I stode on þe see stonde.

A beast riseth out of the see with seven heads and
ten hornes. Another beast cometh out of the earth
with two hornes.

The. rif. Chapte.



the rif. figure.

And I sawe a beste ryte out of the
see/hauinge.viii.heddes/and.x.hor-
nes/a vpon his hornes .x.crownes
a vpon his heed/the name of blas-
phemy.And the beste which I sawe/was ly-
ke a cate of the mountayne/and hys fete were
as the fete of a beare/and hys mouth as the
mouthe of a lyon.And the dragon gaue hym
hys power a hys seate/ and gret auctorite/a
I sawe one of his heedes as it were woford
to deeth and hys dedly wounde was healed.
And all the wo:ldre wondred at the beste/and
they wo:shipped the dragon which gaue po-
wer vnto the beste/and they wo:shipped the
beste sayinge: who is lyke vnto the beste?
who is able to warre wryth hym?

By this they were figured
And all the world wondered at the deed, and
they worshipped the dragon which gave po-
wer unto the beast, and they worshipped the

And ther was geuen unto him a mouth / & spake great thinges and blasphemies / & power was geuen unto hym / to do. xliiij. monethes. And he opened his mouth unto blasphemie agaynst God / to blasphemie hys name & his tabernacle & them that dwell in heauen.

And it was geuen vnto hym to make warre
with the Sanyctes/and to overcome them. **C**
And power was geuen him ouer all kyndes/
tonge/and nation:and all that dwell vpon the
erth woz shipthim: whose namys are not wryt-
ten in the booke of lyfe of the lābe/whych was
kylled from the begynnyng of the worlde.
If eny man haue an eare/let him heare. * **¶**
that leadeth into captiuitie/ shall go into cap-
tiuitie: * he that killeth with a swerde/ must
be killeth wth a swerde. **¶** Heare is the pa-
cience/and the sayth of the sanyctes.

And he behelde a nother best comminge by
oute of the erth/and he had two hornes lyke
a labe/a he spake as byd the dragon. And he
byd all that the fyre beest coule do in hys
pyesence/a he caused the erth/and the which
dwell therein/to worshyppe the fyre beest/
whose dedly wounde was healed. And he byd
grett wonders/so he made fyre come downe
from heauen in the syght of men. And decrea-
ued the that dwell on the erth by the meanes
of those spgnes whych he had power to do in
the syght of the beest/ sayinge to them that
dwell on the erth: that they shuld make an
ymage vnto the beest/ which had the wounde
of a swerde/and byd lyue.

And he had power to geue a sprete into the ymage of the beest/ & that the ymage of the beest shuld speake/ and shuld cause that as many as wolde not worshippinge the ymage of the beest/ shuld be kylled. And he made all both the small and gret/ ryche and pooze/ fre and bond/ to receaue a marke in their ryght handes or in their foreheddes. And that no man myght by or sell/ saue he that had the marke or the name of the beest/ other the nombze of his name. Here is wysdome. Let him that hath myght count the nombze of the beest. For it is the nombze of a man/ and his nombze is syxe hondred/ thre score and syxe.

¶ The lambe stondesth vpon the mount Sion / and the
vnderpled congregacion with him: The angells bore
test to the seare of God and telleth of the fall of Ba-
bylon.

• The 11th Chapter. •

And I looked / & lo a lambe rode on
the mount Sion / & with hym an
C. & xliiii. thousande hauinge by
fathers name wypte in their for-
heades. And I herde a voyce fro heuen / as the
sounde of many waters / and as the voyce of
a gret thounde. And I herde þe voyce of har-
pers harpyng with their harpes. And they
songe as it were a newe songe / befoze the
seate / & befoze þe foure bestes / & the elders /
and no man coulde learne that songe / but þe
hondred and xliiii. **W.** which were redeemed
fro the erth. These are they / which were not
defyled with women / for they are bachelers.

Chore

of S. John.

¶ These folowe the lambe whither soeuer he
goeth. These were redeemed fro men beinge
the byle of sinners into God and to the lambe/
and in their mouthes was founde no gyle.
For they are without spot before the throne
of God.



And I sawe an angell ste in the myddes
of heauē hauyng an euēlastyng gospell/ to
preache into them that sūt and dwel on the
erth/ and to all nacōns/ /lyngues/ and tonges
a people/ sayng with a loudē voyce: * Glōrie
God/ and geue honour to hym/ for I haue
his iudgement/ (some and wo) to paye hym/
that made heauen and erth/ & the see/ & foun-
taynes of water. And there foloweth a nother
angell/ sayng: * Babylon is fallen is fallen
that greates cyte/ * for she made all nacōns
dryncke of the wyne of her fornicacion.

And the third angel bloweth the trumpet
with a loud voice: If any man worshipping
the beast & his image / receive his mark
in his forehead / or on his hand / the same shall
travaille the worme of the wrath of God / which
is poured in the cuppe of his wrath, And he
shall be purged in fire and bymstone / be-
fore the holy angels / and before the lambe.

And the smoke of their torments ascendeth
by evermore. And they have no rest day nor
night; which was prophesied by a his phari-
seus who formerly recouring the name of Ihu
said, I will be the partner of thy throne. I will
sit with thee that thou shalt be the head of the
tribe of Judah.

And I heare a voyce from heauen saye
vnto me; saye: Write vnto the churche; saye: I will be
here after bre in the Lorde; euen so sayth the
sp;rit; that they maye gett from their inhou-
res; but their woekes shall folowe them.



CHC. 50-114
Q100

and I looke and beholde a white cloade/
and upon the cloade one synginge like unto
tho. sonne of man behauinge on his heed a gol-
den crowne, and in his hande a thynne stile.
And another Angell came oute of the tem-
ple, cryinge with a loud voyce, saying that
was on the cloade, "Dwelle in the white and for is. a.
with so; the tyme is come to reue; so; the voy-
ce of the sixth is nye. And he that sat on
the cloade, bowed in hym stile on the sixth;
the sixth was reue.

And another Angell came out of the ce-
lestial/ which was in heauen/ hauinge also a harp
p. 14. And another Angell came oute fro
the altar/ which had power ouer fire/ and
cayed wy.) a loude crye to hym that had the
sharpe sickle/ come thynde: th;ust in thy thyrde
syde/ and gather the chaffers of the earth to
be grapes of the vype. And the Angell thrust in
his sickle on the earth/ and cutt downe the gre-
pes of the synners of the earth: and cast the
into the grete winevat of the wrath of God/
and the wine was troden with out the shooe/
and blood came out of the fat/ and into the
winevat: and he trode by the spere of a thremoneth
and sixe. C. Anthonys.

of the 1-10 from 2002-2003, 2003-2004, 2004-2005, 2005-2006, 2006-2007, 2007-2008, 2008-2009, 2009-2010, 2010-2011, 2011-2012, 2012-2013, 2013-2014, 2014-2015, 2015-2016, 2016-2017, 2017-2018, 2018-2019, 2019-2020, 2020-2021, 2021-2022, 2022-2023, 2023-2024, 2024-2025, 2025-2026, 2026-2027, 2027-2028, 2028-2029, 2029-2030, 2030-2031, 2031-2032, 2032-2033, 2033-2034, 2034-2035, 2035-2036, 2036-2037, 2037-2038, 2038-2039, 2039-2040, 2040-2041, 2041-2042, 2042-2043, 2043-2044, 2044-2045, 2045-2046, 2046-2047, 2047-2048, 2048-2049, 2049-2050, 2050-2051, 2051-2052, 2052-2053, 2053-2054, 2054-2055, 2055-2056, 2056-2057, 2057-2058, 2058-2059, 2059-2060, 2060-2061, 2061-2062, 2062-2063, 2063-2064, 2064-2065, 2065-2066, 2066-2067, 2067-2068, 2068-2069, 2069-2070, 2070-2071, 2071-2072, 2072-2073, 2073-2074, 2074-2075, 2075-2076, 2076-2077, 2077-2078, 2078-2079, 2079-2080, 2080-2081, 2081-2082, 2082-2083, 2083-2084, 2084-2085, 2085-2086, 2086-2087, 2087-2088, 2088-2089, 2089-2090, 2090-2091, 2091-2092, 2092-2093, 2093-2094, 2094-2095, 2095-2096, 2096-2097, 2097-2098, 2098-2099, 2099-2100, 2100-2101, 2101-2102, 2102-2103, 2103-2104, 2104-2105, 2105-2106, 2106-2107, 2107-2108, 2108-2109, 2109-2110, 2110-2111, 2111-2112, 2112-2113, 2113-2114, 2114-2115, 2115-2116, 2116-2117, 2117-2118, 2118-2119, 2119-2120, 2120-2121, 2121-2122, 2122-2123, 2123-2124, 2124-2125, 2125-2126, 2126-2127, 2127-2128, 2128-2129, 2129-2130, 2130-2131, 2131-2132, 2132-2133, 2133-2134, 2134-2135, 2135-2136, 2136-2137, 2137-2138, 2138-2139, 2139-2140, 2140-2141, 2141-2142, 2142-2143, 2143-2144, 2144-2145, 2145-2146, 2146-2147, 2147-2148, 2148-2149, 2149-2150, 2150-2151, 2151-2152, 2152-2153, 2153-2154, 2154-2155, 2155-2156, 2156-2157, 2157-2158, 2158-2159, 2159-2160, 2160-2161, 2161-2162, 2162-2163, 2163-2164, 2164-2165, 2165-2166, 2166-2167, 2167-2168, 2168-2169, 2169-2170, 2170-2171, 2171-2172, 2172-2173, 2173-2174, 2174-2175, 2175-2176, 2176-2177, 2177-2178, 2178-2179, 2179-2180, 2180-2181, 2181-2182, 2182-2183, 2183-2184, 2184-2185, 2185-2186, 2186-2187, 2187-2188, 2188-2189, 2189-2190, 2190-2191, 2191-2192, 2192-2193, 2193-2194, 2194-2195, 2195-2196, 2196-2197, 2197-2198, 2198-2199, 2199-2200, 2200-2201, 2201-2202, 2202-2203, 2203-2204, 2204-2205, 2205-2206, 2206-2207, 2207-2208, 2208-2209, 2209-2210, 2210-2211, 2211-2212, 2212-2213, 2213-2214, 2214-2215, 2215-2216, 2216-2217, 2217-2218, 2218-2219, 2219-2220, 2220-2221, 2221-2222, 2222-2223, 2223-2224, 2224-2225, 2225-2226, 2226-2227, 2227-2228, 2228-2229, 2229-2230, 2230-2231, 2231-2232, 2232-2233, 2233-2234, 2234-2235, 2235-2236, 2236-2237, 2237-2238, 2238-2239, 2239-2240, 2240-2241, 2241-2242, 2242-2243, 2243-2244, 2244-2245, 2245-2246, 2246-2247, 2247-2248, 2248-2249, 2249-2250, 2250-2251, 2251-2252, 2252-2253, 2253-2254, 2254-2255, 2255-2256, 2256-2257, 2257-2258, 2258-2259, 2259-2260, 2260-2261, 2261-2262, 2262-2263, 2263-2264, 2264-2265, 2265-2266, 2266-2267, 2267-2268, 2268-2269, 2269-2270, 2270-2271, 2271-2272, 2272-2273, 2273-2274, 2274-2275, 2275-2276, 2276-2277, 2277-2278, 2278-2279, 2279-2280, 2280-2281, 2281-2282, 2282-2283, 2283-2284, 2284-2285, 2285-2286, 2286-2287, 2287-2288, 2288-2289, 2289-2290, 2290-2291, 2291-2292, 2292-2293, 2293-2294, 2294-2295, 2295-2296, 2296-2297, 2297-2298, 2298-2299, 2299-2300, 2300-2301, 2301-2302, 2302-2303, 2303-2304, 2304-2305, 2305-2306, 2306-2307, 2307-2308, 2308-2309, 2309-2310, 2310-2311, 2311-2312, 2312-2313, 2313-2314, 2314-2315, 2315-2316, 2316-2317, 2317-2318, 2318-2319, 2319-2320, 2320-2321, 2321-2322, 2322-2323, 2323-2324, 2324-2325, 2325-2326, 2326-2327, 2327-2328, 2328-2329, 2329-2330, 2330-2331, 2331-2332, 2332-2333, 2333-2334, 2334-2335, 2335-2336, 2336-2337, 2337-2338, 2338-2339, 2339-2340, 2340-2341, 2341-2342, 2342-2343, 2343-2344, 2344-2345, 2345-2346, 2346-2347, 2347-2348, 2348-2349, 2349-2350, 2350-2351, 2351-2352, 2352-2353, 2353-2354, 2354-2355, 2355-2356, 2356-2357, 2357-2358, 2358-2359, 2359-2360, 2360-2361, 2361-2362, 2362-2363, 2363-2364, 2364-2365, 2365-2366, 2366-2367, 2367-2368, 2368-2369, 2369-2370, 2370-2371, 2371-2372, 2372-2373, 2373

Section Chapter

[illegible]

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The Reuelacyon

Mat. 18. 6
Hier. 5. 1.

glasse see, hauinge the harpes of God/ and they longe the longe of Moyses the seruante of God/ and the longe of the lambe/ sayinge: Greet and maruelous are thy woikes: * Lord God almyghty/ true and true are thy wayes/ kyng of Sanctes. Who shall not feare o Lord/ and glorify thy name? For thou only arte holy/ and all gentyls shall come & worshippe before the/ for thy iudgements are made manifeste.

And after that/ I looked/ and beholde the temple of the tabernacle of testimony was open in heauen/ and the seven Angels came out of the temple/ whych had the seven plagges/ clothed in pure and byght linnen/ and hauinge their byestes girded with golden girdels. And one of the four beestes gaue vnto the seven Angels. by golden vialles/ full of wrath of God/ which flueth for euer more. And the temple was full of the smoke of the glory of God and of his power/ and no man was able to entre into the temple/ tyll the seven plagges of the seven Angels were fulfilled.

The Angels poure out their vialles full of wrath.



The xvi. Chapter.

And I herde a great voyce out of the temple sayinge to the vii. Angels: go your wayes/ poure out your vialles of wrath vpon the erth. And the first went/ and poured out his blail vpon the erth/ and there fell anoyntment and a soze hotche vpon the men whych had the marke of the best/ and vpon them which worshippen his image. And the seconde Angel went out his blail vpon the see/ and it turned as it were into the bloud of a deerd man: & every lusinge thing dyed in the see. And the thyrde Angel

shed out his blail vpon the ryuers and foun- taynes of waters/ and they turned to bloud. And I herde an Angell saye: Aoyde tolych arte and wast/ thou arte ryghteous and holy/ because thou hast geuen to the iudgements for they shed out the bloud of sayntes/ and Prophetes/ and therefore hast thou geuen the bloud to drynke: for they are worthy. And I herde another out of the aultre saye: euen so Aoyde God almyghty true and ryghteous are thy iudgements.

And the fourth Angell poured out his blail on the sunne/ & power was geuen vnto hym to bere men with heate of fyre. And the men ragged in gret heate/ & spake euyl of the name of God which hath power ouer those plagges/ and they repented not/ to geue hym glory. And the fyfte Angell poured out his viall vpon the seace of the beste/ & his kyngdome waxed derke/ and they gnawe their tonges for sozowe/ & blasphemed the God of heauen for sozowe and payne of their sozes/ and repented not of their dedes.

And the sytte Angell poured out his blail vpon the gret ryuer Euphrates/ & the water dyd drye/ that the wayes of the kynges of the este shoulde be prepared. And I sawe thye bi- cleue spretes lyke frogges come out of the mouth of the dragon/ & out of the mouth of the beste/ & out of the mouth of the false Prophete. For they are the spretes of deuyls working myracles/ to go out vnto the kyngs of the erth and of the whole world/ to gaddye them to the battayle of that gret daye of God almyghty. Beholde I come as a thefe. Wap- py is he that watcheth/ and heperth bys gar- mentes/ lest he be founde naked/ and men se his synnynges. And he gathered them toge- ther into a place called in the Hebrue tonge Armagedon.

And the seventh Angell poured out his blail in to the ayre. And ther cam a voyce out of heauen from the seate/ sayinge: it is done. And ther folowed voyces thondrynges/ and lightnynges/ & ther was a gret earthquake/ soche as was not sence men were vpon the erth/ so myghty an earthquake and so gret. And the greate cytye was dryged into thre parties/ and the cytyes of all nacjons fell. And gret Babylon came in remembraunce before God/ to geue vnto hye the cuppe of the wyne of the fearenes of his wrath. Every yle fled away/ & the mountaynes were not founde. And ther fell a gret hayle/ as it had bene talentes/ out of heauen vpon the men/ and the men blasphemed God: because of the plage of the hayle/ for it was gret & the plage of the soze.

The descryber the woman synnyng vpon the best with ten harnes.

Of S. John.

Chap.



The xvi. Chapter.

And ther came one of the seven An- gels/ which had the seven vialles/ and talked with me/ sayinge vnto me: come I will shewe the the iud- gement of the gret wyche that synneth vpon many natyons/ with whiche have comitted for- nicacion the kynges of the erth/ in that the inhabytters of the erth/ are drynchen with the wyne of hys fornicacion. And he caryed me awaye into the wyldernes in the sprete. And I sawe a woman syt vpon a roke colozed be- full of names of blasphemye which had ten hornes. And the woman was arrayed in purple and roze coloure and decked with golde/ pre- cious stonys/ and pearles/ and had a cup of golde in her hand/ full of a domynacion & fil- lynes of her fornicacion. And in her right hand was a name written/ a mystry/ gret Babylon the mother of whoredoms/ and a domynat- cion of the erth. And I sawe the wyche drynchen with the bloud of sayntes/ & with the bloud of the wyrtues of the sayntes. And when I sawe her/ I wonderd with gret myrwayne.

And the Angell saide vnto me: wherfore marvellest thou? I will shewe the the myste- ry of the woman/ whiche is the gret cytye/ whiche hath seven hilles/ and an hornes. And she is the gret cytye/ whiche was/ and is not/ & shall be no more/ out of the bottomlesse pye/ and shall be drynchen with the wyne of the fornicacion/ and they that dwell on the erth shall worshippe (whose names are not written in the booke of the life) the begin- nyng of the wyche/ when they beholde the best that was & is not. And here is a my- stry/ whiche hath wisdom.

The seven heales are seven mountaynes/ on which the woman synneth: they are also se-

uen kynges. And she is the gret cytye/ & she is not yet come. When he cometh he will continue a space. And the best that was/ & is not/ is the best/ & is one of the best/ & shall go into destruction. And I sawe harnes which thou seest/ are ten kynges/ which have receaved no kyngdome/ but shall receave po- wer as kynges at one houre with the best. These have one mynde/ and shall geue their power & strenght vnto the best. These shall fight with the lambe/ & the lambe shall over- come them. For he is Lord of lordes/ & kyng of kynges & they that are called/ and chosen and sayntes.

And he sayde vnto me: the waters which thou sawest/ where the wyche synneth/ are people/ & folke/ and nacjons/ and tinges. And the ten hornes/ which thou sawest vpon the best/ are they that shall hate the wyche/ and shall make her desolate & naked/ & shall burne her with fyre. For God hath put in their hertes to fulfill his wyll/ & to do with one consent/ for to geue her kyng- dome vnto the best/ vntill the wyches of God be destroyed. And the woman which thou sawest/ is a gret cytye/ which raggeth ouer the kynges of the erth.

The hilles of the woman are sayntes for the fall of the best/ & they that be of God have comitted for- nicacion with her.



The xviii. Chapter.

And after that/ I sawe another An- gell come from heauen/ hauinge gret power/ and the erth was troubled with his byghtnes. And he cryed mightily with a strong voyce sayinge: Great Babylon is fallen/ is fallen: and is become the habytacion of deuyls/ and the holde of all

D. 11. folio

The Revelacyon

folwe by thes. a cage of all vncleane & bare. full by des. for all nacions haue dyonken of the wyne of the wrath of her fornicaciō. And the hynges of the erth haue comitted fornicaciō with her. & her marchauntes are waxed ryche of the aboundaunce of her pleasures.

And I herde a nother voyce from heauen/ saye: come away fro her my people/ that ye be not partekers in her synnes. that ye receaue not of her plagues. For her synnes are gon up to heuen/ & God hath remembred her wylledones. Rewarde her euen as she rewarded you/ & geue her double accordyng to her wyrt. And poure in double to her in the same cuppe which she filled vnto you. And as moche as she glorified her selfe & lured wyltany to moche poure ye in for her of purgament. and sozowe/ for she sayde in her selfe: * I syt beynge a quene & am no wydow & shall se no sozowe. Therfore shall her plagues come at one daye, deeth/ & sozowe/ & hunger/ and she shall be bynt with fyre: for stronge is the Lord God which iudgeth her.

And the hynges of the erth shall wepe her and waille ouer her, whych haue comitted fornicaciō with her/ & haue lured wantonly with her/ when they shall se the smoke of her burnynge/ & shall stande a farre of/ for feare of her punishment/ sayinge. * Alas/ Alas that gret cite Babylō/ that mighty cite: for at one houre is her iudgement come. And the marchauntes of the erth shall wepe & waille in them selues/ for no man myll bye their wares enymore/ the wares of golde and siluer/ and p'ecious stones/ nether of pearle/ & raynes/ & purple/ & charlet/ & all thyne wodde and all maner bestels of puer/ & all maner bestels of most p'ecious wodde/ and of byade and yzon/ and synamon/ and odours/ & oynemētes/ and franchysence/ & wyne/ and oyle and fyne floure/ and wheate/ bestes/ and shepe/ and hoyses/ and charetes/ and bodyes and soules of men.

And the apples that the soule lusted after are departed from the. And all thynges which were deynlie/ and had in p'pce are departed fro the/ & thou shalt fynde the no moze. The marchauntes of these thynges whych were waxed ryche/ shall stande a farre of from her/ for feare of the punishment of her/ wepyng & wailing/ & sayinge: * Alas/ alas/ that gret cite/ that was clothed in raynes & purple/ and scarlet/ and decked with golde/ and p'ecious stones/ & pearles: for at one houre so great riches is come to nought.

And every wyppre gouernour/ & all they that occupied wyppes/ and wyppes which woike in the see/ & were a farre of/ & cryed/ when they sawe the smoke of her burnynge/ sayinge: what cite is like vnto this gret cite? And they call

dust on their heddes/ & cryed wepyng/ and waynyng/ & sayde: * Alas/ alas/ that gret cite/ wherein were made in the all that had wyppes in the see/ by the reason of her costlynge/ for at one houre is she made desolate.

Reioyce ouer her thou heauen/ & ye holy Apostles and Prophetes: for God hath geue youre iudgement ouer her. And a mighty angell toke by a stone lyke a gret myllstone/ & cast it into the see/ sayinge: with such violence shall that gret cite Babylō be cast/ & shall be founde no moze. And the voyce of harpers/ & musycians/ and of p'pys/ & trompetters shall be herde no moze in the: & no crafter mē/ of whatsoever craft he be/ shall be founde enymore in the. And the sounde of a myll shall be herde no moze in the/ & the voyce of the bydgrome and of the byde/ shall be herde no moze in the/ for the marchauntes were the gret men of the erth. And with thyne inchauntment were deceaued all nacions: & in her was founde the bloude of the Prophetes/ & of the sayntes/ & of all that were slayne by the erth.

¶ I prayd as thames are geue vnto God for iudginge the wyche/ & for ouercomynge the bloude of his seruantes. The Angell myll not be worshypped. The soules and bydes are called to the slaughter.

The xix. Chapter.

¶ And after that I herde the voyce of moche people in heauen sayinge: Alleluya. Saluacion and gloze & honour and power be ascribed to the Lord oure God/ for true & righteous are his iudgements/ for he hath iudged the gret wyche which did corrupt the erth by her fornicaciō/ & hath auenged the bloude of his seruantes of his hand. And agayne they sayde: Alleluya. And smoke rose by for euermore. And the xxiiij. elders/ & the liij. bestes fell doune/ & worshypped God that sat on the seate sayinge: Amen/ Alleluya. And a voyce came oute of the seate/ sayinge: praye oure Lord God all ye that are his seruantes/ and ye that feare hym both small and gret.

And I herde the voyce of moche people/ euen as the voyce of many waters/ and as the voyce of stronge thond'nynges/ sayinge: Alleluya/ for God omnipotent raygneth. Let vs be glad and reioyce and geue honoure to hym: for the mariage of the lambe is come/ and his wyfe made herselfe redy. And to be was graunted/ that she shoulde be arrayed with pure and golde raynes. For the raynes is the ryghtewynesse of sayntes. And he sayde vnto me/ * happy are they whych are called vnto the lambes supper. And he sayde vnto me: these are the true saynges of God. And I fell at his fete/ to worshypp hym. And he sayde vnto me/ se thou do it not

Of S. John.

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it not for I am thy selowe seruaunt/ & one of thy byrth/ and of them that haue the testimony of Iesus. Worshypp God. For the testimony of Iesus is the sp'ite of prophesy.



the xix. figure.

¶ And I sawe heauen open/ & beholde a wythe hoysse: and he that sat vpon him was saythull and true/ and in ryghtewynesse did iudge and make battayle. Hys eyes were as a flame of fyre: and on his heed were many crownes: & he had a name wyrtten/ that noman knowe but he him selfe. * And he was clothed with a besture dypt in bloud/ and his name is called the wyrd of God. And the warriors whych were in heauen/ folowed hym vpon wythe hoyses/ clothed with white & pure raynes: & out of his mouth went out a sharpe sword/ that with it he shoulde smyte the herthen. And he shall rule them with a rodde of yron/ & he trode the wyne sat of fearnes and wrath of almighty God. And hath on his besture & on his thigh a name wyrtten: kynge of kynges/ and Lord of Lordes.

¶ And I sawe an Angell stande in the sunne/ and he cryed with a lowde voyce/ sayinge to all the fowles that flye by the middes of heauē/ come and gather youre selues to gether vnto the supper of the gret God that ye maye eate the fleshe of kynges/ and of the captaynes/ and the fleshe of myghty men/ & the fleshe of hoyses/ and of them that cryt on them/ and the fleshe of all free men & bond men/ & of small and gret. And I sawe the beast & the kynges of the erth/ & their warriors gathered to gether to make battayle agaynst hym that sat on the hoysse and agaynst his souldiers.

¶ And the beast was taken & with hym that false prophet that wrought myracles before hym/ with which he deceaued them that recea

ued the beetes marke/ & them that worshypped his ymage. These both were cast into a pyre of fyre burnynge w' bym stone: & the remaunt were slayne with the swearde of hym that sat vpon the hoysse/ which swearde proceded out of his mouth/ & all the foules were fulfilled with their fleshe.

¶ The dragon is bounde for a thousande yeres. The beyl myle and receaue iudgement.



the xx. figure.

The xx. Chapter.

¶ And I sawe an Angell come doune from heauen/ hauinge the keye of the bottomlesse pit/ & a gret chayn in his hand. And he toke the dragon that olde serpent/ which is the deuill & satanas/ & he bounde him a thousande yeres: & cast him into the bottomlesse pit/ & he bounde hym/ and set a seale on him/ that he shoulde deceaue the people no moare/ till the thousande yeres were fulfilled: And after that he must be loosed for a lytell season.

¶ And I sawe seates & they sat vpon them/ iudgement was geuen vnto them: & I sawe the soules of them that were beheaded for the wyrtnes of Iesu/ and for the wyrd of God/ whych had not worshypped the beast/ nether his ymage/ nether had taken hys marke vpon their foreheades/ or on their handes: and they luyd/ & raygned with Christ a. 1000. yere: but the other of the ded men luyd not agayne/ untill the thousand yere were finished. & this is that fyrst resurrecciō. Blessed and holy is he that hath parte in the fyrst resurrecciō. For on such shall the seconde deeth haue no power/ for they shall be the p'etres of God and of Christ/ and shall raygne with hym a. 1000. yere.

¶ And whē the 1000. yeres are expyred/ shall the

Each. ref.
and. ref.

honne from God out of heaue prepared as a
bride garnished to her husband. And she hea-
re a great voyce out of heauen saying: beholde
the tabernacle of God is with men, & he will
dwell with the. And they shalbe his people/
and God hym selfe shalbe with them and be
their God. * And God shall wype away all
teares from their eyes. And there shalbe no-
more death, neither sorow neither crying, ne-
ther shall ther be any more payne, for the olde
thynges/are gone. And he that sat vpon the
seate, sayde. * Beholde I make all thynges
newe. & And he sayd vnto me: write, for these
wordes are saythfull and true.


And he sayd vnto me: it is done, I am ² Alpha and Omega / the begynnyng & the ende ⁱⁿ I will geue to him that is a thirt of the well of the water of lyfe / fre. He that ouercometh / shall inheret all thinges / and I will be his God / and he shall be my sonne. But the fearefull and vnbeleuinge / and the abhominable / and murderers / and whozmongers / and sojzurers / & pholaters / & all lyars shall haue their parte in the lake which burnyth wth fyre & brimstone / which is the seconde deeth.

And there came vnto me one of the. viij. Angels which had the. viij. byals full of the. viij. laste plagues: & talked with me sayinge: come hether, & I will shewe thee the byrde / the lambe of wyse. And he caried me a waye in the spyre to a gret and an hye mountayne / and he shewed me the gret citie / holy Iherusalem descendinge out of heauen from God / hauinge the byrghens of God. And her bynyng was like vnto a stone moste precious, but as Iaspas cleare as Cristall: and had walles gret & hye and had. xij. gates / and at the gates. xij. Angels: and names wyttē / which are the. xij. tribes of Israel: on the East parte. iij. gates / and on the North syde. iij. gates & towARDS the South. iij. gates / and from the west. iij. gates: and the wall of the cytte had. xij. foundations / and in them the names of the lambe xij. Apostles.

And he that talked with me / had a golden rebe to measure the cytle with all a & gates therof and the wall therof. And the citie was bilt .xliij. square & the lenth was as large as the bredth of it / & he measured the cytle with the rebe .xliij. furlonges: & the lenth & the bredth / & the heyth of it / were equal. And he measured the wall therof. an .cxliij. cubites: the measure that the angell had was after & measure that man bilt it. And the byldeing of the wall of it was of Zafpar. And the cytle was pure golde / yfhe unto cleare glasse / & a foundacis of the wall of the citie were garnished w all maner of precious stoncs. & the fyfte foundacis was Zafpar / the fyfte was a ppyre / the thyrde a Calcedony / the fourth an emeral-



Chapter.

3  And I saw a new heuē & a new
 erth. For the first heuē & the first
 erth were banished away: & ther
 was no more see. + And I John
 sawe that holy cite newe Jerusalem come

State, Pub. Co.
and Int.
U. S. 100, 101, 102.

The xii gates were xii pearles every gate was of one pearle and the strete of the citie was pure golde as thorow the thynnyng glasse. And ther was no temple therein. For our Lorde God almighty and the lambe are the temple of it. and the citie hath no nede of the sonne neither of the mone to lyghten it. For the bryghtnes of God drew lyght it; and the lambe was the lyght of it. And the people whiche are saved shall walke in the lyght of it; and the kynges of the earth shall bringe their glory unto it. And the gates of it are not shut by daye. For ther shall be no night there. And ther shall entre into it none unclene thyng: neither whatsoeuer worketh abomination or maketh lyes: but they only which are written in the lambs booke of lyfe.

The ryuer of the water of life the fruitfulnessse & lyght of the rtye of God. The Lord gyveth ever his seruauntes warninge of thinges for to come, the angel will not be worshipped. To the worde of God maye no-thinge be added nor mynished therefrom.

The.rrii.Chapter.

And he shewed me a pure ryuer
of water of lyfe cleere as Cristall:
procedynge oute of the seate of
God and of the lambe. In the
myddes of the strete of it/ and
of ether syde of the ryuer
was ther woode of lyfe: which bare xiiij. man-
ner of frutes: and gabe frute euery moneth;
and the lyes of the woode serued to heale þ
people wpyth all. And ther shal be no more
curse but þ seate of God & the lambe shal be
in it: and hys seruautes shal serue hym. And
they shal see his face and his name shal be in
their forheddes.* And there shal be no nyght
there and they neede no candle, nether light of
the sunne: for the Lorde Geueth them light
and they shall raygne for evermore.

And he sayde unto me: these sayinges are saythfull and true. And the Lord God of Daynetes and Prophtes sent hys angel to shewe unto his seabautes the thinges which muste shortly be fulfilled. Beholde I come shortly.* Happp is he that kepeth the saying of h prophecy of this boke. I am John which sawe these thinges and herbe them. And wh^e I had herbe and sene.* I sell donne to wor-shippe before the sete of the Angel which shewd me these thinges. And he sayde unto me se thou do it not for I am thy felowe seruant and the felowe seruant of thy brethren the Prophtes & of them which kepe the saying of this boke. But worshippe God.

And he saide vnto me; seale not þe sayings
of the prophetie of this booke. For the tyme is

at hande. We that doete euill let hym do euill
still: and he which is filthie let him be filthie
still: & he that is righteous let hym be more
righteous: & he that is holy let him be more
holy. And beholde I come shortly and my re
warde with me to geue euery man accord
inge as hys deedes shall be. I am alpha and
omega the beginninge and the ende: the first
and the last. Blessed are they that do his com
maundementes that their power maye be in
the tree of lyfe and maye entre in thorow
gates into the citie.* For withoute shal be dog
ges and inchauters and whoremongers and
murtherers and idolaters and whosoever
lobeth or maketh thinges.

I Iesus sent mine angel to testify unto you these things in the congregacions. I am the root and the generation of David and the bright morninge starre. And the spere and the hyde false come. And let hym that heareth saie also come. And let him that is athirst come. And let whosoever will take of the water of lyfe fre.

I testifie unto every man that heareth
wordes of the prophesie of this booke: if any
man shall adde unto these thinges, God shall
adde unto him the plagues that are written in
this booke. And if any man shall minishe of
the wordes of the booke of this prophesie, God
shall take away his parte out of the booke
of life and out of the holy cite and fro the
things which are written in this booke. He
which testifieth these things saith; he is.
I come quickly Amen. Cuen to co-
me Lorde Iesu. The grace of
our Lord Iesu Christ
be with you all.
Amen.

**The ende of the newe
Testament.**

三

The Table

his is the Table

Wherem ye shall fynde the Epi-
stles and the Gospels, after the
yle of Hallowburg.



Ho to fynde them the so-
ner: so that ye see after this
Capitall letters by name: J.
B. C. D. which stande by the
yle of this booke: alwayes.
On o: under the letter the
shall ye fynde a croffe & where the pistle o: p
Gospel beghyneth: & where the ende is: ther
shall ye fynde an halfe croffe &
And the fyfte lyne in this table alwaye is
pistle: & p seconde lyne is alwaye p Gospel
On the fyft Sondaye in the Advent.
This also we knowe. Roma. xii. d
When they dyed we bnto. Mat. xxi. d
On the wensdaye
Be patient therfore byethen. Jaco. b. d
The beginninge of the Gospel. Mat. i. d
On the frydaye
Estate the. ii. Chapter
In those dayes John. Mat. ii. d
On the. ii. Sondaye in the Advent
What soever thing is written. Ro. x. d
And there shall be signes. Luc. xxi. d
On the wensdaye
Zacharie the. viii. Chapter
Wierly I saye unto you. Mat. xi. d
On the frydaye
Estate the. iiii. Chapter
John bare witness of him. Joh. i. d
On the. iii. Sondaye in the Advent.
Let men this wyse esteeme us. i. Cor. xii. d
When John bringe in p:eson. Mat. xi. d
On the wensdaye
Estate the. ii. chapter
And in the. vi. moneth the. Lu. i. d
On the frydaye
Estate the. xi. chapter
Mary arose in those dayes. Lu. i. d
On the. iiii. Sondaye in the Advent
Reioyce in the Lorde all waye. Phil. iiii. d
And thus is the recozde of John. Joh. i. d
On the wensdaye
Johel the. ii. and. iiii. chapter
And this numoz of him went. Lu. bii. d
On the frydaye
Zacharie the. ii. chapter
Take heede/beware of the leu. Mat. bii. d
On the Chylmas euen.
Paul the seruauit of Iesus. Rom. i. d
When his mother mary was. Mat. i. d
In the Chylmas myght at the. i. masse.
For the grace of God. Et. ii. d
It folowed in those dayes. Lu. ii. d

At the. ii. Masse.
But after that the hymnes. Et. ii. d
The shepherders saye one to. Lu. ii. d
At the. iii. masse
God in tyme past diuclly. Dehe. i. d
In the beginninge was that. Joh. i. d
On saynt Hecrens daye
Streuen full of fayth and power. Act. vi. d
Wherfore beholde I tende. Mat. xiii. d
On saynt John Euangeliste.
Ecclesiast the. x. chapter
Folowe me: Peter turned. Joh. xxi. d
On the chyldevermasse daye
And I toke a lona lambe. Kucela. xiii. d
Lo the angel of the Lorde ape. Mat. ii. d
On the Sondaye after chylmasse
And I saye that the heye as. Gala. iiii. d
And his father and mother mer. Lu. ii. d
On the fenne peres daye
For the grace of God that byng. Et. ii. d
And when the eyght daye was. Lu. ii. d
On the twelue euen.
For the grace of God that byng. Et. ii. d
When Herode was dead. Mat. ii. d
On the twelue daye.
Estate the. ix. chapter
When Iesus was bozne. Mat. ii. d
On the first Sondaye after the twelue daye
Estate the. ix. chapter
The next daye/John saue. Joh. i. d
On the. ii. Sondaye after twelue daye.
I beleche you therfore byethen. Rom. xii. d
And when he was. xii. yere olde. Lu. ii. d
On the wensdaye.
Byethen my hertes deye. Rom. i. d
When Iesus had herde that. Mat. xxi. d
On the frydaye
Let every soule submyt him. Rom. xiii. d
And Iesus retourned by the. Lu. xiii. d
On the. iii. Sondaye after
twelue daye.
Seynge that we haue diuers. Rom. xii. d
And the thyrde daye was the. Joh. ii. d
On the wensdaye
This is a true sayinge: and by. i. Tim. i. d
And he departed thence: and. Mat. b. d
On the frydaye
For I knowe: and surely bele. Rom. xiii. d
And he came into Capernaum. Lu. xiii. d
On the. iiii. Sondaye after
twelue daye.
Be not wyse in youre owne op. Rom. xii. d
When Iesus was come doune. Mat. bii. d
On the wensdaye.
I beleche you byethen for. Rom. x. d
And he entred agayne into. Mat. xii. d
On the frydaye
Are ye not ware that ye are. i. Cor. xii. d
And Iesus went about all. Mat. xiii. d
On the. b. Sondaye after the twelue daye
O we

The Table

Owe nothinge to any man.
And he entred into a shippe. Ro. xii. d
On the wensdaye
As concernge the thinges. i. Cor. bii. d
It chaunced as they went on. Luc. ix. d
On the frydaye.
Let every man abyde in the. i. Cor. xii. d
And they brought chylzen. Mat. x. d
On the. vi. Sondaye after
twelue daye.
Septuag: Howe therfore as elect of. Colo. iiii. d
The kyngdome of heauen is. Mat. xiii. d
On the wensdaye.
I exhorte therfore that a boue. i. Tim. ii. d
A certayne man had two son. Mat. xxi. d
When the wensdaye goth oute:
Perceauye ye not how that. i. Cor. ix. d
For the kyngdome of heauen. Mat. xxi. d
On the wensdaye.
Of oure Gospel be yet byd. i. Cor. xii. d
And they departed thence: and. Mat. ix. d
On the frydaye.
Seynge then that we haue. i. Cor. xii. d
Be that is not with me is. Mat. xii. d
On the Sondaye. i.
For ye suffer soles gladly. i. Cor. xi. d
When moche people were. Luc. bii. d
On the wensdaye.
I call God for a recozde bnto. i. Cor. ii. d
And he began agayne to. Mat. xiii. d
On the frydaye.
Seynge that we knowe. i. Cor. b. d
When he was demaunded. Luc. xiii. d
On the Sondaye. i.
Though I speake with the. i. Cor. xiii. d
He toke bnto him the twelue. Luc. xiii. d
On the wensdaye
Johel the. ii. chapter
Mortouer when ye faste be not. Mat. b. d
On the frydaye.
Estate the. iiii. chapter
Ye haue hearde how it is sayde. Mat. b. d
On the. i. Sondaye
in lent.
On the. ii. Sondaye in lent.
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